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AMERICAN

ANNALS OF EDUCATION

AND

INSTRUCTION,

FOR

THE YEAR 1835.

EDITED BY

WILLIAM C. WOODBRIDGE.

VOL. V.

BOSTON:
PUBLISHED BY WILLIAM D. TICKNOR.
Press of Light & Horton.
1835.

Entered according to Act of Congress, in the year 1835,
By W. C. Woodbridge,
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THE PROSPECTS OF 'THE ANNALS.'

'"EDUCATION" again! one of the "eternal subjects," and the necessity of "*a periodical on education!*" It has been talked of, and written about, and inculcated, and explained, and illustrated,' (some of our readers will perhaps exclaim) 'until we are weary of it. We are called upon to attend to an essay on this worn-out, tedious subject; and this is only the first article of the first number of the *fifth volume* of a work, which we are also to read, or to consult, or if we do neither, to pay for, as a means of *promoting education!*'

And what shall *we* do on receiving such a greeting, at this season of compliments,—neither the 'Happy new year!' nor the equally cordial reply, 'I wish you many!'—and all for what? Because it is our lot to present a subject so important that it requires attention every month, so long talked of, that it has become wearisome to the ear, so familiar that it is thought every one understands it, and yet so imperfectly known, that to discuss it, in the view of many, is only to convert a matter of plain common sense, into a science of impenetrable mystery, or an art of unattainable intricacy.

We have often wished we could discover or invent, in place of the hackneyed word '*education*,' some new term which should not drive away our readers by the very title of a work or an essay. But after all, we should probably only fare like those who attempt innovation in the technics of religion, and be branded as 'new lights,' while we should be obliged to present the old truths under the new disguise, and perhaps incur the charge of double dealing, and fall to the ground between opposing parties. We should still be compelled, like the religious teacher, to impose serious and selfdenying duties, to demand close and careful attention to our subject, and to require the warmest feelings of the heart, the most vigorous efforts of the mind, for a distant, and as many regard it, an uncertain good. It is here, in truth, that our great difficulty lies. 'Business,' 'stocks,' and 'interest,' are terms which never tire the eye or the ear of those who are seeking wealth; or if they excite a momentary sensation of weariness, it is soon overcome by the ruling passion. The politician is seldom weary of reading speeches, or of attending meetings; nor does the word 'politics,' or 'measures,' or 'office,' ever fail to rouse his mind to action, and his heart to emotion. But *education* is a paralyzing word, because it brings with it either the idea of a profession too little honored, or of duties too unostentatious, too burdensome, to gratify vanity, or ambition, or the love of ease. While our subject is thus destitute of the attractions which belong to most of the every day topics, it is not invested with the authority which divine revelation gives to all the principles and precepts of religion. We

can, indeed, appeal to reason, and give the results of experience; but in addition to the variety of standards for a good education, there is a still greater variety of opinions as to the manner in which its objects are to be attained, and a mass of individual prejudice to be overcome, arising from the general neglect of this subject, and the isolated condition in which each educator has from necessity remained.

Still, our task is before us. We have commenced a new number, of a new volume, and with the same deep conviction we have ever felt, of the necessity of diffusing information on this subject. We still feel, that the very apathy with which we have to contend, is an additional and most urgent motive to new efforts.

But we are happily furnished with encouragement also. The current of public feeling on this subject, is evidently widening and deepening every year. The Governors of most of our States feel themselves called upon, to give education a prominent place in their annual messages. Legislatures and committees are occupied with plans and measures for its advancement. New voluntary associations have been formed for this purpose; and their anniversaries are attended, and spoken of, with interest. The associations and lectures for adult education are multiplied; and the means of self-instruction extended and cheapened, in a manner hitherto unexampled. Books upon the science and art of education are increasing. Newspaper paragraphs are more frequent. A Mother's Magazine has secured thousands of subscribers; a Father's Magazine is commenced; and notwithstanding the failure of every periodical yet commenced on the general subject, except this, we still find private enterprise and 'the advice of friends,' afford sufficient encouragement for attempting new ones.

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and at the same time, it is placed on such a footing, that a moderate degree of effort, and ordinary contributions, on the part of those who can aid it with their pen, or their influence, or their means, will secure its permanent existence, and its steady progress. To all who have thus aided in this project, we would here record, in a permanent form, the expression of our heartfelt gratitude, for thus preserving a work, whose importance and usefulness has rendered it peculiarly dear to us. We do it with the more cordiality, because they have regarded it, not as a personal favor, but as an act of co-operation, in securing a public object, to which, they are aware, the editor has contributed ten times as much, from his own resources, as was asked or received of any individual.

But the success of this plan has encouraged him to effort, not less by the evidence of approbation given to the work, than by the direct aid it has received. Our constant effort has been to inculcate the necessity of religious instruction,—to insist upon all that belonged to Christianity, as essential to a sound education, and yet to avoid sectarian views. We have been gratified and encouraged to find, that our course has received the cordial sanction of distinguished men in every sect, except that which must be termed antireligious, and whose praise would be a reproach to any work professedly Christian. We have had many doubts and misgivings as to the manner in which it was conducted, and have been anxious to place it in other and abler hands. But the aid which has been given by men so well qualified to judge, has been so directly offered to the Annals as it is, and on condition of our continuing to conduct it, that we feel ourselves compelled to yield all scruples of this kind, and to persevere while our circumstances shall permit it.

We have felt most anxious to spread before our readers the opinions of well-known educators, and the facts and principles on which they are grounded, and have been more reserved perhaps, than became one who assumed such a station, in bringing forward our own views, and expressing a decided opinion upon those of others. We are now called upon by the confidence which is reposed in us, and by express demands, to bring forward more prominently the opinions we may form, however they may differ from the opinions of popular readers, or of erudite teachers, and to make the most earnest and strenuous appeals in our power, to our countrymen of every class, on this great subject.

Indeed, we are driven to this course by the very apathy which sometimes discourages us. We request men, conversant with this subject, to present the rich fruits of their experience to the public; but few will aid us, and then perhaps, those who decline will complain, that we do not present more that is original or American. We solicit others to engage in some united effort for the cause; but they appear too often to consider it a personal favor if they do anything for the children or the schools of our country. Indeed, were we not sustained by the encouragement of men whose name

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would do honor to any cause, we should long since have been disheartened by the indifference of those who should know, and ought to feel, the importance of the subject to the best interests of our country.

If it must be so, then we will take our place, and so long as Providence shall grant us ability, we will go on in the hope that we shall be able to struggle, until the dark period which precedes the light of day is passed; or if we fail, at least to leave a path less obstructed, and landmarks more distinct to our successors, for whose appearance we often look with anxiety.

For ourselves, we feel no reluctance to have it known that the Annals has struggled with difficulties, and has been continued only by the efficient aid of its friends; for it has been the fate of almost every American periodical, except those of light and popular literature, at one or more periods of its existence. Indeed, we feel it important to record it as a part of the history of literary enterprise, and of the progress of education in our country. The work has, on this account, been treated with neglect by some who worship only the rising sun, and move with the breeze of popular opinion; it has been abandoned or reproached by others, whose private interest or peculiar opinions, we declined promoting at the expense of our independence; and we have heard some ungenerous remarks, about the plan to sustain it. But the spirit thus manifested cannot seriously affect one who is conscious of being engaged in an enterprise of public utility, and who is sustained in this course by the advice of men in whose opinions confidence may be placed. We feel it a duty to the cause, and to ourselves, and to the individuals who, by their sanction, gave the first impulse to the plan which has preserved it from sinking, to give their opinion, and their names so far as they are in our possession, permanent place in our work.

Plan For Sustaining the Annals of Education.

We regret to learn that the 'Annals of Education' has not a sufficient number of subscribers to sustain it. We are informed that the interest now excited on its behalf, and the efforts to which it has led, will probably extend its circulation, and ensure its existence, provided one obstacle can be removed. A balance is still due for past expenses of the work, which must be paid by the sale of two hundred sets, before the editor can proceed in his labors. The sum necessary for their purchase will not exceed half the amount the editor has already sacrificed; and we trust it will be cheerfully contributed by the friends of education, in order to preserve the only American periodical on this subject.

Daniel Webster,	Levi Lincoln,	John Farrar,	Dan'l Sharp,
Wm. E. Channing,	A. H. Everett,	John G. Palfrey,	Howard Malcom,
J. Q. Adams,	Joseph Story,	Theodore Lyman,	R. Anderson,
Leonard Woods,	Moses Stuart,	Warren Fay,	S. T. Armstrong,
Josiah Quincy,	John S. Stone,	B. B. Wisner,	J. M. Wainwright,
Henry Ware,	E. Porter,	George Ticknor,	J. H. Linsley,
Edward Everett,	Jno. Pickering,	Tho. H. Skinner,	H. Winslow,
Wilbur Fisk,	Wm. Jenks,	Baron Stow,	William Hague,
Francis Parkman,	Andrews Norton,	Ezra S. Gannet,	S. R. Hall.
John C. Warren,	Wm. B. Calhoun,	James D. Knowles,	

The subscribers unite in recommending the above plan for sustaining the Annals of Education.

Wm. Wirt,	Daniel Dana,	Philip Lindsley,	T. H. Gallaudet,
John H. Hopkins,	L. Withington,	Jos. Caldwell,	Parker Cleaveland,
Bennet Tyler,	Edward D. Griffin,	S. C. Phillips,	A. S. Packard,
Ira Chase,	Sam'l Miller,	F. Brazer,	S. P. Newman,
H. J. Ripley,	A. Alexander,	Ch. Burroughs,	Merritt Caldwell,
C. Cushing,	C. A. Goodrich.	W. T. Dwight,	B. O. Peers.

AMERICAN

ANNALS OF EDUCATION

AND INSTRUCTION.

JANUARY, 1835.

HOW SHALL AN AMERICAN PERIODICAL ON EDUCATION BE SUSTAINED?

The aid and encouragement of the past year has justified us in retaining our place, and endeavoring to meet the wishes of those who have contributed to sustain the Annals. As we have already said, we feel ourselves called upon by this mark of public confidence, as well as by the demands of our readers, to speak more freely and loudly on every subject which belongs to our work than we have hitherto done. We will commence a new course of effort, by asking our readers to consider and determine how an American periodical on education shall be sustained.

By an 'American Periodical,' we mean one which shall be adapted to our country, in its civil and political institutions; but especially, to that system of schools, which is designed to furnish instruction to all parties and sects. It must be based on that religion which is recognized by our judicial proceedings and our public acts, but still free from all which is sectarian, and in this respect, assuming different ground from some recently established, whose great object is, to direct and assist parents, in the religious education of their children.

Strange as it may appear, and impolitic as it may seem in us to state the fact, there are some, who appear friendly to this work, who urge that there is no need of a periodical devoted to Education, that it would be better to employ periodicals of a general character, in disseminating information which is interesting to the

whole community. The same individuals would not hesitate to admit the necessity of distinct periodicals for each of the great departments of human knowledge; and would yield to none in urging that our country should be well provided with such works, on science and literature, agriculture and mechanics, politics and religion. Yet they would maintain, that the science of sciences—the art of forming the human mind, and moulding the human character—may reasonably be crowded into a corner of a newspaper, or confined to an occasional article in a magazine or review!

We know not whether such objectors recollect how our newspapers and periodicals are crowded to overflowing, with those subjects which are connected with the passions, and pecuniary interests, and amusements of their readers, and with the records of human folly and vice, or whether they know how difficult it is to procure a place, or a hearing, for any such serious or extended discussion, as this important and neglected subject requires. But we cannot suppress our astonishment, that the extent and importance of the subject of education, and the amount of facts and principles, collected in regard to it, should be so entirely unknown or forgotten; and that patriots or philanthropists should be willing to have less than one entire periodical, devoted to a subject which they believe to be at the foundation of happiness, in the family, the community, and the nation.

When we look even at our own small collection of books and manuscripts, and when we recollect what we have seen and heard,—when we observe the multitude of errors to be corrected, and the improvements to be made in our families, and schools and colleges,—when we think how much is yet to be done, to secure even a common education, to every citizen of our country,—when we remember that Germany, with a population of subjects instead of citizens, not only supports an admirable system of schools, but maintains twenty periodicals devoted to education, one of them issued daily—and when, at the end of the year, we reflect almost in despair, on the little portion of this great subject, which the efforts of a single editor have been able to crowd into the pages of a large volume, we are mortified at the apathy, or the ignorance, which would consider even one unnecessary.

We maintain, then, that a periodical devoted to this subject is not less necessary, than those which are occupied with the other departments of human knowledge, and for the same reasons. It is indispensable as an organ of communication between those who are engaged in the practice or diffusion of education,—as a record of the progress and history of our country on this important subject—as a depository of facts and documents—a history of principles and methods of instruction. It is especially necessary as a means of

elevating the profession of teaching to its proper rank in society, of keeping alive public interest on the subject, and of enforcing upon parents and teachers their high responsibilities, and affording them aid, in their difficult and laborious task. It is even more necessary than other periodicals on particular subjects, because no other subject of equal interest has been so little examined, and so superficially discussed—because the community are thus left more at the mercy of dogmatists and pretenders, than on most other topics—and because more effort is requisite to overcome that indifference and prejudice, which oppose even the attempt at thorough or extensive discussion, and would allow it a place, only as an appendage to other topics, whose appeals to interest and feeling, will throw it entirely into the shade.

In these opinions we are amply sustained by the example already alluded to, of a nation that has done more than any other, to investigate the principles, and improve the practice of education. But we appeal to the testimony of those directly interested on this subject, in our own country. We have abundant evidence from teachers of common schools, and high schools, and from officers of colleges, and those engaged in promoting the cause of education in other ways, that they feel the need of such a work, to furnish the experience and views of other teachers, and to ascertain the progress and improvements in education; and that they have derived essential benefit from this, imperfectly as it has been conducted. Many parents have expressed the same desire for such a guide, in their difficult and important task. Those who are engaged in the inspection of our schools, and the revision of our systems of education, and the promotion of its improvement, find some work indispensable, to give the information which may direct and assist their efforts. To this testimony we may add that of our ablest periodicals and newspapers, and finally, we refer to a document already placed on record in a preceding page, which has received the sanction of some of the first names in our country.

If such a periodical ought to be sustained, on whom does its support devolve? Not surely on the editors or publishers, nor yet on any particular body of men; for if it be useful, it is useful to our country in promoting its improvements and prospects; it claims the support of all who enjoy its privileges, or value its institutions. We shall probably never cease to hear the hackneyed remark, that the demand is the index of the need, and that 'If the work is wanted, it will be supported;' but we shall never cease to pronounce this maxim *utterly false*, when applied to *intellectual* and *moral* benefits. When did darkness ever call for light, or error seek to reclaim itself? Or when did indolence attempt

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By W. C. Woodbridge,
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and at the same time, it is placed on such a footing, that a moderate degree of effort, and ordinary contributions, on the part of those who can aid it with their pen, or their influence, or their means, will secure its permanent existence, and its steady progress. To all who have thus aided in this project, we would here record, in a permanent form, the expression of our heartfelt gratitude, for thus preserving a work, whose importance and usefulness has rendered it peculiarly dear to us. We do it with the more cordiality, because they have regarded it, not as a personal favor, but as an act of co-operation, in securing a public object, to which, they are aware, the editor has contributed ten times as much, from his own resources, as was asked or received of any individual.

But the success of this plan has encouraged him to effort, not less by the evidence of approbation given to the work, than by the direct aid it has received. Our constant effort has been to inculcate the necessity of religious instruction,—to insist upon all that belonged to Christianity, as essential to a sound education, and yet to avoid sectarian views. We have been gratified and encouraged to find, that our course has received the cordial sanction of distinguished men in every sect, except that which must be termed antireligious, and whose praise would be a reproach to any work professedly Christian. We have had many doubts and misgivings as to the manner in which it was conducted, and have been anxious to place it in other and abler hands. But the aid which has been given by men so well qualified to judge, has been so directly offered to the Annals as it is, and on condition of our continuing to conduct it, that we feel ourselves compelled to yield all scruples of this kind, and to persevere while our circumstances shall permit it.

We have felt most anxious to spread before our readers the opinions of well-known educators, and the facts and principles on which they are grounded, and have been more reserved perhaps, than became one who assumed such a station, in bringing forward our own views, and expressing a decided opinion upon those of others. We are now called upon by the confidence which is reposed in us, and by express demands, to bring forward more prominently the opinions we may form, however they may differ from the opinions of popular readers, or of erudite teachers, and to make the most earnest and strenuous appeals in our power, to our countrymen of every class, on this great subject.

Indeed, we are driven to this course by the very apathy which sometimes discourages us. We request men, conversant with this subject, to present the rich fruits of their experience to the public; but few will aid us, and then perhaps, those who decline will complain, that we do not present more that is original or American. We solicit others to engage in some united effort for the cause; but they appear too often to consider it a personal favor if they do anything for the children or the schools of our country. Indeed, were we not sustained by the encouragement of men whose name

would do honor to any cause, we should long since have been disheartened by the indifference of those who should know, and ought to feel, the importance of the subject to the best interests of our country.

If it must be so, then we will take our place, and so long as Providence shall grant us ability, we will go on in the hope that we shall be able to struggle, until the dark period which precedes the light of day is passed; or if we fail, at least to leave a path less obstructed, and landmarks more distinct to our successors, for whose appearance we often look with anxiety.

For ourselves, we feel no reluctance to have it known that the Annals has struggled with difficulties, and has been continued only by the efficient aid of its friends; for it has been the fate of almost every American periodical, except those of light and popular literature, at one or more periods of its existence. Indeed, we feel it important to record it as a part of the history of literary enterprise, and of the progress of education in our country. The work has, on this account, been treated with neglect by some who worship only the rising sun, and move with the breeze of popular opinion; it has been abandoned or reproached by others, whose private interest or peculiar opinions, we declined promoting at the expense of our independence; and we have heard some ungenerous remarks, about the plan to sustain it. But the spirit thus manifested cannot seriously affect one who is conscious of being engaged in an enterprise of public utility, and who is sustained in this course by the advice of men in whose opinions confidence may be placed. We feel it a duty to the cause, and to ourselves, and to the individuals who, by their sanction, gave the first impulse to the plan which has preserved it from sinking, to give their opinion, and their names so far as they are in our possession, permanent place in our work.

Plan For Sustaining the Annals of Education.

We regret to learn that the 'Annals of Education' has not a sufficient number of subscribers to sustain it. We are informed that the interest now excited on its behalf, and the efforts to which it has led, will probably extend its circulation, and ensure its existence, provided one obstacle can be removed. A balance is still due for past expenses of the work, which must be paid by the sale of two hundred sets, before the editor can proceed in his labors. The sum necessary for their purchase will not exceed half the amount the editor has already sacrificed; and we trust it will be cheerfully contributed by the friends of education, in order to preserve the only American periodical on this subject.

Daniel Webster,	Levi Lincoln,	John Farrar,	Dan'l Sharp,
Wm. E. Channing,	A. H. Everett,	John G. Palfrey,	Howard Malcom,
J. Q. Adams,	Joseph Story,	Theodore Lyman,	R. Anderson,
Leonard Woods,	Moses Stuart,	Warren Fay,	S. T. Armstrong,
Josiah Quincy,	John S. Stone,	B. B. Wisner,	J. M. Wainwright,
Henry Ware,	E. Porter,	George Tickner,	J. H. Linsley,
Edward Everett,	Jno. Pickering,	Tho. H. Skinner,	H. Winslow,
Wilbur Fisk,	Wm. Jenks,	Baron Stow,	William Hague,
Francis Parkman,	Andrews Norton,	Ezra S. Gannet,	S. R. Hall.
John C. Warren,	Wm. B. Calhoun,	James D. Knowles,	

The subscribers unite in recommending the above plan for sustaining the Annals of Education.

Wm. Wirt,	Daniel Dana,	Philip Lindsley,	T. H. Gallaudet,
John H. Hopkins,	L. Withington,	Jos. Caldwell,	Parker Cleaveland,
Bennet Tyler,	Edward D. Griffin,	S. C. Phillips,	A. S. Packard,
Ira Chase,	Sam'l Miller,	F. Brazer,	S. P. Newman,
H. J. Ripley,	A. Alexander,	Ch. Burroughs,	Merritt Caldwell,
C. Cushing,	C. A. Goodrich.	W. T. Dwight,	B. O. Peers.

AMERICAN

ANNALS OF EDUCATION

AND INSTRUCTION.

JANUARY, 1835.

HOW SHALL AN AMERICAN PERIODICAL ON EDUCATION BE SUSTAINED?

The aid and encouragement of the past year has justified us in retaining our place, and endeavoring to meet the wishes of those who have contributed to sustain the Annals. As we have already said, we feel ourselves called upon by this mark of public confidence, as well as by the demands of our readers, to speak more freely and loudly on every subject which belongs to our work than we have hitherto done. We will commence a new course of effort, by asking our readers to consider and determine how an American periodical on education shall be sustained.

By an 'American Periodical,' we mean one which shall be adapted to our country, in its civil and political institutions; but especially, to that system of schools, which is designed to furnish instruction to all parties and sects. It must be based on that religion which is recognized by our judicial proceedings and our public acts, but still free from all which is sectarian, and in this respect, assuming different ground from some recently established, whose great object is, to direct and assist parents, in the religious education of their children.

Strange as it may appear, and impolitic as it may seem in us to state the fact, there are some, who appear friendly to this work, who urge that there is no need of a periodical devoted to Education, that it would be better to employ periodicals of a general character, in disseminating information which is interesting to the

whole community. The same individuals would not hesitate to admit the necessity of distinct periodicals for each of the great departments of human knowledge; and would yield to none in urging that our country should be well provided with such works, on science and literature, agriculture and mechanics, politics and religion. Yet they would maintain, that the science of sciences—the art of forming the human mind, and moulding the human character—may reasonably be crowded into a corner of a newspaper, or confined to an occasional article in a magazine or review!

We know not whether such objectors recollect how our newspapers and periodicals are crowded to overflowing, with those subjects which are connected with the passions, and pecuniary interests, and amusements of their readers, and with the records of human folly and vice, or whether they know how difficult it is to procure a place, or a hearing, for any such serious or extended discussion, as this important and neglected subject requires. But we cannot suppress our astonishment, that the extent and importance of the subject of education, and the amount of facts and principles, collected in regard to it, should be so entirely unknown or forgotten; and that patriots or philanthropists should be willing to have less than one entire periodical, devoted to a subject which they believe to be at the foundation of happiness, in the family, the community, and the nation.

When we look even at our own small collection of books and manuscripts, and when we recollect what we have seen and heard,—when we observe the multitude of errors to be corrected, and the improvements to be made in our families, and schools and colleges,—when we think how much is yet to be done, to secure even a common education, to every citizen of our country,—when we remember that Germany, with a population of subjects instead of citizens, not only supports an admirable system of schools, but maintains twenty periodicals devoted to education, one of them issued daily—and when, at the end of the year, we reflect almost in despair, on the little portion of this great subject, which the efforts of a single editor have been able to crowd into the pages of a large volume, we are mortified at the apathy, or the ignorance, which would consider even one unnecessary.

We maintain, then, that a periodical devoted to this subject is not less necessary, than those which are occupied with the other departments of human knowledge, and for the same reasons. It is indispensable as an organ of communication between those who are engaged in the practice or diffusion of education,—as a record of the progress and history of our country on this important subject—as a depository of facts and documents—a history of principles and methods of instruction. It is especially necessary as a means of

elevating the profession of teaching to its proper rank in society, of keeping alive public interest on the subject, and of enforcing upon parents and teachers their high responsibilities, and affording them aid, in their difficult and laborious task. It is even more necessary than other periodicals on particular subjects, because no other subject of equal interest has been so little examined, and so superficially discussed—because the community are thus left more at the mercy of dogmatists and pretenders, than on most other topics—and because more effort is requisite to overcome that indifference and prejudice, which oppose even the attempt at thorough or extensive discussion, and would allow it a place, only as an appendage to other topics, whose appeals to interest and feeling, will throw it entirely into the shade.

In these opinions we are amply sustained by the example already alluded to, of a nation that has done more than any other, to investigate the principles, and improve the practice of education. But we appeal to the testimony of those directly interested on this subject, in our own country. We have abundant evidence from teachers of common schools, and high schools, and from officers of colleges, and those engaged in promoting the cause of education in other ways, that they feel the need of such a work, to furnish the experience and views of other teachers, and to ascertain the progress and improvements in education; and that they have derived essential benefit from this, imperfectly as it has been conducted. Many parents have expressed the same desire for such a guide, in their difficult and important task. Those who are engaged in the inspection of our schools, and the revision of our systems of education, and the promotion of its improvement, find some work indispensable, to give the information which may direct and assist their efforts. To this testimony we may add that of our ablest periodicals and newspapers, and finally, we refer to a document already placed on record in a preceding page, which has received the sanction of some of the first names in our country.

If such a periodical ought to be sustained, on whom does its support devolve? Not surely on the editors or publishers, nor yet on any particular body of men; for if it be useful, it is useful to our country in promoting its improvements and prospects; it claims the support of all who enjoy its privileges, or value its institutions. We shall probably never cease to hear the hackneyed remark, that the demand is the index of the need, and that 'If the work is wanted, it will be supported;' but we shall never cease to pronounce this maxim *utterly false*, when applied to *intellectual* and *moral* benefits. When did darkness ever call for light, or error seek to reclaim itself? Or when did indolence attempt

to shake off its own torpor;—or when did men devoted to the pursuit of pleasure or wealth, strive to cultivate their own benevolence and sense of duty, without some influence from abroad?

The object here is to excite an interest not yet existing, on a subject which has been totally neglected, or superficially examined. It is only those who possess light, that can or will diffuse it. None but the living can restore the inanimate; and none but the benevolent can be expected to do anything to promote the interests of others at their own expense.

Parents who value their business and wealth, more than their children's characters, will tell us—'We have no time to attend to this, and we pay a teacher.' Clergymen, who think they have no concern with the lambs of their flock, except to give them instruction entirely beyond the reach of their capacities, on one day of the week, will say—'*We* leave this to the school-master.' Statesmen will generally show us, if they do not tell us, that they have more important subjects to think of.

And Teachers! on whom the whole burden is thrown—what will they reply? Some indeed will assure us—as many have already done—that so long as they have any resources, they cannot and will not give up the work. They will labor to impress others with the importance of sustaining it, and they will tell us with sorrow, of the apathy, and indifference and prejudice, with which they have tried in vain to contend, and lament their own inability to supply that aid which the wealthy refuse.

But many others will inform us, that they are compelled to take so large a number of pupils, that their power of thought is exhausted; that they are so poorly paid, that they struggle with difficulty for a subsistence; and that if they should advance in their profession, the very attempt to vary from 'the regulations,' or to go beyond the reach of a narrow minded school committee, by any improved plan of teaching, would be frowned upon, and terminate only in their dismission. Some will say that they 'understand this subject'—that they 'have their methods and their books'—(both of which, of course are unchangeable,)—and that they 'have no need of new light.' Others will tell us, directly or indirectly, that they do not anticipate a single dollar of additional profit, from any improvement in teaching, and that they have trouble and labor enough already, without attempting a new task. And others still, will rise, in the dignity of offended pride, and inform us, that they regard with contempt all innovations upon methods which have been established for 'hundreds of years!' and would deem it a public benefit, to annihilate us and our journal, if we hint at reform or improvement.

Such are some of the reasons, why those most directly concerned cannot, or will not, sustain an *American periodical* on education. To throw this burden upon teachers, would be to require of the poorest, and worst paid of intellectual laborers, what has been scarcely accomplished for a single professional periodical in our country. It would be as absurd, as to require the sailor to support the light houses on our coast.

Nor are they alone concerned, or even most deeply interested. The teacher's skill, like the physician's, is most important to those who employ him; for to them it will secure the usefulness and happiness of their families, instead of being a mere means of subsistence. Indeed, who that values the welfare of his country, or the safety of its institutions, has not a deep stake in this subject?

We cannot appeal to party or sectarian feeling in such a work, for to be truly *American*, it must be destitute of party and sectarian character, in a country where schools are the property and the resort of all parties and sects.

We cannot expect aid from the selfish; for they will meet us with the unchristian reply, 'Let every man provide for himself;' and, 'Am I my brother's keeper?' But the same men would turn with equal indifference and contempt from every plan by which they were called to make efforts or sacrifices, for the benefit of others, whether it should be in relieving of the poor or enlarging of the prisoner—in persuading the intemperate to relinquish his cups, or the criminal to abandon his vices—in scattering light upon the darkness of paganism, or in civilizing, by the mild influence of Christianity, those whom ignorance and vice have placed upon the verge of barbarism, even in our own country.

If a good object is to be abandoned, because the community do not know, or regard it enough to sustain it, and because they will not even give adequate support to that profession on whom it especially devolves, the same principles would oblige us to close the subscription book, and the doors of every benevolent institution, to leave ignorance to grope its way to the light, and moral disease to seek its own remedy. If these institutions are to be sustained, then we appeal to the same spirit of philanthropy and benevolence, and genuine patriotism, to support *some work* of this character; and we ask their aid for this, until some other more worthy of our country, and better adapted to its wants, shall be established. We appeal especially to those tried friends, who have already saved it, to continue those efforts, without which, all that we can do will be in vain. We claim them as fellow laborers; and if their conviction of the importance of the object is still unchanged, we hope they will encourage us by their example, to persevere, until the proper interest in this subject is created.

We would ask the wealthy, if they will not still find one useful means of employing the resources which Providence has entrusted to their care, in continuing to furnish this work to our public libraries or institutions, to those who are preparing for the business of instruction in our own country, or to those who are engaged in teaching the children of pagan lands; or in circulating its numbers, as many have done, among the less favored parents and teachers in their own neighborhood?

We cheerfully leave those who have hitherto deemed it worth the wages of their labor, to decide whether they can still give their aid, for we know they will not desert us, until it is unavoidable; but we ask them to continue their efforts, to induce others to appreciate the importance of the subject. We regret that we cannot send it to such persons without a return, and still more, that we must materially diminish our list of gratuitous copies; but circumstances render it imperiously necessary; and we can only hope that they may be supplied from some other source.

We ask those who tremble for the fate of our country, to look at the rapid progress of ignorance and crime, to mark the approach of dangers from this source, which no physical power can avert, and then consider, whether they are not called upon, by every feeling of affection for their families, and love for their country, to employ all the moral influence which can be exerted, to prevent the result we have reason to apprehend—whether they should not especially aid in every effort for promoting EDUCATION, as the only means of opening the way for light and truth, as THE ACKNOWLEDGED AND ONLY BASIS OF NATIONAL SECURITY.

We would also call most earnestly upon those who are engaged in improving and extending American education, to send the records of their efforts, and their experience, to the American Annals, and enable us to render our work, not merely useful to the cause, but honorable to our country.

And now our appeal is finished. We have sacrificed our personal feelings, and pained many of our personal friends, by the calls already made in behalf of the Annals, which those, who only act from interested motives, will probably ascribe to the same source. We can only say in apology, that we have acted from the conviction of duty. But we hope it is the last time that we shall be called upon for such a sacrifice, whatever may be the event. We trust that we may now leave the result with Providence, and with the friends he has called forth in the moment of need, and go on with the single and delightful labor, of collecting and diffusing information, which may assist in preparing the rising generation for their high duties, as American citizens and immortal beings.

REPORT OF THE BUCKS COUNTY SOCIETY FOR THE ADVANCEMENT OF EDUCATION.

We have expressed our deep interest in the formation and object of the Society of Bucks County, Pennsylvania, for the advancement of education. Our hopes of its usefulness are not a little strengthened by the perusal of its first report.

It attempts to develope the three following principles adopted at the meeting of organization;

1. 'Popular Education is a matter of universal and primary concern.

2. 'It can flourish only by the creation of an enlightened *public sentiment* concerning it.

3. 'This can be most efficiently accomplished by voluntary combination, in co-operation with legislative effort.'

In regard to the first, the committee observe;—

'It is a matter of surprise, that our public sentinels, who, as they stand on the watch-towers of the Republic, or walk their daily round upon its walls, so often startle us with the cry of 'Constitution violated—laws trampled upon—liberty invaded,'—should so seldom point to that colossal enemy of all that is good and fair in a free government—*popular ignorance.*

'What is it at which the American patriot is most easily alarmed, as he surveys the prospect which is opening around his country? What is it that the statesman chiefly apprehends, as likely to mar every system of enlightened legislation? What is the most formidable obstacle that the philanthropist finds to oppose his plans of social improvement? What is the great difficulty with which the preachers of christianity, of every name, have mainly to contend, when laboring to establish the leading doctrines of religion? He who has been accustomed to estimate correctly the moral forces that operate in society, will answer at once to each of these interrogatories,—it is popular ignorance.'

The nature of this ignorance is happily illustrated.

'The youth of this country are taught to read, and to write, it may be, but how few even of those who have been sent to school are taught to *think!* And can the most difficult of human arts be acquired without instruction? If manacles were forged for the understanding of the *boy* in that juvenile penitentiary, as it too frequently becomes, the school-room, what wonder is there if the intellect of the *man* should be found in chains. If the philanthropists of this country are ever to accomplish anything, either for the civil, political, or moral improvement of their fellow men, they must mount up at once to the head springs of society, which are our common schools. The waters of the deep and majestic river cannot be changed—you may perhaps cleanse its mountain sources. It is certain, at all events, that the stream never can be pure while the fountains remain polluted.'

The committee then go on to state the appalling fact, that in the 'Key State' of the Union, a large part of the children are growing

up, and preparing to be citizens without any instruction, and that a large number of voters cannot read the tickets which they put into the ballot box!

On the second point, they observe, of laws in reference to education;

'Enactments of this character, when unsustained by public feeling, are almost always useless, and often pernicious in their results. If every parent in the land valued education as it ought to be valued, not a child among all our youthful population would long remain uninstructed. Every community has adequate resources within itself; and yet they are resources which legislative action, perhaps, only can develope. Let the aid from that quarter be sufficient to accomplish this, and everything that is at all important will have been achieved by it. But to teach a community to wait year after year, as a mendicant at the door of the public treasury, and rely *solely* upon legislative appropriations, would be to paralyze its energies, degrade education in the eyes of the people, and establish a sort of intellectual pauperism.'

They quote also the remark of Mr. Peers, of Kentucky.

'Here, I am confident, is the source of all the evils complained of, in relation to the defectiveness and imperfect diffusion of education;—the people do not value it as they ought. Did they rank it among the *necessaries* of life, instead of placing it low down on the list of dispensables, agents in abundance would soon find or create means to fit *themselves* to serve them in the very best manner. Is it not, then, the *demand* for education that needs to be stimulated? Let this become what it should be, and the supply will take care of itself. Convinced that everything depends upon the prevalence of an enlightened and liberal public sentiment with regard to the value of education, we are addressing our efforts, in Kentucky, to the production of this, as the great preliminary measure. Let our people once be taught to think that they cannot possibly do without *good* education, and they will have it. Almost all other practical questions on the subject, then, resolve themselves into this; How can this sentiment be created?'

On the last point, the remarks of the committee deserve serious reflection, from every one who values this great object.

'But if an enlightened public sentiment be so exceedingly important, the question naturally arises, How shall it be created? Mere law-making cannot do it. In America, the popular opinion must precede, or at least co-operate with legislation. The latter is invariably abortive, when unsupported by the former. How shall the feelings of the people be aroused and directed to the subject of Education? We answer, just as every day they are, to fifty other subjects of far inferior consequence. How do the friends of Jackson, or Clay, or Wolf, or Ritner,—how do the advocates of Federalism or Democracy, or the Tariff or Nullification,—how do the supporters of our diversified charities proceed, when they wish to gain an influence over the public mind? They ORGANIZE, and their object, (if practicable,) is soon accomplished. In the present state of society, combination is the secret of all power; it imparts incalculable energy to human effort, and can only be resisted by counter combination. It was this powerful agent, working in the dark, which produced the French Revolution, and speedily shook a continent of kingdoms to its

centre; and it is the same, when purified and raised above all subterranean movements, and operating in open day, to which we must look to reform the world. Witness the splendid social enginery, which has of late been playing off its energies upon mankind, in the benevolent operations of the age. The ease and vigor with which it acts, are equally surprising and resistless. It reminds one of the fabled giant—as he arose "fresh from his slumber of a thousand years."'

They propose that such an association should have a committee on the press, to engage editors in this cause; another on public meetings, to employ these in awakening public attention; another on correspondence, to communicate with kindred associations, and kindred spirits; and another on schools, to investigate the condition of schools within their limits. They urge these measures with a force and eloquence too seldom employed on this subject, and which we hope will excite those around them to action, and rouse our readers to new efforts.

'"*Good instruction is better than riches,*" was the motto that Penn, the illustrious founder of this Commonwealth, placed on the seal of a literary incorporation, granted by him one hundred and fifty years ago. "The force, beauty, and truth of the assertion," says Roberts Vaux, "have lost nothing by the lapse of time, nor by the experience of mankind." "In proportion as the structure of a government gives force to public opinion, it is essential that public opinion should be enlightened," said Washington. "A well-instructed people alone, can be a permanently free people," said Madison. "There is but one way of rendering a republican form of government durable, and that is by disseminating virtue and knowledge," said Rush. "Make a crusade against ignorance," said Jefferson."

'These quotations exhibit the importance of the object which we have in view; but the last especially, points out with emphasis the manner in which that object must be attained. If there be a large number of voters in this State, who cannot spell out the Laws and Constitution, which their right of suffrage was given to support, and their numbers are constantly on the increase, it is high time that some effort be made to arrest this evil. There are a thousand things in which we may safely differ. We may differ in religion, in politics, in philosophy; but there is one thing in which, as Americans, we must all most cordially agree: and that is, in the importance of giving knowledge to the "SOVEREIGN PEOPLE." The illustrious dead have spoken upon this subject; and the distinguished living, from every quarter of the Union, respond to their sentiments, and confirm their testimony. Let a trumpet then be sounded in the land. "A crusade against *Ignorance*," is just the thing we want. Let the appeal be so loud and long as to reach every habitation. Let the North hear it; let the South receive the call; let the Ocean tell it to the Mountains, and the Mountains echo it to the distant forests, until it shall sound throughout every log hut in the western wilderness. The mother by the fireside will hear it, and resolve that her infant in the cradle shall be well instructed; the father laboring in the fields will hear it, and the determination will be formed in his secret soul, that the lad who toils at his elbow, shall be saved from the burning infamy of ignorance; ay, and even our political partizans shall pause, by common consent, amidst the strife of parties, to listen to this finest note of Freedom, and do homage to the sentiment of the sage of Monticello. An organized "crusade against Ignorance" is the only enterprise which

can redeem this nation. The undertaking which we propose to you, fellow citizens, is by no means a novel one. There are many County and State Societies in the Union for the promotion of this cause. Already have they produced a wide and salutary impression. Argument, persuasion, and patriotic intreaties, are the instruments which we propose to use. The weapons of this warfare are not carnal, but spiritual, and mighty to the pulling down of strong holds; and among the rest, the strong holds behind which this great enemy of republics has been intrenched.'

We cannot but regard it as a circumstance of no small interest, that measures were taken for a general organization on this subject in the *American School Society* recently formed at Boston, after much deliberation, and we would urge upon our readers in behalf of every institution of this character, the stirring appeal which closes the report of the Committee, and which ought to make its way to every heart.

'Patriots, Philanthropists and Christians, who amongst you will refuse to enlist for this noble service? Let the aged lend us their experience, and the young their energy; let the men of influence give their patronage, and the men of intellect their talents; let those who can write appear in our public papers, and those who can speak arise in our popular assemblies. All, even the least among us, may do something to promote the cause of Universal Education. In these peaceful wars, it will not be inconsistent with the lovely timidity of the sex, even for our women to engage; and our very children, as they enjoy and illustrate the benefits of a more attractive system of instruction, shall help us to gain this bloodless victory.

'Come then, fellow citizens, let us *organize*, after the example that has been set to us in other places. Many warm hearts, clear heads, and strong hands, in different sections of the Union, are engaged in this noble work. In public and in private, from the Rostrum and the Press, again and again, let this subject be brought before the nation. Such a combined influence must, ultimately, tell with power, upon the destinies of our favored land. And then, when we, who are now on the stage of action, shall pass away, another generation, more enlightened than their fathers were, shall stand up, like a wall of fire, to encircle the Constitution, and to save the Country.'

COMPLAINT OF A SUNDAY SCHOOL AT THE WEST.

The establishment of Sunday Schools in the Western States, as substitutes for the ordinary weekly schools and for churches, has excited deep interest in the minds of many benevolent persons at the East. That they are most valuable, in many cases, as temporary substitutes, we are fully persuaded; but we are equally convinced, that they should be only regarded as temporary substitutes, for institutions which are in-

dispensable to their permanency and usefulness. In this opinion we have been confirmed by the following

Extract of a letter from a Clergyman in one of the Western States.

'How are the Bible, Tract and Sunday School schemes to be accomplished without a corps of qualified teachers of common schools? I have been, and am, officially interested in these objects, and *our experience* is that our Bibles and Tracts are refused because they *cannot be read.* But few of the Sunday Schools that the noble Mississippi valley scheme has been the means of establishing, live through even a single season, because there are no teachers; or rather because there is not in each neighborhood in which a school is started, some one individual interested from principle, and qualified by experience, to sustain and encourage it. This great enterprise appears much more plausible to its generous projectors, living at a distance, than it does to us who reside in the immediate neighborhood of the evils to be remedied.

'We are an excitable people, captivated with what is new, and wonderfully large, and abundantly impatient, in our expectation of results. A Sunday School Agent comes along, (not always the best judge of human nature,) proclaims a meeting at the neighborhood church or school house, (which is crowded,) spends half of the time in preaching to the people, hastily forms a company of volunteer teachers, tells them to have a Sunday School, then mounts his horse, and hastens off to meet some other appointment, and in the course of a month or two, the Sunday School Journal teems with reports of one or two hundred new Sunday Schools. But suppose him, at the end of the time alluded to, to repeat his round;—the mushroom crop is gone.

'There may be, and doubtless are, some schools sustained by teachers found or created in the neighborhood; but I do not know (and I am a Vice President of a Sunday School Union,) a single school in the country which is not kept up by some young man delegated from a school in town, where he has had an opportunity of acquiring some experience.'

An article in the Boston Recorder, some time since presented these evils in another form. On a few points it is an *argumentum ad hominem*, addressed to the individuals directly engaged in this benevolent object, and it is written in a homely style; yet we hope it will interest some of our readers, and lead some friends of Sunday Schools to feel the importance of uniting the whole 'family' of Schools, in the work of educating our youth.

A Complaint from a Sunday School at the West.

Mr. Editor,—I am one of a large family, of great antiquity and respectability, as you will see by looking at my family name. We have multiplied exceedingly for the last hundred years; and some changes have taken place which I do not exactly like, but which, they say, 'the times demand, and the divisions of labor require,' &c. &c.; but though this may be true of some of these changes, I think you will allow, when you hear me, that they are not *all* necessary.

A long time ago, we used to live together, all in one house, and every thing went on harmoniously; one helped the other, and there was no 'division' of labor or effort. We took in all the children of the neighborhood and joined in giving them the best instruction we could, each in our part; and we helped each other in *taking care* of them; and the children were taught to fear God, and honor their parents, and learn their lessons, all in the same place, and every day in the week.

But when society grew 'more cultivated,' as they say, people thought they must put us in separate houses,—that they could not trust the same man to teach their children such different things as reading, writing and ciphering, and the Bible. Besides, these things belonged *to the week*, and the Bible belonged to *Sunday;* and as they had to work hard all the week, and found time to think of the Bible only at Church, they did not see why their children should not do the same. And then, some did not like to have anybody teach their children about the Bible, whose coat was not cut just like theirs—Quaker, or Presbyterian, or Methodist fashion; and some began to say, they would not have them learn anything at all about the Bible; so that our branch of the family was turned out of doors. And for a long time we were without house or home; except that once in two or three months, the minister would give us shelter for a few hours, just to see whether the children could say their catechism, or a hymn or two. I am glad to say, that since that time, we have been better provided for. Some of the friends of the Bible have taken great pains to get us good houses, and fit us out with school books, and have given us all the 'help' they can, (some rather poor to be sure) and paid a great deal to support us. But I wish you would tell them they make some sad mistakes; and I wish to tell you now, because I see they are trying to help our family as much as they can.

I will tell you what the great mistake is, among all their good plans and benevolent works; they only do it *half way*, —and they do the wrong half first, in some places. The truth is, schools all belong to one family? We must help each other to live; and if they do everything for us and nothing for our relations, we only have to give away to them, or wait till they have taken their share of the work.

Let me give you some instances. My sister Infant School and my brother Common School, live both in the same town; but they put us all in separate houses. This I will not say a word about now. But then, it is of no use to send children to me, one day in the week, unless they have been to my

brother or my sister six days before;—or rather, I mean, that, if they have never been to them, I cannot do any good until I have sent for my brother or sister to get them ready for me. To be sure, it all goes under my name; but it is only doing week day work on Sunday, and taking up my time, that ought to be otherwise spent. And then, if it could be done on a week day, that shows, that after all, the fourth command is broken; for if people did not choose to work to get their bread in the week, it would be just as much a work of 'necessity and mercy' to do it on Sunday, as it is to teach children to read on Sunday, because they do not teach them during the week.

Now I am sorry to say, that I am often obliged to spend Sunday in this work; and yet people, instead of paying my brother and sister for doing week day work in the week—try to save something, by putting it all into Sunday! And I think it is a strange reason given for it too; as much as to say, that because Sunday is a day of rest, and people never would think of asking pay for *working* then, they will employ them on that day.

But our town is pretty well provided, compared with some in the neighborhood; for it does not so often happen with us, that we have to teach spelling. But then the 'help' that they give my brother and sister is so poor, that the children do not know what the words mean, after they have spelled them; and then the books they read, and the things said to them, are all like an unknown tongue; and we have to teach them, just as if we were teaching them Latin or French, what half the words mean. Is not this week day work, a great deal of it? Some of our 'help' do not know how, and some of them make the children repeat over their lessons just like parrots; and they might almost as well not come.

In the next town to ours, things are worse still. Some of my brother's and sister's family that went there, could not find even a house to live in;—and in another town, near that, they were allowed to live but two months in a year; and then they had such poor 'help,' that they did not do much; and my children tried in vain to supply their place, for they could not find 'help' enough that could read and understand to take care of the scholars. And I am told, that a great many of the relations on my side of the house, have been obliged to shut up house, and move away, after they have had their names published, and been counted and praised all over the land—only because they could not get 'help' to carry on their business.

Now I wish you would tell these good people, not to leave one part of the family to starve, if they mean to support the other; and tell them it is of no use to send people Bibles and Tracts, unless they try to provide some way of teaching them to read them. They might as well send them to the fishes of the sea, as to the million of children that do not know how to read. It makes me think of beginning at the top to build a house. It is not so good as building on the sand. I do not mean that they should stop doing the work; but that they should go on and do it all!—'These things ye ought to have done, but not to have left the others undone.'

A Sunday School at the West.

REPUBLICATIONS.

There is much diversity of opinion and practice in our country, in reference to the manner in which the works of British writers should be republished.

Some practically assert the right to call these productions their own, in the title page, without any reserve, or any acknowledgement of their origin, simply on account of some variation of arrangement or style, or the annexation of questions or notes; and they satisfy conscience by a statement of this kind in the preface. It is enough to say of this course, that the editor or publisher is guilty of *falsehood* in the title page; and it is a poor apology to reply, that the falsehood is subsequently retracted in a preface, which three out of five will never read.

But in other cases, a foreign work which is deemed valuable, is placed in the hands of some person for examination and revision, and without any other variation than those which a well educated corrector of the press would make, is sent forth with a preface or essay, from a source which will give it a favorable introduction to the American people. An index, notes, questions, or an appendix, are sometimes added, without any essential alteration of the text. If the title page announces *distinctly* what is done, no possible objection can be made on the score of injustice to the author, or fraud upon the public. On the contrary, if the editor is able and judicious, the work is not only more likely to gain extensive circulation, but is better fitted to be useful in our own country; and when a valuable work is thus adapted to the use of our

schools, great additional good is done, and our thanks are due to the editor and the publisher.

But the title page is sometimes written or arranged in such a way as to lead most readers to suppose it an original work; and often, we are convinced, without any intention on the part of the editor, the same injustice is done as by the professed pirates of literature. Thus we find a very interesting and useful work recently published, as an assistant to parents and teachers in early education, with the following title:

'*Aids to mental development, or hints to parents; being a system of mental and moral instruction, exemplified in conversations between a mother and her children. With an address to mothers, by a lady of Philadelphia.*'

When *analyzed grammatically*, with close attention to the *punctuation*, it would appear that the 'address to mothers,' was *probably* the only part of the work belonging to the 'Lady of Philadelphia;' and the preface *gives us reason to suppose* it a foreign work. Of this, however, most readers would not be confident, especially as a copyright is claimed, even if they should observe thus closely. On the mass of readers, the title would produce the impression that *the whole work* belongs to this lady; and the current language and advertisements of booksellers, will complete the deception, seldom anticipated by the editor, by announcing—'*Aids to mental development. By a lady of Philadelphia.*'

We need scarcely say, that this indirect mode of leading the public astray, should be avoided as carefully as the other; and our readers will agree with us, that where ambiguous language, or an abbreviated title is used, merely to claim a copyright, or secure the influence of a name, the fraud is equally clear, and equally contemptible. It is sometimes practised, and sometimes we fear excused, for want of sufficient reflection, by reputable publishers. Let them not forget, that the intriguing plagiarist and schemer are thus enabled to supplant and undersell the honorable editor and publisher, and the original writer.

We have thus far spoken only of works which are admitted to be merely *new editions*. Variations are sometimes made in the body of a work, in every degree, from simple abridgment or occasional alterations, to a course which involves an entire remodelling of the form, by selection, or combination with other materials to form a larger work. In these cases, duty to the public, no less than justice to the author, require that nothing be done which shall make him responsible, or give his authority, for sentiments, or style, or arrangement

up, and preparing to be citizens without any instruction, and that a large number of voters cannot read the tickets which they put into the ballot box!

On the second point, they observe, of laws in reference to education;

'Enactments of this character, when unsustained by public feeling, are almost always useless, and often pernicious in their results. If every parent in the land valued education as it ought to be valued, not a child among all our youthful population would long remain uninstructed. Every community has adequate resources within itself; and yet they are resources which legislative action, perhaps, only can develope. Let the aid from that quarter be sufficient to accomplish this, and everything that is at all important will have been achieved by it. But to teach a community to wait year after year, as a mendicant at the door of the public treasury, and rely *solely* upon legislative appropriations, would be to paralyze its energies, degrade education in the eyes of the people, and establish a sort of intellectual pauperism.'

They quote also the remark of Mr. Peers, of Kentucky.

'Here, I am confident, is the source of all the evils complained of, in relation to the defectiveness and imperfect diffusion of education;—the people do not value it as they ought. Did they rank it among the *necessaries* of life, instead of placing it low down on the list of dispensables, agents in abundance would soon find or create means to fit *themselves* to serve them in the very best manner. Is it not, then, the *demand* for education that needs to be stimulated? Let this become what it should be, and the supply will take care of itself. Convinced that everything depends upon the prevalence of an enlightened and liberal public sentiment with regard to the value of education, we are addressing our efforts, in Kentucky, to the production of this, as the great preliminary measure. Let our people once be taught to think that they cannot possibly do without *good* education, and they will have it. Almost all other practical questions on the subject, then, resolve themselves into this; How can this sentiment be created?'

On the last point, the remarks of the committee deserve serious reflection, from every one who values this great object.

'But if an enlightened public sentiment be so exceedingly important, the question naturally arises, How shall it be created? Mere law-making cannot do it. In America, the popular opinion must precede, or at least co-operate with legislation. The latter is invariably abortive, when unsupported by the former. How shall the feelings of the people be aroused and directed to the subject of Education? We answer, just as every day they are, to fifty other subjects of far inferior consequence. How do the friends of Jackson, or Clay, or Wolf, or Ritner,—how do the advocates of Federalism or Democracy, or the Tariff or Nullification,—how do the supporters of our diversified charities proceed, when they wish to gain an influence over the public mind? They ORGANIZE, and their object, (if practicable,) is soon accomplished. In the present state of society, combination is the secret of all power; it imparts incalculable energy to human effort, and can only be resisted by counter combination. It was this powerful agent, working in the dark, which produced the French Revolution, and speedily shook a continent of kingdoms to its

centre; and it is the same, when purified and raised above all subterranean movements, and operating in open day, to which we must look to reform the world. Witness the splendid social enginery, which has of late been playing off its energies upon mankind, in the benevolent operations of the age. The ease and vigor with which it acts, are equally surprising and resistless. It reminds one of the fabled giant—as he arose "fresh from his slumber of a thousand years."'

They propose that such an association should have a committee on the press, to engage editors in this cause; another on public meetings, to employ these in awakening public attention; another on correspondence, to communicate with kindred associations, and kindred spirits; and another on schools, to investigate the condition of schools within their limits. They urge these measures with a force and eloquence too seldom employed on this subject, and which we hope will excite those around them to action, and rouse our readers to new efforts.

'"*Good instruction is better than riches*," was the motto that Penn, the illustrious founder of this Commonwealth, placed on the seal of a literary incorporation, granted by him one hundred and fifty years ago. "The force, beauty, and truth of the assertion," says Roberts Vaux, "have lost nothing by the lapse of time, nor by the experience of mankind." "In proportion as the structure of a government gives force to public opinion, it is essential that public opinion should be enlightened," said Washington. "A well-instructed people alone, can be a permanently free people," said Madison. "There is but one way of rendering a republican form of government durable, and that is by disseminating virtue and knowledge," said Rush. "Make a crusade against ignorance," said Jefferson."

'These quotations exhibit the importance of the object which we have in view; but the last especially, points out with emphasis the manner in which that object must be attained. If there be a large number of voters in this State, who cannot spell out the Laws and Constitution, which their right of suffrage was given to support, and their numbers are constantly on the increase, it is high time that some effort be made to arrest this evil. There are a thousand things in which we may safely differ. We may differ in religion, in politics, in philosophy; but there is one thing in which, as Americans, we must all most cordially agree: and that is, in the importance of giving knowledge to the "SOVEREIGN PEOPLE." The illustrious dead have spoken upon this subject; and the distinguished living, from every quarter of the Union, respond to their sentiments, and confirm their testimony. Let a trumpet then be sounded in the land. "A crusade against *Ignorance*," is just the thing we want. Let the appeal be so loud and long as to reach every habitation. Let the North hear it; let the South receive the call; let the Ocean tell it to the Mountains, and the Mountains echo it to the distant forests, until it shall sound throughout every log hut in the western wilderness. The mother by the fireside will hear it, and resolve that her infant in the cradle shall be well instructed; the father laboring in the fields will hear it, and the determination will be formed in his secret soul, that the lad who toils at his elbow, shall be saved from the burning infamy of ignorance; ay, and even our political partizans shall pause, by common consent, amidst the strife of parties, to listen to this finest note of Freedom, and do homage to the sentiment of the sage of Monticello. An organized "crusade against Ignorance" is the only enterprise which

can redeem this nation. The undertaking which we propose to you, fellow citizens, is by no means a novel one. There are many County and State Societies in the Union for the promotion of this cause. Already have they produced a wide and salutary impression. Argument, persuasion, and patriotic intreaties, are the instruments which we propose to use. The weapons of this warfare are not carnal, but spiritual, and mighty to the pulling down of strong holds; and among the rest, the strong holds behind which this great enemy of republics has been intrenched.'

We cannot but regard it as a circumstance of no small interest, that measures were taken for a general organization on this subject in the *American School Society* recently formed at Boston, after much deliberation, and we would urge upon our readers in behalf of every institution of this character, the stirring appeal which closes the report of the Committee, and which ought to make its way to every heart.

'Patriots, Philanthropists and Christians, who amongst you will refuse to enlist for this noble service? Let the aged lend us their experience, and the young their energy; let the men of influence give their patronage, and the men of intellect their talents; let those who can write appear in our public papers, and those who can speak arise in our popular assemblies. All, even the least among us, may do something to promote the cause of Universal Education. In these peaceful wars, it will not be inconsistent with the lovely timidity of the sex, even for our women to engage; and our very children, as they enjoy and illustrate the benefits of a more attractive system of instruction, shall help us to gain this bloodless victory.

'Come then, fellow citizens, let us *organize*, after the example that has been set to us in other places. Many warm hearts, clear heads, and strong hands, in different sections of the Union, are engaged in this noble work. In public and in private, from the Rostrum and the Press, again and again, let this subject be brought before the nation. Such a combined influence must, ultimately, tell with power, upon the destinies of our favored land. And then, when we, who are now on the stage of action, shall pass away, another generation, more enlightened than their fathers were, shall stand up, like a wall of fire, to encircle the Constitution, and to save the Country.'

COMPLAINT OF A SUNDAY SCHOOL AT THE WEST.

The establishment of Sunday Schools in the Western States, as substitutes for the ordinary weekly schools and for churches, has excited deep interest in the minds of many benevolent persons at the East. That they are most valuable, in many cases, as temporary substitutes, we are fully persuaded; but we are equally convinced, that they should be only regarded as temporary substitutes, for institutions which are in-

dispensable to their permanency and usefulness. In this opinion we have been confirmed by the following

Extract of a letter from a Clergyman in one of the Western States.

'How are the Bible, Tract and Sunday School schemes to be accomplished without a corps of qualified teachers of common schools? I have been, and am, officially interested in these objects, and *our experience* is that our Bibles and Tracts are refused because they *cannot be read.* But few of the Sunday Schools that the noble Mississippi valley scheme has been the means of establishing, live through even a single season, because there are no teachers; or rather because there is not in each neighborhood in which a school is started, some one individual interested from principle, and qualified by experience, to sustain and encourage it. This great enterprise appears much more plausible to its generous projectors, living at a distance, than it does to us who reside in the immediate neighborhood of the evils to be remedied.

'We are an excitable people, captivated with what is new, and wonderfully large, and abundantly impatient, in our expectation of results. A Sunday School Agent comes along, (not always the best judge of human nature,) proclaims a meeting at the neighborhood church or school house, (which is crowded,) spends half of the time in preaching to the people, hastily forms a company of volunteer teachers, tells them to have a Sunday School, then mounts his horse, and hastens off to meet some other appointment, and in the course of a month or two, the Sunday School Journal teems with reports of one or two hundred new Sunday Schools. But suppose him, at the end of the time alluded to, to repeat his round;—the mushroom crop is gone.

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A Complaint from a Sunday School at the West.

Mr. Editor,—I am one of a large family, of great antiquity and respectability, as you will see by looking at my family name. We have multiplied exceedingly for the last hundred years; and some changes have taken place which I do not exactly like, but which, they say, 'the times demand, and the divisions of labor require,' &c. &c.; but though this may be true of some of these changes, I think you will allow, when you hear me, that they are not *all* necessary.

A long time ago, we used to live together, all in one house, and every thing went on harmoniously; one helped the other, and there was no 'division' of labor or effort. We took in all the children of the neighborhood and joined in giving them the best instruction we could, each in our part; and we helped each other in *taking care* of them; and the children were taught to fear God, and honor their parents, and learn their lessons, all in the same place, and every day in the week.

But when society grew 'more cultivated,' as they say, people thought they must put us in separate houses,—that they could not trust the same man to teach their children such different things as reading, writing and ciphering, and the Bible. Besides, these things belonged *to the week*, and the Bible belonged to *Sunday;* and as they had to work hard all the week, and found time to think of the Bible only at Church, they did not see why their children should not do the same. And then, some did not like to have anybody teach their children about the Bible, whose coat was not cut just like theirs—Quaker, or Presbyterian, or Methodist fashion; and some began to say, they would not have them learn anything at all about the Bible; so that our branch of the family was turned out of doors. And for a long time we were without house or home; except that once in two or three months, the minister would give us shelter for a few hours, just to see whether the children could say their catechism, or a hymn or two. I am glad to say, that since that time, we have been better provided for. Some of the friends of the Bible have taken great pains to get us good houses, and fit us out with school books, and have given us all the 'help' they can, (some rather poor to be sure) and paid a great deal to support us. But I wish you would tell them they make some sad mistakes; and I wish to tell you now, because I see they are trying to help our family as much as they can.

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which do not belong to him, and that he should still receive exact credit for all which is really his. It is not possible, perhaps, to determine precisely, at what point a compilation, selection, or abridgment, such as history, becomes so far the *production* of a writer that he may claim to be the *author.* But in our view, both honesty and policy require him rather to err by claiming too little, than too much. The simpler and safer course undoubtedly is, to state precisely what is done, and if practicable, in the title page itself.

But we are sometimes told by those who go to an extreme on the other hand, that the work of an author is as sacred as his property, that no man has a right to publish his ideas in any country in any other form than he himself pleases, and that the public have a right to every foreign work, *verbatim et literatim.*

In all works referred to as *authorities*, this will indeed be admitted. Neither will we for a moment defend those who send forth a work of known reputation as an 'American edition revised and corrected,' without giving us the editor's name, or informing us what alterations are made, or giving us the opportunity to ascertain the sentiments of the author. It is in reality a mere trick, (beneath the honorable members of the trade,) intended to secure a copy-right—and it has more than once excited our indignation to see a respected name thus insulted, by an anonymous editor and corrector. As for those who attempt to measure the giants of intellect or learning, with the span of a dwarf, no other punishment is necessary than the contempt which public opinion will pour upon their puny efforts.

We also admit, of course, that every man *has a right* to procure a work unchanged; but there is no right of American readers, which can impair the rights or duties of an American editor, or which can impose on him the obligation to sacrifice his own views of usefulness or expediency, in order to furnish an exact copy of a foreign work. Nor if it be properly announced, can there be any pretence of 'fraud upon the public.' In regard to the rights of the author, where they are not legal rights, they must be regulated by the question of general usefulness. English courts have decided, that it was no injustice to the author of a sea-chart, to publish another, in which serious errors were corrected; but on the contrary, that the public good required it. How then could an American author be reproached, for omitting or altering such parts of a foreign work as he believes calculated to produce intellectual and moral error? How could he be justified in giving them circulation? His own views may be wrong, and so

may the observations of a surveyor, who endeavors to correct the errors of his predecessors. If this be allowed in a country where the author has *legal rights*, how much more in one where his works are *public property?*

Indeed, when we recollect the vast difference in the state of society in this country and in England, when we consider that every work published in our country, which gains circulation, has more influence on its character than almost any law of Congress, it seems to us as strange to insist that we should receive and circulate English works, unchanged, as it would be to require that we should transfer the acts of the English parliament to our statute books. For ourselves, we think that the good of our country ought never thus to be sacrificed to foreign claims, and we consider the nation as much indebted to those who furnish foreign works, divested of useless or injurious characteristics, or adapted to our own habits and state of society, as to those who introduce foreign laws or improvements, so modified as to conform to our circumstances. Could the torrent of English works, which is poured upon us, be limited or purified, much evil would be prevented; and the prospect of elevating the public opinion, and the literature of our country would be much more promising.

We are aware that this subject is still *sub judice*, and we should be happy to know and to publish the views of our readers, on either side of the question.

ADDISON ON THE IMPORTANCE OF GESTURE IN PUBLIC SPEAKING.

[The following article was written by Addison, and designed for Englishmen, in 1712. It is not less applicable to the descendants of Englishmen, in 1835. Would that it might rouse *some* of those who speak with the immobility of listless indifference, on the most elevating of all subjects. Would that it might shake, if not subdue, the prejudices of some who are so fastidious as to consider every attitude but that of a contemplative statue, as *theatrical*, in the pulpit! The authority of Addison is of some value.]

Most foreign writers who have given any character of the English nation, whatever vices they ascribe to it, allow in general, that the people are naturally modest. It proceeds, perhaps, from this our national virtue, that our orators are observed to make use of less gesture or action than those of other countries. Our preachers stand stock still in the pulpit, and will not so much as move a finger to set off the best sermons in the world. We meet with the same speaking statues at our bars, and in all public places of debate. Our words flow

from us in a smooth continued stream, without those strainings of the voice, motions of the body, and majesty of the hand which are so much celebrated in the orators of Greece and Rome. 'We can talk of life and death in cold blood, and keep our temper in a discourse which turns upon everything that is dear to us. Though our zeal breaks out in the finest tropes and figures, it is not able to stir a limb about us. I have heard it observed more than once by those who have seen Italy, that an untravelled Englishman cannot relish all the beauties of Italian pictures, because the postures which are expressed in them are often such as are peculiar to that country. One who has not seen an Italian in the pulpit, will not know what to make of that noble gesture in Raphael's picture of St. Paul preaching at Athens, where the apostle is represented as lifting up both his arms, and pouring out the thunder of his rhetoric amidst an audience of Pagan philosophers.

It is certain, that proper gestures and vehement exertions of the voice, cannot be too much studied by a public orator. They are a kind of comment to what he utters, and enforce every thing he says, with weak hearers, better than the strongest argument he can make use of. They keep the audience awake, and fix their attention to what is delivered to them, at the same time that they show the speaker is in earnest, and affected himself with what he so passionately recommends to others. Violent gesture and vociferation naturally shake the hearts of the ignorant, and fill them with a kind of religious horror. Nothing is more frequent than to see women weep and tremble at the sight of a moving preacher, though he is placed quite out of their hearing; as in England we very frequently see people lulled asleep with solid and elaborate discourses of piety, who would be warmed and transported out of themselves by the bellowing and distortions of enthusiasm.

If nonsense, when accompanied with such an emotion of voice and body, has such an influence on men's minds, what might we not expect from many of those admirable discourses which are printed in our tongue, were they delivered with a becoming fervor, and with the most agreeable graces of voice and gesture?

We are told that the great Latin orator very much impaired his health by the *laterum contentio*, the vehemence of action, with which he used to deliver himself. The Greek orator was likewise so very famous for this particular in rhetoric, that one of his antagonists, whom he had banished from Athens, reading over the oration which had procured his banishment,

and seeing his friends admire it, could not forbear asking them, if they were so much affected by the reading of it, how much more they would have been alarmed, had they heard him actually throwing out such a storm of eloquence.

How cold and dead a figure, in comparison of these two great men, does an orator often make at the British bar, holding up his head with the most insipid serenity, and stroking the sides of a long wig that reaches down to his middle? The truth of it is, there is often nothing more ridiculous than the gestures of the English speaker; you see some of them running their hands into their pockets as far as ever they can thrust them, and others looking with great attention on a piece of paper that has nothing written on it; you may see many a smart rhetorician turning his hat in his hands, moulding it into several different cocks, examining sometimes the lining of it, and sometimes the button, during the whole course of his harangue. A deaf man would think he was cheapening a beaver, when perhaps he is talking of the fate of the British nation. I remember, when I was a young man, and used to frequent Westminster Hall, there was a counsellor who never pleaded without a piece of pack thread in his hand, which he used to twist about a thumb or a finger all the while he was speaking; the wags of those days used to call it the thread of his discourse, for he was unable to utter a word without it. One of his clients who was more merry than wise, stole it from him one day in the midst of his pleading; but he had better have left it alone, for he lost his cause by his jest.

I have all along acknowledged myself to be a dumb man, and therefore may be thought a very improper person to give rules for oratory; but I believe every one will agree with me in this, That we ought either to lay aside all kinds of gesture, (which seems to be very suitable to the genius of our nation) or at least, to make use of such only as are graceful and expressive.

ON THE CHARACTER OF TEACHERS OF COMMON SCHOOLS.

The following extract of a letter from a devoted friend of common education to the editor, contains so much that is true and important on the subject, that we cannot withhold it from our readers. It will serve as an introduction to a succeeding article.

'You have been struggling long alone but do not give up your efforts. I believe many others will soon come to your help. The christian community of New England, and the good citizens, will not always sleep over a subject so totally important as that of their *schools*; they will not spend their *hundreds of thousands* to sustain schools, which often prove *worse* than useless for want of proper attention.

'The American School Society I have thought much of, since I saw you. I am convinced the state of our country calls for such a society, and that no time should be lost. There are some circumstances respecting our common schools, that should arouse the feelings of every christian and patriot. The *family institution excepted*, all other institutions united—Public Worship—Sabbath Schools—Academies and Colleges—do not have so much influence in giving a character to New England and New York, as common schools. More than *fifteen thousand* teachers are employed in New England every year, in the primary public schools, and as many in New York. Who are these teachers? Nine tenths of them are *inexperienced* youth, from 18 years of age to 25 and 30. Yes—that institution which probably does more than all others to form the character of our citizens, is in the hands of *head-strong*, unqualified and often dissipated youth. And what is worse, I fear it is the voice of *public opinion*, that the common schools *must* be and *ought* to be taught by young persons. Now it is wonderful, that men require the experience and wisdom and stability of mature age, to manage all their *money* concerns, and their political affairs, but carelessly turn over to inexperienced young men, the great and holy business of forming that character on which rests the whole fabric of civil society, and on which depends our very existence and happiness as a nation. Is there a merchant in Boston who would give up the whole management of his shop, even for a day, to a 'green,' inexperienced boy? Is there a farmer in Massachusetts, who would give up his farm, his cattle or his sheep, to such an one? Yet he turns over his own children to such an one, to form their characters for time and eternity—to one whom he would not trust to manage his beasts—and then thinks they should be very grateful to him, for making such good provision for their education!

'Besides, we will not trust a man to draw a tooth, or prescribe an emetic, till he has studied his profession three years, and comes to us with a *diploma*, signed and sealed, from a college of scientific and experienced physicians. A man cannot manage a case before our courts, involving the value

of a shilling, till he has studied the whole science of law, and obtained a certificate from a college of wise and experienced lawyers and judges; and our civil constitutions exclude men from all participation in the business of legislation and even from the business of *choosing* legislators, till they have attained some maturity. But little or nothing is required as to age, experience, a knowledge of the business, or moral character, to take a part in the great business of education, of forming the moral and intellectual character of the country, on which everything else depends.'

[For the Annals of Education.]

ERRORS IN DISCIPLINE; OR REMINISCENCES OF A SCHOOLMASTER.

[We insert the following account of the errors of a teacher whom we believe to have been among the best and most judicious of his day and neighborhood, as an illustration of some of the remarks of a correspondent, in our last article. We do it also with the hope of convincing those of their error, who think that our common schools need no reform, and of persuading them that it is important to impart some of the lessons of wisdom and experience to a young man, before he is intrusted with the care of the minds and bodies of children. Who can calculate the evils which might result from the frequent employment of such teachers, and who can doubt that among those who enter upon their task, untaught and untrained, many will commit similar errors?]

Can it be, I sometimes say to myself, that at the commencement of my pedagogical efforts, I seized a pupil by the collar for some trifling act of improprietry, and with evident marks of anger, drew him over a writing desk? Yes, the deed was done; and done by these hands; and under the direction of this understanding and will!

And what, think you, was the consequence? At that time I did not perceive that the act made any impression at all, good, bad, or indifferent, except to excite a prejudice against me in the mind of the victim of my displeasure. The school, in general, took very little notice of it; and those who noticed it, appeared soon to forget it. The truth is, that I was so much in the habit of violent and angry acts, that a single attack on an individual produced very little surprise; though my general conduct had the effect to alienate, by degrees, their affections from me.

Nor is it single acts in schools that produce so much mischief, after all, as the prevailing disposition which the teacher manifests. If he is usually kind and affectionate, and only indulges in an angry fit occasionally, bad as the consequences are, they are as nothing in

comparison with those which result, where a teacher indulges wrong feelings or wrong temper habitually. In the former case, the pupils only lose their respect for him; in the latter, they not only cease to respect, but they cease to love him.

I loved my pupils, and was generally kindly disposed towards them, and they knew it. They therefore did not cease to love me at once, but their alienation was, as I said before, gradual. I took them all to be young knaves, at the very opening of school, and made laws accordingly; and what I took them to be, many of them slowly became. They constantly watched their opportunity to evade my laws, and I watched my opportunity to detect them, and enforce the penalty.

My punishments were most of them summary. Sometimes there was a formal feruling or flogging, but this was rare. It took up too much time. I knew of a shorter method. This was to carry a rule under my arm, and when I discovered a transgressor, to strike him across the head with the rule. As to endangering the brain, I never thought of that. Indeed I scarcely knew that there were brains in the cranium. I was only eighteen years of age; and as inexperienced in human nature, as you can possibly conceive.

One day, in striking a boy across the head with my rule, I broke it. To add to my confusion, a lady was present in the school, and witnessed the transaction. It was now no longer *whispered* that 'the master was very severe in school.' It was *talked aloud*.

The noise of the transaction did me much injury, though it partly cured me of striking the head with a rule. I now used my flat hand, or a book. But my term of teaching, which was only three months, expired about this time, and I was glad of it; and so were most of the pupils and their parents.

However, I was employed, the next winter, to teach again in a neighborhood about two miles distant. Here I *commenced* with less severity than formerly; but afterwards fell into bad habits. I did not strike with my rule, it is true; but I used to throw it. One day I threw it at little George, who was only six years old, and hit him with the end of it, near the outer corner of one of his eyes. Had it struck an inch further towards his nose, it must inevitably have put out his left eye. But it cured me completely of throwing rules. Indeed, I made my resolution the moment the rule struck, and I rejoice that I have never broken it, from that day to this.

Still I governed too much by force of arms, and too little by the force of suasion and love. I hated monarchy and tyranny; but I thought the exigency of the case required both, and both monarch and tyrant I accordingly became.

But I got through the winter, and without much open complaint; and some said they had enjoyed the benefits of a good school. I knew better, however; but I did not contradict the reports.

The next fall I had a pressing invitation, and the offer of a pretty round price, if I would take the charge of another school several miles distant. Their teachers of late had not governed well; and they said they wanted a 'smart master;' one that would keep the power in his own hands.

I was employed and went to my work. All went on pretty well for a time. At length, one or two boys began to be troublesome. Partly to punish the individual, and partly to put the rest in awe of me, I punished one with the rod, and with considerable severity. However, the boy was subdued, and I supposed I had gained my point, for some time afterwards. At last, news came to my ears that an endeavor had been made to have me punished for abusing one of my pupils. The circumstances were as follows.

When I was in the act of flogging my pupil, a piece of the stick, which was rather dry, flew off, and, hitting another boy on the cheek, drew blood. The boy went home and told the story, and showed his wound to his guardian who, being a passionate man, at once took fire at the transaction, and what was really bad enough, his busy imagination wrought into a high degree of violence. He complained at once to the grand jury of the town, and endeavored to have me prosecuted. Why he did not succeed better, I never knew; but the civil authority took no notice of it. After all was over, it got to my ears. I called on the gentleman to whom I had given so much offence, obtained some partial concessions, and in the end came off with flying colors.

Though I had now become fully enthroned in the pedagogic chair, I was not firmly enthroned in the affections of the pupils or their parents. Some still considered me severe; but many were on the whole, satisfied. The term closed, however, satisfactorily.

For two or three successive winters following, I was employed in the same school. I laid aside severity more and more, and governed more and more by the law of kindness. There were some occasional acts of violence; but not enough to injure me materially. With all my errors, I was regarded as a very good teacher. The saying sometimes repeated, that such was the order of the school room, that a pin might be heard to fall on the floor, had with many minds, great weight. Such at that time, were their views and my own, of thorough and appropriate school discipline.

For a year and a half after this, I was employed in another and a much larger school. There were some turbulent spirits, with whom a degree of severity seemed unavoidable; but the instances of severe or corporal punishment were very unfrequent. The less they were resorted to, the better things, on the whole, appeared to go.

This has been the result of my experience in teaching many times since. In proportion as I have laid aside all corporal punishment, and governed solely by persuasion and love, just in the same proportion has been my success; and just in the same proportion as I have failed to govern myself—my temper, feelings and conduct—has the school, and the discipline of the school, gone wrong.

I do not mean to infer that all punishment, or even all corporal punishment, should in every instance, be dispensed with; but only to leave the impression on the minds of others, that used in my hands—often injudiciously by reason of an improper state of temper and feeling, it has frequently—indeed, almost always—been a greater evil in its results, than that which it was designed to cure. In other cases, and in other hands, I believe corporal punishment is sometimes, the less evil.

Of boxing ears and striking the head with a rule, I am now unable to think without shuddering. Did teachers dream of a tithe of the mischief these concussions of the young and tender brain may produce, we should probably hear no more of blows on the head. There are places enough on which blows can be inflicted, with more safety than on the cranium. Besides, a very small rod, suitably applied, if corporal punishment must be inflicted occasionally, will be found greatly preferable to many of the shorter, and of course more popular modes of correction.

When we commence a school with a small number of pupils—the children of parents who have first governed themselves and then governed their offspring, and when we only increase our number by small additions at once, and those remote from each other, I do not believe punishment, in any ordinary sense of the term, is often necessary. But when the children of all sorts of parents, judicious and injudicious, and of both sexes, and all ages and habits, are thrown together to the number of sixty or eighty, under the care of a teacher who is a stranger, he must be something more than man, who can reduce such a motley and heterogeneous mass to good order and right discipline, without the occasional adoption of rigid measures.

[For the Annals of Education.]

DEVOURING BOOKS.

It is recorded of Madame de Stael Holstein, that before she was fifteen years of age, she had '*devoured*' 600 novels in three months; so that she must have read more than six a day upon

an average. Louis XVI., during the five months and seven days of his imprisonment, immediately preceding his death, read 157 volumes, or *one* a day.

If this species of *gluttony* is pardonable in circumstances like those of Louis, it is less so in a young lady of fourteen or fifteen. No one can have time for reflection, who reads at this rapid rate. And whatever may be thought, these devourers of books are guilty of abusing nature, to an extent as much greater than those who overcharge their stomachs, as the intellectual powers are higher than the animal propensities.

If we find but few cases of mental gluttony equal to that of M. de Stael, there are many which fall but little short of it. Thousands of young people spend their time in perpetual reading, or rather in *devouring books*. It is true, the food is light; but it occupies the mental faculties, for the time, in fruitless efforts, and operates to exclude food of a better quality.

I should be among the last to engage in an indiscriminate warfare against reading, but when I see the rapid increase of books in our market, and their general character, and consider, that the condition of the market indicates the character and strength of the demand, when to this is added the conviction forced upon us, by facts within the range of daily observation, I cannot resist the conclusion, that it strongly behoves those who are friendly to mental as well as physical temperance, to sound an appropriate alarm.

Perpetual reading inevitably operates to exclude thought, and in the youthful mind to stint the opening mental faculties, by favoring unequal development. It is apt either to exclude social enjoyment, or render the conversation frivolous and unimportant; for to make any useful reflections, while the mind is on the gallop, is nearly out of the question; and if no useful reflections are made during the hours of reading, they cannot of course be retailed in the social circle. Besides, it leads to a neglect of domestic and other labors. *The law, that 'man shall eat bread in the sweat of his face,' is not to be violated by half or three fourths of the human race with impunity. It is a* UNIVERSAL LAW; *and that individual, let the sex, rank or station be what it may, who transgresses, must suffer the penalty*—not mere poverty, but a loss of actual enjoyment, if not of health. Even if we do not intrude upon the hours sacred to repose, sleep becomes disturbed, unsound and unsatisfying. Food loses its relish, life its zest, and instead of seeing the fair and goodly Eden we read and dream of, the world becomes less and less interesting, and we actually begin to complain of our Creator, while the fault is in ourselves.

Such, are some of the results of a perpetual devouring of books; but it would require a volume to state them all in detail, so as to show the full extent of the evil.

I am fully aware that the error in question favors book-makers and booksellers; for 'it is an ill wind that blows nobody good;' but this should not prevent our protesting against it. And while I disclaim all fellowship with those who derive no pleasure in the contemplation of the future, but place the golden era among past ages, I do not hesitate to say, that our ancestors, at periods not very remote, were more truly wise than the children of this generation. If they read fewer novels and light periodicals, they meditated more on those they read. If they had fewer books in the community, they had more of what Locke calls, *sound, round-about sense. If they devoured less, they digested more.* It has been said of Dr. Johnson, that giant in *real* literature, that he never read a book *through*, except the Bible.

How would our mental gormandizers scout the idea, suggested by one who passes for wise, that we should always read with a pen in our hand! How would Madame de Stael have smiled, at being told that she would probably derive more benefit from reading half a dozen pages in a day, than the same number of volumes!

But we may anticipate a better future. This book-mania is destined to pass away. There is—there must be—in a world which has been for thousands of years improving, too much good sense long to tolerate it. Let the present race of youth, of both sexes, continue to devour greedily every catchpenny publication that issues from the teeming press. But let them remember, that they are unconsciously hastening themselves from life's scenes, to give place to other, and we hope more rational actors—those who will remember that neither their mental or physical natures can be sustained by mere gormandizing, and that digestion is no less important than mastication.

A.

POPULAR PERIODICALS.

Great efforts have been made within a few years, to circulate periodical works of a novel character. One class of these addresses itself to the spirit of economy, and comprises the best books in various departments of literature. Among these, were the *Circulating Library*, the *Christian Library*, and more recently,

the *Republic of Letters*, containing the Vicar of Wakefield, and other works of established character, compressed by means of a small type, into such a compass as to render them cheap beyond all example, but inducing the purchaser to *hazard his sight*, in order to *save his money*. We think none of these plans so valuable as that of the *Family Library*, of the Harpers. Its type is as small, and its price is as low, as we think the healthy progress of the national literature requires. We do not believe, that enlargement or vigor of mind is proportioned to the number of books which are devoured. Indeed, we are convinced, that dyspepsia is a disease which at this moment is as common in the brains as in the stomachs of our countrymen, and from the same leading cause, the excess of food.

We cannot therefore regard with much more hope, those who are attempting to force upon those who desire to improve, almost a volume of *English periodicals*, in the compass of a number. It is convenient to the few, who wish to have the works for reference merely; but it is mischievous to those who are induced to read such a collection of matter, local in its character, and too often Anti-American and Anti-Christian in its tendency.

Besides those who are thus endeavoring to secure public favor, by consulting economy, others endeavor to accomplish the same object by pleasing the taste merely, and especially, to attract the eye by a multitude of beautiful engravings. The *Penny Magazine*, however valuable it may be at home, would, we are convinced, be pronounced by its conductors themselves, to be unsuitable for the American people. The *American Magazine*, has been recently established on the same general plan, but designed to assume an American character. We cannot yet judge whether it will aim most at the beautiful or the useful. We hope it will assume a tone, which shall render its moral influence, not harmless merely, but salutary and elevating. The times demand it—our country needs it—and there is no apology for those who refuse to instruct and improve, at the same time that they please, for it is easy to do *all this*, in such a work.

We have watched with deep interest, the *People's Magazine* and *Parley's Magazine*, both intended for popular use—the first for adults, the second for children. The plan was well conceived, and much taste was displayed in the selections and embellishments of the first volume. But we were disappointed in some respects. Both were better adapted to the parlor, than to the people—perhaps with good policy, so far as pecuniary profit was concerned, but certainly at the expense of the great objects for which we hoped. There was a want of unity and character also, which was unfortunate, and articles crept into them, which

were but ill-assorted with scripture stories and lessons of excellence. During the last year, they have been placed under the care of a new editor, and their character is, in our opinion, much improved. They display, indeed, less of elegant taste, but far more of the spirit of doing good—less of beauty and finish in the execution, but far more of utility,—and above all, a *decided* and *practical* character, and a high tone of moral feeling. They have thus been rendered far more suitable to the *people* and to their children—while they will instruct and amuse the well informed. We regret that the engravings are so frequently injured in stereotyping; and we have more than once wished that Tom Starboard would take his place with Sinbad the Sailor; but we cordially wish success to these useful and improving works.

The *Family Library*, and *Boys' and Girls' Library*, of the Harpers, appear to be edited in a good degree in the same spirit; although some of the works in each may be objectionable. On the whole, we are persuaded, that these, with the two preceding periodicals, will comprise at least as much *miscellaneous reading* as can be useful, in the family and the school. More would be likely to distract and enfeeble the mind, rather than to improve it. Even these must be used with watchfulness, or they may in some cases draw off the attention of the young from study, and give a distaste for moral and religious truth, and for the admirable illustrations of it, which are now presented in *a popular* form.

We cannot, however, refrain from mentioning, in this connection, a work of a different character, but still adapted to be both useful and interesting as a popular work. The *Scientific Tracts* and *Family Lyceum*, have successively passed from the hands of the original projector. Both publications are now united in one work, under the care of Dr. J. V. C. Smith, whose reputation is well known. It is a periodical, which combines science with practical life, and in an intelligible and attractive form, more happily than any we know. We sometimes fear, that phrenologists would detect more of marvellousness in the editor's development, than becomes a philosopher; some of the smaller articles, are written too much in the style of paragraphs in our daily newspapers, for a work of accuracy; and we cannot but wish that the last page of editorial squibs, were transferred to the covers, instead of encumbering a bound volume of real and permanent value; but we read it with interest, and would advise its addition to the family list of periodicals, where a place can be found for it.

REYNOLDS ON THE USE OF THE EYES.

Hints to Students on the Use of the Eyes. By Edward Reynolds, M. D., of Boston.—[*Biblical Repertory, for July*, 1833.]

The eye is a little world of wonders, whether we consider its structure, or its movements, or the noble offices it performs. In the beautiful language of the Saviour, it is 'the light of the body.' It watches over its members, it directs its movements, it warns it of danger. But it has higher offices. It is the messenger of the mind, sent forth to collect the materials of thought. In the words of the essay before us, 'Its importance rises in value when it is considered as the channel of most of the knowledge of nature, and through her, of the wisdom, majesty, and goodness of God.' But it is also the interpreter of the soul, and expresses its inmost feelings, its most delicate shades of emotion, with a faithfulness and power, which the pen and the tongue can never rival, although they boast of 'words that burn.'

And yet this noble organ, which gives to the mind most of its knowledge of the world below, and furnishes the most beautiful imagery to shadow forth the glories of that which is above, is wretchedly neglected, and often shamefully abused. Great pains are taken to educate the limbs to move with grace and effect; the tongue is trained with great care to articulate every letter, and combination of letters; but the eye is left to educate itself; and if it selects the most important and beautiful objects, or examines them in the best manner, or is used with skill or prudence, it is the result of accident, and not of instruction or training.

But our immediate concern is with the question, how instruments of such value and delicacy shall be used, so as to secure them from disease and premature decay. We consider the student and the clergyman not a little indebted to the editor of the 'Biblical Repertory', and his able correspondent, for presenting, in this form, a set of maxims and precepts which, if observed, would save many an hour of suffering and idleness; and we are anxious to bring them to the notice of parents and teachers.

We must reluctantly pass over, without a remark, the beautiful introduction of Dr. Reynolds, in order to preserve all our space for the practical portion of his essay, with a single reference to his observations on the tenfold power and value which the art of printing has conferred on the eye. The mental treasures of ages are thus brought within its reach; it can discern, through these characters, not only the aspect of distant countries, but the events

of past ages, and discover the hidden wonders of the unseen and future world in the pages of inspiration.

In commencing his remarks on the management of the eyes, Dr. R. observes, that this is emphatically '*the reading age*,' and states this fact in terms, which may suggest other ideas than those which relate to vision.

'Reading is the fashion of the day. It commences with the child in the nursery; constitutes the chief business of boyhood and youth; and continues through manhood and old age. No period is considered too tender for this all important business of education to be commenced. No threatening evils are of sufficient moment to stand in its way; no acquirements sufficiently great to permit repose. As one advances in his course, new demands for exertion present themselves; new temptations multiply; new sources of information are thrown open to him. His eyes begin to manifest the alarming signs of inordinate use; but they are too often disregarded, until incurable disease numbers him among its victims;—and he learns, when too late, that he has closed the widest door of knowledge to the soul, and is left to mourn, with many a kindred spirit, the premature sacrifice of his usefulness and power.'

In connection with this, Dr. R. informs us that the present age is marked by 'an unusual prevalence of diseases of the eye,' and that, among the ablest and most valuable of our clergy, and public officers, and literary men. He maintains, however, that this is by no means a necessary consequence of a studious life; and appeals to the history of students who have used their eyes to an extent scarcely credible, and yet preserved their vision unimpaired, to advanced old age. He describes the wonderful provision which the Creator has made for the safety of these precious organs; and assures us, that the source of its diseases are to be found, not in their use, but in their abuse,—in the ignorance which knows not, or the negligence which regards not, the laws, by which the most exquisite of optical instruments should be regulated. His first object, therefore, is to give the student, (for whose benefit he principally writes) some correct ideas of the degree, and proper adjustment of the light, by which he studies.

The first circumstance he mentions, as 'one of the most prolific causes of weakness of sight'—which has caused the destruction of many eyes,' is little suspected, because the injury is generally gradual,—'*the exposure of the eyes to frequent alternations of weak and strong light.*' The immediate sensation of pain, when a strong light is brought into a dark room, should be a sufficient warning. The ultimate effects, are like those of sudden changes from heat to cold upon the body; and when the light has been long excluded, the tyrant Dionysius, the Carthaginians in their punishment of Regulus, and even the liberators of long immured prisoners, have found the sudden transition to the brilliancy of day, sufficient to produce total blindness.

In most parts of the earth, the general course of nature is adapted to the structure of the eye; and the brilliant sun is ushered in by a gradually increasing twilight. But we neglect, or counteract this indication of nature. Many exclude all light from the sleeping room, until it is ready to burst upon them in its strength. The darkest room is often selected for the study, and the evening lights are not introduced, until total darkness has rendered the eye peculiarly susceptible. In illustration of the danger of these practices, Dr. R. mentions the case of a lawyer who brought on a serious disease by performing his studies and labors in a gloomy room, and passing into one of brilliant light, to take his meals. But a more serious warning is found in the case of a young traveller, who was awakened in the morning by the rays of the sun shining in upon him; and on exposing himself a second day in the same chamber, was seized with a violent opthalmia, which produced a course of weakness and suffering for years.

The first and most obvious rule which Dr. R. derives from these facts is, that we should not expose the eyes suddenly to a strong light upon awaking from sleep. To avoid this, he would advise a western room for sleeping; and where that cannot be obtained, he directs us to produce the same effect by curtains or blinds, which will soften the light so as to render it agreeable to the eyes.

The succeeding rules are not less obvious inferences from these facts—that the room selected for the study, should be *well-lighted*, both in the day and evening, and the eyes should not be unfitted for their evening task by the popular mode of resting them for an hour or more in darkness. Of this last habit, he observes, there can be 'no more certain mode of inducing the evils from sudden changes of light.' The light should always be regulated according to the powers of the eye; and it is equally important that the amount and distribution of it should be such as to produce no unpleasant sensations.

Reflected and concentrated light are highly injurious. Two cases of actual blindness have occurred within the knowledge of Dr. R. in a few years, from exposure to concentrated light; and weakness of sight that has unfitted the individual for usefulness through life has often been the consequence of it. The rays of the sun he considers peculiarly injurious, when reflected from an opposite building or wall, or even when they enter through a window descending to the floor, and are thence reflected to the eyes. Any exposure of this kind should be obviated by curtains of some soft color, and the furniture should be such as the eye may repose upon with agreeable sensations. Nature is clothed with drapery whose color is refreshing to the eye; and it is false taste, as well as false philosophy, which attempts to dazzle, in order to please it.

Fatal mistakes, Dr. R. remarks, are often made, and we may add, no less fatal economy is often practised, in regard to *the quantity of light suitable for evening study.* Many think they are performing an important service to the eyes, by accustoming them to little light, when, in his view, nothing can be more injurious. 'The irregular, flickering light of common lamps and candles' he regards 'as the worst possible means of lighting the study.' Candles, if used at all, should be of wax or spermaceti; but he prefers the common Argand study lamp, (the lamp with a circular wick, which still bears the name of the inventor,) furnished with a shade of oiled paper, which diffuses sufficient light without any offensive glare, and is free from the objections of concentrated light, produced by the dark shade, or the less objectionable one of ground glass.

In connection with this part of the subject, Dr. R. notices several habits of studious men which are injurious. *Shades over the eyes* he considers injurious to all, except those individuals whose eyes are prominent, and stand out far from the head, and whose eyebrows and eye-lashes are weak and insufficient. Such as are deprived of nature's shades, require some substitute; but this should be of thin, green silk, which will soften, but not exclude the rays of light.

The habit of saving time by reading and writing by twilight or moonlight he protests against as miserable economy, which has prematurely ruined the eyes of hundreds and thousands, and robbed religion and learning of many an able friend.

He also cautions us against gazing at the moon for a long time, as a dangerous habit, or watching the flashes of lightning. The pupil, dilated by surrounding darkness, permits this highly concentrated light to pass to the eyes in too great quantities; and the history of Astronomy points to a number of its votaries who were blinded by this habit.

Reading and writing by a side-light, is a practice by which many have ignorantly or thoughtlessly impaired their vision. At first view, this would seem too trivial a circumstance to produce the least effect; and yet, it only requires the glimpse at the structure and Physiology of the eye which Dr. R. gives us, to see that it is of material importance. The iris, or colored portion of the eye, which gives it its beauty, serves also as a curtain to protect it, and instinctively opens, when the light is diminished, and contracts when it is increased. This transition, which is easily observed, by looking at the eyes in a glass after they have been kept in darkness for a few moments, renders the sudden change of light injurious, and also makes it important, that *both eyes should be exposed to an equal degree of light.* The sympathy between the eyes, Dr.

R. informs us, is so great, that if the pupil of one is dilated by being kept in the shade, as must, of course, be the case, where the light is on one side, the eye which is exposed, cannot contract itself sufficiently for protection, and the exposed eye is almost inevitably injured.

On the same general principles, the habit of sitting in front of a window, with the back towards it, and holding the book or paper before the eyes, or of holding a candle between the eyes and the book, for the purpose of seeing more distinctly, is very injurious. Those, however, whose eyes fail from age, are in danger of falling into this habit; and to such, Dr. R. advises an immediate recourse to spectacles.

In reply to the question, 'what is the direction best suited to the eyes?' Dr. R. replies—'*It is that light which is sufficient for distinct vision, and which falls over the left shoulder in an oblique direction, from above, upon the book or study table.*'

The last direction which is given on this point is, that the eye should be protected in the summer, from the direct rays of the burning sun, by making the rim of the hat of sufficient width. '*Eye destroyers*,' he observes, 'would not be an inappropriate name for the narrow things, which, by some of the more recent fashions, are called hats.'

Such is an imperfect and partial sketch of an essay of peculiar interest and value. We design to complete the review hereafter; but we trust that enough has already been stated to rouse the attention of parents and teachers, as well as students, to this important subject, and to show them the practical value of a knowledge of Physiology.

PRACTICAL LESSON ON THE EXISTENCE AND PROVIDENCE OF GOD.

The Germans excel in their popular tales, which present truth in so striking and tangible a form, that while the mind is deeply interested, the moral is felt almost without being alluded to. We have occupied the little leisure we have had in preparing a translation of one of these for publication, and extract the following as an example for parents and teachers, of the manner in which the ignorant should be addressed.

The child of a soldier, whose education had been obtained in the camp and the suttler's booth, is adopted by an excellent old school-master, who finds him in a state of almost savage ignorance and brutality. After gaining his affections

and exciting his thoughts to action on other subjects, he takes the following method to fix upon his mind the conviction of the existence and providence of the Deity.

At a favorable moment, when his desire of knowledge was excited, his guardian led him out in view of an extensive field. This seemed like a fine parade ground for Hussars, and the conversation turned on the regular exercises and movements of battalions, and the commander under whose orders they were executed. The school-master then proceeded, as follows:

Sch. Your emperor has a great many regiments besides that to which your father belonged. Some of them are stationed in Saxony, some in Silesia, and others in Bohemia. All at once, they set out and march together to one place. Now I have often wondered, how it was possible for so many thousand men to march together from so many different countries, to the same place, in as perfect order as if everything had been agreed upon beforehand. I cannot but believe that there is some one, who commands them.

J. I will tell you who it is. It is certainly General Down, of whom I have frequently heard my father speak.

Sch. I believe so. But besides this, so many thousand men must have something to eat in the course of a day, especially if they have horses. Now one would suppose that they would starve to death, when they all come together in one place. I have read, however, that wherever they go, they find flour bread, meat, oats and hay. It cannot be that all these things go there of their own accord. I must believe that there is some one, who orders all this.

J. It is certainly General Down, for he provides for all his soldiers. The soldiers always call him Father Down.

Sch. It is possible. At least there is some one, who commands all this provision to be brought together. But there is as much order, in the *world*, as in the emperor's army. For example, the sun rises at a particular time, every morning. People who have attended closely to the sun, can tell beforehand the very minute in which it will rise.

J. But it is not so exact as our soldiers. I recollect many days in which I never saw it rise at all.

Sch. Things must be very different, then, in Bohemia, from what they are with us. With us, it rises every morning, precisely at the time. We cannot, indeed, always see it, for sometimes the sky is cloudy. It is so with the moon too. Now it rises, now it sets. Sometimes it is as small as a sickle; at others, it is larger, and as round as a dinner plate, and then it begins to grow smaller again, and everything goes on so regularly, that the almanac-maker can tell us everything beforehand. When we go home, I will point out all this to you in the almanac; and if you look carefully at the sky, and observe the moon, you will see that it changes, exactly in the order there laid down.

J. Oh! I never heard of that before, in all my life.

Sch. You may rely upon it. In the world therefore, everything is, as it were, under the direction of a commander. Now think a moment. Sometimes the vapors ascend from the earth and collect themselves together, like the emperor's soldiers, and form themselves into clouds. Then a wind often arises, and in a few hours, drives them all away.

In the spring, every thing appears to be, as it were, under the direction of a commander. First come the larks, then the finches, then the swallows and storks collect together, and when they come, they find their food ready, just as if it had been provided on purpose for them. Then one flower blossoms after another; first, the little violet, then the cowslip; then the cherry trees blossom, and then the pear trees, and finally the apple trees.

All things go on in as much order, as if they were told just what to do. There must, therefore, be a commander. Now it is he, who commands all this, whom we call God.

J. Oh! have you ever seen him?

Sch. No; neither have I seen General Down, and yet I believe that he commands the emperor's army. And besides, my dear Joseph, there are many things, which we cannot see, and which yet exist. Have you ever seen the wind?

J. Never, in my life.

Sch. Nor I, and yet it exists. This is evident from the trees, which it moves, and from the tiles which it blows off from the roofs of houses. We must believe, therefore, that there is some one, who commands all this to be done, because we see that everything takes place in as much order as if it were commanded.

J. Look, father, see that great bird, which comes flying towards us. What is it called?

Sch. It is a stork, and that is under command too. As soon as spring makes its appearance among us, and the air grows warm, then it seems as if some one said to the storks,—'March!' They break up their quarters, leave the countries in which they have spent the winter, and remove to others, where, as soon as they arrive, they find food in readiness for them. Do you know what storks eat?

(Joseph shook his head.)

They generally eat frogs, (continued the school-master.) Frogs are not always at hand, however. In the winter, there are none to be found.

J. Where do they go?

Sch. They hide in the mud of the marshes and ponds. In the spring they crawl out. When it is time for the storks to come, the frogs come too.

J. That is curious.

Sch. Indeed it is, and hence you see that there must be some one who commands all things, and takes care that food shall be ready for the storks as soon as they arrive. Look there, Joseph, there sits a stork, so near us that you can examine it closely. Has it

not every thing necessary to make it a frog hunter? See how long its legs are! With them it can walk in the water and search for frogs. See how long its bill is. With that the stork catches the frogs, and picks them to death. If the stork was made like the dove or the hen, the frogs would be of no use to it, for it could not catch them. You saw your father's regiment. Can you recollect what kind of weapons the Hussars had?

J. Let me see. First, a great short broad sword, then a pistol at each side, and a carbine slung over behind the back.

Sch. It must have been a fine sight, when a thousand men rushed forth, all having the same kind of broad sword and arms. If I had seen them I should have believed that this broad sword was made on purpose for them. If you should see a thousand storks drawn up and marching, you would find that they are armed as much alike as the regiment of Hussars, to which your father belonged; they all have great and strong wings, long bills, and long legs.

The old man then went on to say much more about the wise contrivances which we see everywhere in nature. This dialogue had such an effect upon the mind of Joseph, that he saw there must be a commander under whose authority every thing is transacted in this world. He began to look upon the world with different eyes. Whenever the sun or the moon arose, whenever it thundered or rained, whenever he saw a beehive or an ant's hill, a tree, or a flower, or a bird, he thought of God, who orders all things.

MISCELLANY.

Juvenile Music.

We rejoice in the increasing usefulness and activity of the Boston Academy of Music, and the influence which it has exerted in assisting and exciting others to action on this interesting subject. In addition to the Juvenile Schools which it has established in the city of Boston and the vicinity, its Professors have trained a choir during the year past, whose performances of the works of the great masters, are said by competent judges, to be of the highest character of excellence. Its reports, correspondence, and the 'Manual,' prepared by Mr. Mason, have excited great interest in this subject, in various and distant parts of our country. Juvenile schools on the Pestalozzian plan are established, and well sustained, in many of the principal towns of New England. In addition to the successful efforts made in Philadelphia, on this subject, by the gentlemen to whom this system was first communicated, the friends of education and of

music in New York and Baltimore are roused to inquiry and action on the subject, and we cannot but hope that all our principal cities will provide this delightful, salutary amusement for the leisure hours of their children and youth, so often wasted, or devoted to the worst of purposes.

We also learn, that the Professors are constantly receiving applications for direction and advice, and for instructors competent to teach upon the Pestalozzian plan, as well as encouraging accounts of the results of experiments which have been made. We think the Academy owe it to the public and themselves, to give frequent accounts of their progress; and we are persuaded, that a monthly paper like those issued by some other of our societies, which should contain their proceedings and correspondence, with information for persons who wish to aid in this great object, together with occasional essays on the most common defects, and the most necessary improvements in the training and performances of our choirs, and one or more pieces of Social and Juvenile Music, would do much to promote the influence of the Academy, and the progress of the cause. We annex to this number a new piece of Juvenile Music taken from the German; and intend to insert something of the kind in every number of the present year.

The progress of Juvenile Music in our country, in order to be salutary, must not be too rapid, and we have been pained to hear of a competent judge, who, after witnessing the results of a premature and ill-conducted effort on this subject, was compelled to say, that if he found other schools like this, he should oppose Juvenile Music to the utmost of his power. Let those who attempt to use this powerful instrument on the human mind, remember the responsibility and danger of their task. They might as safely touch the ark, with unhallowed hands. But how delightful to all who have been engaged in this cause, if we could but witness a musical revolution in our country, like that in Switzerland, which was described in our last number.

Legacy to Yale College.

Dr. Alfred E. Perkins, of Norwich, Connecticut, who died recently, gave among other legacies to public and benevolent objects, 10,000 dollars to the library of Yale College. This is said to be the largest donation ever made by one individual to that institution.

School Funds.

The governor states that the literary fund of *Virginia*, amounts to a million and a half of dollars. The annual receipts from this capital, after defraying the annual charges upon them of $60,000, and all the expenses of the corporation, have generally left a surplus much exceeding $30,000 annually, to be added to the capital.

The amount of the School Fund of *Connecticut*, is 1,929,738 dollars and 50 cents—amount of monies distributed by the state, during the year end-

ing April, 1833, 79,461 dollars 80 cents. The whole number of children in the state, between four and sixteen years of age, is 83,641.

The amount of the school fund of *New Jersey*, at the present time, is 230,881 dollars and 64 cents. The whole is safely invested in stock and other securities, yielding an annual interest of five and six per cent.

This fund must increase very slowly under existing circumstances. It requires nearly all its interest to be added to the tax on banks, to make up the sum of 20,000 dollars, appropriated and paid annually in support of common schools. It is only the surplus of each year, that is added to the principal. The amount to be added this year is about 3,700 dollars.

Vermont has a small fund for the support of schools, composed of bank dividends, licenses to pedlars, debts due the state bank, &c. The fund appears to have amounted, at the close of the last year, to 52,544 dollars.

Messages of Governors in Reference to Education.

Pennsylvania.—The provisions of the act passed at the last session of the Legislature for establishing a general system of education by Common Schools throughout the Commonwealth, have been adopted by all the school districts in some counties, partially in others, and in a few, they have been rejected altogether, as was the case in some of the sister States, when they commenced such a system—36 counties for it—14 against it.

New Jersey.—The Message of Gov. Vroom distinctly and frankly states, that the mere elements of knowledge are taught in the common schools, and that very defectively, in many cases, by unqualified and unpaid teachers. The State has expended one hundred thousand dollars for this object within five years; and yet, sufficient information has not been collected, concerning its use and results, to furnish materials for a single report. More was done in 1828 by a few public-spirited individuals, than the laws have been able to effect. Does not this afford evidence of the necessity of private associations for this great object?

Ohio.—'The utility of the system of Common Schools, which, at first, was unpopular in some parts of this State,' says the Governor of Ohio, 'is now acknowledged, and by a steady attention to its improvement, I have no doubt, but that in a few years, this may be so perfected, as to diffuse its benefits in a more eminent degree than those derived from internal improvements.' The Deaf and Dumb Institution of Ohio is in a state of forwardness, the main building completed; forty pupils in attendance.

Measures of the Virginia Institute.

Among other proceedings of the Virginia Institute of Education, which met at Hampden Sydney College on the 23d of September, a committee of three was appointed to procure a full and accurate account of the schools in Virginia, and to report at the next meeting of the Institute, of which President Cushing is chairman; and a second committee to corres-

pond with colleges, and men of learning in the United States, in order to devise the best scheme for assembling a convention of colleges, of which Prof. Goodrich is Chairman. We hope these Committees will succeed in their inquiries, and that some account of the history and proceedings of the Institute will be published with Mr. Garnett's lecture.

Prize Essay in France.

The Academy of Sciences at Lyons has offered a gold medal, of the value of 600fr. for the best essay on this question—'What is the best system of Education and Public Instruction in a Constitutional Monarchy?'

Addresses on Education.

We observe in the newspapers, copies or extracts of several interesting addresses on the subject of education, but have only room at present, to insert their titles. 'A Speech delivered before the Education Convention, in Frankfort, Kentucky, January, 1834, by Rev. John C. Young, President of Centre College, Danville, Kentucky, on "Universal Education a pecuniary gain to the country."' 'Address delivered by S. P. Pressley, Professor of Moral Philosophy and Belles Letters, before the Demosthenian and Phi Beta Kappa Societies, in the University of Georgia.' 'President Colton's Address, delivered at the inauguration of the Faculty of Bristol College, Pa.' 'Lecture delivered by E. D. Mansfield Esq., before the College of Professional Teachers, on the necessity of the Study of Mathematics.' 'Address by R. D. Key, of Virginia, on the advantages of Physical Exercise connected with Mental Attainments,' 'A Lecture before the Boston Lyceum, on the subject of Reform in Education, by the Rev. E. M. P. Wells.' A course of Lectures before the same Lyceum was delivered the last month, by B. B. Thatcher Esq., on 'Self-Education.'

New Measures.

In the Andover Theological Seminary, the preparatory study of the Hebrew has been dispensed with by a vote of the Trustees, at their late anniversary. In the Oneida Institute, the Greek and Latin classics have been laid aside; and the study of the Hebrew substituted.

Galena.

Meetings have been held at Galena, Upper Mississippi Lead Mines, on the subject of introducing the system of common schools into that region. Resolutions were passed, approving the system, and recommending the adoption of measures to promote its establishment there.—A St. Louis paper, of recent date, says that the Legislature of Missouri, will spend a considerable portion of their time, during their approaching session, in endeavoring to devise a general system of common education for that State.

FEMALE UNIVERSITY.

A bill to establish a seat of learning in Georgia, for the exclusive education of females, to be called the Female University of Georgia, has been rejected in the House of Representatives of that State—yeas 56, nays 89.

SPAIN.

Primary schools are about to be established in all the towns in Spain, to be open to the most indigent classes. The Lancasterian Plan is to be adopted in them by order of the government.—*Merc. Journal.*

NOTICES OF BOOKS.

ELEMENTS OF PSYCHOLOGY, included in a critical examination of Locke's Essay on the Human Understanding. By VICTOR COUSIN, Professor of Philosophy of the Faculty of Literature at Paris: Peer of France, and Member of the Royal Council of Public Instruction. Translated from the French, with an Introduction, Notes and Additions, by C. S. Henry. Hartford, Cooke & Co. 1834. 8vo. pp. 355.

What would be thought of the physician who should undertake to direct the treatment of the human body, and the cure of its diseases, without any knowledge of its formation? And yet, how many undertake the management of the human mind without any study, and almost without any thought, of its structure and faculties. If teaching is ever permitted to take the rank of a profession, the philosophy of the human mind will be considered as necessary to the instructor, as that of anatomy to a physician. Every discovery is highly important in both cases. The work before us is by one of the first philosophers of the age. It is a translation of the second volume of Cousin's course of lectures on the history of philosophy, containing a critical examination of Locke's Essay on the Human Understanding, in which he attempts to refute some of the errors, to which the origin of the sensual philosophy is ascribed. We welcome every work of this kind as a contribution to the cause of education; and we rejoice that it has found a translator and publisher, of sufficient enterprise to attempt a work whose sale must be limited to the few who have time and disposition to study. The execution is worthy of the work.

THE DISTRICT SCHOOL. By J. ORVILLE TAYLOR. New York, Harper & Brothers, 1834. 12mo. pp. 336.

We have looked over this volume with uncommon interest. Twenty one out of the twenty six sections into which it is divided, relate to the duties of parents in regard to common schools, the claims, duties, objects and qualifications of teachers, and the principles and methods of instruction and discipline. In the other five sections, the author treats of the evils of ignorance, the value of knowledge, &c. The work is full of good thoughts and useful suggestions, on the importance of common

schools to a country like ours; on the defects which abound in them, and their sources; and on the means of improving and elevating them. Nor is it the least commendation of the work, that it breathes, throughout, a truly Christian spirit. The style is simple, intelligible and forcible; and we have only to regret a few grammatical inaccuracies—evincing some want of care—but which we trust will be removed in a future edition. It is no disparagement to the popular authors of 'Lectures on School Keeping,' and 'The Teacher,' to say that this work is calculated to be equally useful, in its appropriate sphere.
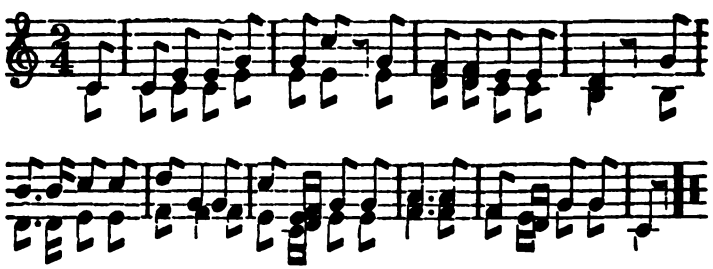
THE NORTH AMERICAN ARITHMETIC, PART THIRD, for advanced scholars. By FREDERICK EMERSON, late Principal in the Department of Arithmetic, Boylston School, Boston. Boston, Russell, Odiorne & Metcalf, 1834. 12mo. pp. 288.

In the belief that a treatise on arithmetic might be so constructed that the learner should find no means of proceeding in the exercises, without mastering the subject in his own mind, as he advances, and at the same time, should be able to proceed through the entire course, without requiring any instruction from his tutor, Mr. Emerson has employed some of the best years of his life in preparing the North American Arithmetic. With the First and Second Parts of the work, the public are already acquainted. The volume before us is the Third Part, and completes the series. The strongest foes to the multiplication of school books, must be constrained to say—if they examine this volume—that Mr. E. has rendered a great public service, in the entire accomplishment of what he regarded as a desideratum. For it is not too much to say, that the work is in no respect inferior to its predecessors, while it embraces some important improvements. The large size of the type, is not the least valuable of its recommendations, with 'those who have eyes.' No arithmetic with which we are acquainted, compares with it in this respect, (to say nothing of the large figures used to denote fractions,) the value of which can best be understood by the pupil who has wasted hours, and days, and weeks, in consequence of bad typography. We recommend it to all who are not too much accustomed or wedded to the old system, to adopt one which is more simple and rational.

PROGRESSIVE EXERCISES IN ENGLISH GRAMMAR, PART. I. Containing the Principles of Analysis, or English Parsing. By R. G. PARKER, A. M., Principal of the Franklin Grammar School, Author of 'Progressive Exercises in English Composition,' and CHARLES FOX, A. M., Principal of the Boylston Grammar School. Boston, Crocker & Brewster, 1834. 12mo. pp. 96.

We are thoroughly tired of 'improved' grammars, under whatever name; but a grammar, *for pupils*, in type which can be seen with the 'naked eye,' and without a formidable array of long definitions, and unintelligible rules, is a real luxury. We like the work before us better than many others, especially in its arrangement, which is certainly natural, and its manner of instruction, which approaches so nearly to familiar intercourse between a good teacher and his pupils, and the simple, but frequent examples and illustrations of the former. We hope the authors will be encouraged to complete their series.

INVITATION TO THE SINGING SCHOOL. *From the German.*



1.

Why stand ye round the threshold,
Ye timid ones? draw near;
Sweet words and joyous music
Unite in concord here.

2.

But when you come, remember
The rule by which we stand:
No gloomy brow is suffer'd
Amid our happy band.

3.

We cherish every pleasure
Which virtue can approve;
We find delight in loving
Whate'er the virtuous love.

4.

Then stand not round the threshold,
Ye timid ones, draw near;
Come, mingle with our music
In sweetest concord here.



YALE COLLEGE, NEW HAVEN, CONNECTICUT, WITH THE STATE HOUSE.

AMERICAN

ANNALS OF EDUCATION

AND INSTRUCTION.

FEBRUARY, 1835.

YALE COLLEGE.

Much has been said in our country, of the 'aristocracy of learning,' which is fostered by our colleges; but still it is found indispensable to resort to them, for those who are to become the guardians of our property, and our health, and the interests of religion. Among the multitudes who have declaimed against them, probably there is not one in a hundred, who is not indebted to them for some benefit conferred upon himself, or his family, by means of the knowledge they have diffused; to say nothing of the general benefit they confer upon the country, and thus upon every one of its citizens. There is another fact in regard to our colleges, which ought not to be forgotten by those who regard religion as hostile to learning, and refuse to admit any association between them. It is, that most of these institutions owe their origin to the love of learning and benevolence of religious men, and generally of clergymen. It is well known that this was the origin of nearly all those established at the early settlement of our country.

The oldest Collegiate Institution in the United States is *Harvard University*, in Massachusetts, and we believe it is now the most liberally endowed. The next established was that of *William and Mary*, in Virginia, which has had very large funds, but whose spirit, we fear, has long since passed away.

We have not yet been able to procure an engraving of either of these institutions, and therefore commence a series of brief sketches

which we propose to give, with an account of the third institution established on this side the Atlantic,—*Yale College*, in the Colony of New Haven.* For some time after the authorities of this colony had resolved on the establishment of a college, they were induced to delay it by the remonstrances of the friends of Harvard College, and in place of this, sent an annual contribution of 'a peck of wheat or the value of it' for the relief of poor scholars, to be collected from '*every one in this plantation whose heart is willing to contribute thereunto.*'

In 1652, the subject was agitated before the General Court, but again deferred, on account of the feeble state of the Colony. In the year 1700, ten of the principal ministers in the Colony, were agreed upon by general consent, to stand as trustees for the erection and government of a college. They assembled at New Haven, and instead of contenting themselves with the cheap, modern plan, of forming a constitution and appointing officers, each laid upon the table several folio volumes, amounting in the whole to forty, with the simple expression, '*I give these books for the founding a college in this Colony.*' In contrasting this course with the progress of some of the societies of the day, we could not but think of the significant expression, '*Words and deeds!*'

In the following year, a charter was granted to secure the property of the institution; a set of regulations was formed, a rector appointed, and eight students received members. In 1702, the first commencement was held at Saybrook. Here the college continued until 1716, when it was resolved to remove it to New Haven.

The first college building was now erected of wood; one hundred and seventy feet in length, twenty in width, and three stories high, containing a dining hall, (used also as a chapel,) library, kitchen, and fifty rooms for students, at an expense of one thousand pounds sterling—a sum of no small magnitude at this early period. In 1718, the first commencement was held at New Haven, and thirteen graduates received the honors of the institution. Liberal donations were received from friends of learning in England; among whom were Sir Isaac Newton, Sir Richard Steele, Burnet, Woodward, Halley, Bentley, Kennet, Berkley, Sherlock, Watts, and Doddridge. The most liberal donor was Governor Yale, of the East India Company; and in acknowledgment of this aid, which enabled them to complete their building, the trustees gave his name to the infant institution.

The spirit of disorder which prevailed in the colony about this period, is said by the historians of the institution, to have produced corresponding disorder in the college,—are mark which might, perhaps, assist us in explaining the rebellions of later days—and years elapsed before the effect of this spirit, and of the changes

* The engraving appeared originally in the People's Magazine.

and controversies about the jurisdiction of the state which followed, had entirely passed away. In 1747, the number of students had increased to one hundred and twenty, under the presidency of Dr. Clap. A new college building of brick was then erected, and in 1763, a chapel, the second and third of the buildings represented in the engraving. In 1782, a dining hall became necessary; in 1792, a second college building. During the presidency of Dr. Dwight, two others were erected; and since his death, two additional edifices, making in the whole a range of seven buildings, not pretending to architectural beauty, but finely situated, at the summit of the gentle slope which forms the public square, and contains the public buildings of New Haven, and furnishing accommodations for about three hundred students.

In 1814, the organization of a medical school was completed, and aided by a grant from the state; a building was purchased for its accommodation, at some distance from the rest, and a botanical garden commenced in the neighborhood.

The increasing number of students, and the purchase of the splendid cabinet of Col. Gibbs, effected chiefly by the liberality of the citizens of New Haven and the officers of the institution, led to the erection of a new and beautiful building for a dining hall, in the rear of those represented, with an upper story devoted to this invaluable collection, the finest beyond debate in our own country, and yielding to few in Europe, in its extent and beauty.

Within a few years, the officers of this college have been led to take the first step towards the cultivation of a taste for the fine arts in a literary institution, by the offer of our historical painter, Col. Trumbull, to deposit, in the college, and ultimately bequeath for its use, the original sketches of his principal pieces, and other historical paintings. The last building erected is that designed for this collection, the income from which, after the death of Colonel Trumbull, is to be devoted to the support of indigent students.

But it is more interesting to trace the internal history of the Institution. At first, the care of the students devolved exclusively on the Rector or President, and the studies were designed chiefly to prepare them for the clerical profession. Until 1770, the only new officers appointed, were a Professor of Divinity, and three tutors; and the Professor of Mathematics and Natural Philosophy was the only one added until 1801, although the number of students, as well as the demand for a more extended education, had so greatly increased.

On the accession of Dr. Dwight to the Presidency, in 1795, he found no other assistants than the Professor of Mathematics and Natural Philosophy, and three tutors. In 1801, a Professor of Law was appointed; in 1804, a Professor of Chemistry and Min-

eralogy; in 1805, a Professor of Languages; and the list of tutors was gradually increased to six, during his Presidency, chiefly by his influence.

The Academical Faculty now consists of a President, six Professors, an assistant Professor of Chemistry, a Lecturer on Natural History, and eight tutors, to each of whom, a distinct class of studies is assigned—a body of seventeen Professors, besides two other Instructors in modern languages, with three hundred and fifty-four students under their care. In addition to these, two Professors have been appointed, to complete the organization of a Theological School; two for the instruction of a Law School; and six for the Medical School;—an organization which gives to this institution a fair claim to the title of University, according to the usage of our country.

The progress of the institution in regard to its course of instruction has been great. Much more classical knowledge is now required for an admission to the lowest class, (and which of course is acquired in the preparatory grammar schools,) than was then given in the whole collegiate course. 'Homer,' says an early student, 'we knew not.' In place of arithmetic and surveying, there is a full course of mathematical studies. The course of instruction and the apparatus in Natural Philosophy has advanced with the science, and Rhetoric, Chemistry, and Mineralogy are added to the list of Professorships. Indeed, we believe that this institution, by the noble zeal of one of its professors, by the Journal of Science which he issues, and by the purchase of its cabinet of minerals, has contributed more than any other in our country to the diffusion of Natural Science.

It is highly creditable to the guardians and officers of this institution, and encouraging to others which are struggling with poverty, that all this has been accomplished with very limited funds. From a report made to the Legislature in 1831, it appears, that the whole amount of funds granted by the state, for the support of an institution which has been its greatest ornament, was only seventy thousand dollars—less than has been granted in several other states, in a single year. A subsequent donation of seven thousand dollars is the only item to be added for the state bounty to the Academical Department, twenty thousand dollars having been granted for the establishment of the Medical School. Private donations for the library, cabinet, and apparatus, have been liberal, but at a very recent period, the whole income of the institution from its funds, did not much exceed two thousand dollars, leaving it almost entirely dependent for its support, on the fees for tuition. A private subscription has recently been completed of one hundred thousand dollars; and a fund of ten thousand dollars has been

recently bequeathed by an individual, for the increase of the library. These are cheering indications of increasing interest in the welfare of this venerable institution, and pledges that its officers will not hereafter be left to struggle alone.

[For the Annals of Education.]

ON THE INTERCOURSE BETWEEN INSTRUCTORS AND PUPILS IN COLLEGES.

[The frequent and serious difficulties which have occurred of late, in some of our most important institutions, renders the following article, in reference to one of the most common sources of 'rebellions,' peculiarly appropriate. It comes from a gentleman who has experience in college life, and fully accords with the results of our own observation. We have allowed the editorial form to remain unchanged, to avoid embarrassing alterations; but we would thank our correspondents to allow us to reserve the first person plural, as the distinctive mark of our own articles.]

The nature of that intercourse which should exist between instructors and pupils, particularly in our higher institutions, is a subject of great practical importance. It is attended, however, with many difficulties, inasmuch as it involves questions relating to the whole discipline of these institutions; and has been the source of so much discussion and contention, that it needs to be thoroughly examined and established on some fixed principles, adapted to the age and to our country.

The claims of this subject to the consideration of every instructor will become apparent, by adverting to the true design of collegiate education. This, we are confident, is often not justly apprehended. Throughout our system of education, the discipline of the mind has occupied attention, while that of the heart has been thought to lie without the province of the teacher. Children are sent to school, and youth to college, *to form their minds;* the *formation of character* is too often left to parents, and the fireside. Indeed, this notion prevails to such an extent, that an instructor who should attempt to convey moral and religious instruction, would, in not a few instances, be censured as having transcended his powers, and even invaded the rights of his pupil.

We view this matter in a wholly different light. We regard the seminary of learning, from the infant school to the university, as a place for the discipline of character, as well as of intellect. Independently of the instructor, influences constantly exist there of great importance in their bearing on character, and we would have the teacher exert himself to control them, or to turn them to good account. While therefore we would furnish these seminaries

with all the apparatus of instruction, we would not make high scholarship the ultimate end of our efforts. We would train up in our institutions of learning, youth who shall go out, not to dazzle with a meteor light, too often ominous of evil, but to shed the mild and lasting radiance of well disciplined minds, and characters, on all the walks of life. We may and ought, like the ancient Spartans, though in a higher sense, to educate our youth for their country. We shall serve her best, by nurturing in their hearts the principles of virtue, at the same time that they are acquiring useful learning.

Much has been said and done within a few years to raise the literary character of our colleges to the standard of those in Europe. But while we imitate their excellencies, we must guard against their defects. Gladly would we endow them with the overflowing libraries and cabinets of foreign universities, and we should hail with unfeigned joy in our academic corps, indications of the spirit of high attainment which is found in them. But we should deprecate the utter neglect of the morals and principles of their pupils with which, if we mistake not, they are chargeable almost without exception. Let the instructor guide to the founts of classic learning; but shall he not also direct the youth of his charge to the fountain of Divine wisdom and holiness? Shall he not impress upon their minds their obligations to society, and their higher obligations to God? We do not mean that our colleges should become schools of theology. But when we reflect, that the youth in them are soon to be found actively participating in all the movements of society, becoming its teachers, filling its professions, occupying its posts of honor and trust, we feel a confidence in maintaining it to be the duty of all who have the direction of them, to see to it, that the influence of morality and religion is predominant within them. We insist that the parent, who with trembling solicitude commits his son to their guardianship, should have the assurance that his character and principles will receive the attention they deserve. It has therefore always been, with unfeigned regret, that we have seen it proclaimed as a recommendation of a seminary of learning, that the voice of religious instruction should never be heard within its walls. We could not regard with any favor, and we think the public would not, a fountain whose waters, though they gush forth clear as crystal, if they are not positively pestilential, are yet not health-giving waters.

We have dwelt thus on this preliminary topic, because we would ourselves view, and have our readers view, the subject which we propose for their consideration from this point. We shall never let an opportunity pass of enforcing the responsibilities of a teacher, may we not add, especially of the American teacher. He holds an office scarcely less than sacred, and he should assume it with a

sense of the importance of the trust committed to him. He should feel that he is to form minds, to mould character, to train up the future citizen; and more than all, to exert a great influence in the forming period of their lives over beings who will be forever subjects of the moral government of Jehovah. If he thus views his duties, there is little danger that he will not maintain such intercourse with his pupils as will best promote the great object of his calling.

In order to determine what the character of this intercourse should be, we must consider the duties both of officers and students in this particular; for they are manifestly reciprocal. To speak of *intercourse*, with reference to one side alone, is a solecism in language.

In the first place we say that this intercourse should be based on *mutual confidence*. Without this there can be no friendly intercourse. It is ordinarily, not difficult to gain the confidence of students. Formal professions will not do it; but if an instructor will take pains to show his pupils that he feels a deep interest in their welfare, which he can do without much expense of time or effort, he will most commonly attain the object. It is all important to his success, both as an instructor and governor. How can he expect to benefit them unless he has their confidence? Of what avail will be his reproofs, his warnings, his exhortations, or his encouragements? We are aware,—who that has any experience in college life is not,—that all efforts of this kind, on the part of instructors, are not unfrequently met with coldness, and jealousy, by the pupils. There are always students in college, as there are individuals in every community, who seem to steel themselves against all kindly influences, and the instructor must expect to meet with occasional disappointment and mortification, in seeing his endeavors misconstrued, and returned with indignity. Such is the condition of humanity, but it does not diminish his obligations or excuse him from his duty. It is hardly necessary to say, that the instructor should freely give his pupil his own confidence so long as he is worthy of it. It is a common complaint in college that the faculty are ready to suspect, and are not disposed to confide in the honor of students. Were it known how often their confidence is betrayed, and how frequently they are taught caution by experience, it would not be surprising if they were obnoxious to this charge. As it is, such complaints in nine cases out of ten, come from those who have laid themselves open to suspicion.

But this intercourse should also be *free*. It cannot indeed fail to be so if there is the mutual confidence, to which we have just adverted. But we must be understood. The instructor is the superior, and must be so. He must possess the undiminished

respect of his pupils, and be treated with the deference due to his station, or his influence over them will be lost. It is as in a well regulated family. The child is free and unconstrained in the society of his parents, but he dares not use undue familiarity. He reposes unmingled confidence in them, but he knows that there are certain bounds marked by the relation which exists between them, which he cannot and would not transgress. Such is the freedom which we advocate, in the intercourse between instructors and their pupils. We would have the latter feel that their instructors are friends, to whom they may go with confidence, for counsel and aid; and instructors should encourage such communion. They cannot teach to good purpose, neither can they operate upon character, without it.

At the same time, the intercourse between officers and students should be marked by the strictest *courtesy*. We are advocates for a government of motives in seminaries of learning, of appeals to reason and to sentiments of honor, so far as such appeals will go. There are occasions, however, for absolute authority in the college or school, as in the family. We therefore should always insist, and we are not aware that this is new doctrine, that the feelings of pupils should be consulted by their instructors, yet without any surrender of authority, just as the parent addresses the reason, and conscience, and affections of his children, without yielding any of his authority. We say then, that in his intercourse with his pupils, the instructor should be courteous. He should be watchful over himself, and should cultivate the manners of refined society, not only because of the power of his example, but also as one means of acquiring an influence over them. A neglect of the laws of courtesy invariably diminishes the respect, with which an instructor is regarded.

By the courtesy which we recommend, we are far from meaning the mere outward show of it, which it is easy to assume. We mean that unaffected politeness which has its seat in the heart, which is founded on good sense and good feelings, which prompts its possessor to regard the happiness of those around him, which is not exhibited only in view of men, but is continually gushing out in acts of kindness, and sympathy for others—a courtesy, which is often witnessed in those who are ignorant of the forms of polished society, and sometimes even in savage life, to a degree which might put to the blush many who pride themselves on their scrupulous adherence to the rules of fashionable life;—in short, a delicate and quick sense of propriety, which may and ought to be cultivated, as much as any trait of character.

The importance of inculcating from the earliest years the principles of a manly, unaffected politeness, of true Christian courtesy,

must be apparent on a little reflection. It exerts a strong moral influence over the character. It begets a high toned self-respect, and at the same time, teaches him who possesses it, not to regard himself alone, but others also. It imparts a quick sense of true honor. The youth who is imbued with its spirit, will not condescend to base acts. It makes him willing to remain in his proper place, to listen to counsel, and to submit to salutary restraint.

When therefore we speak of the importance of the intercourse between officers and students being marked by genuine courtesy, we wish to be understood as referring not to instructors alone. In this, as in each of the particulars before mentioned, there is a corresponding duty on the part of the pupils, although this is apparently overlooked by many parents and guardians. Some seem to act under the persuasion, that the duty of cultivating friendly relations belongs to instructors exclusively; and when there is a coldness and reserve between officers and students, they lay all the blame upon the former. This is palpably unjust. How often students withhold their confidence from their instructors, and shut themselves up in a cold and distant reserve, we surely need not say. How often in their deportment towards their instructors, they disregard those rules of courtesy, and good breeding, which they would on no account, violate, in the circle of their friends, or in the world, who needs to be informed? As matters now are, in some of our colleges, at least, if an officer administers merited reproof, or exercises that vigilance in the discharge of his duty, which his responsibilities urge upon him, he need not be surprised if he receive insult, if not to his face, yet by some secret, paltry act of revenge. Does he in his zeal, prolong his exercise a few minutes beyond the usual hour? Some symptoms of uneasiness, perhaps even a shuffling of the feet, will indicate to him that he is transgressing the limits of propriety. Is any outrage committed on the regular constituted authority of the institution, any palpable violation of its salutary laws, and do the faculty take the proper measures to repel the mischief, and inflict deserved punishment on the offenders? The spirit of wild misrule at once breaks forth; all regard to decency seems obliterated; college property is wantonly destroyed, and acts of violence are perpetrated with the license of a city mob, which expose the authors to disgrace, and heavy penalties, before the criminal tribunals of the land; the persons of instructors who have become grey in the wasting labors of their station, who have spared no effort for the literary and moral welfare of these thoughtless, ungrateful pupils, are grossly insulted; and even the majesty of heaven impiously dared, by the sacrilegious exhibition of demoniac passion, in the place consecrated for morning and evening worship. All this occurs in our seminaries

for liberal education!—for such an education as is generally supposed to entitle the possessor to admission into refined society—and yet, where shall we find greater disregard of the laws of common courtesy than here? We do not ordinarily find youth in whom the principles of this courtesy have grown with their growth, actively engaged in these scenes of disorder and violence. They will not condescend to the low tricks which often are the prelude to such scenes, and without which they would seldom, if ever, occur. We are aware, how sweeping are our censures, and where they fall—more frequently on the sons of affluence than on those, in comparatively humble life. We believe that among the youth in our institutions of learning, we shall discern the principles of true, genuine courtesy oftenest, in those who have come from the middling classes, and who have known, it may be, little of the outward show of it. In such too, let it be remarked, do we discover no want of what is commonly called true spirit and genuine independence.

The evils to which we have adverted as existing in our highest institutions of learning, are of no inconsiderable moment. That the governors of these institutions are not wholly responsible for them, every one knows. What is the remedy? They do not admit an entire remedy. We may expect that the indolent and wayward will always look with a jealous, unfriendly eye, on those who are placed over them, to guide, warn, entreat, and admonish them, in their wanderings. But would parents be watchful over the opinions and notions of their children, and see to it, that they themselves never encourage in them, jealousy of their governors, and would they but teach them, that their instructors deserve at their hands all the courtesies of life, more would be done than by any other method to banish from our colleges and universities this distrust of their officers, that propensity transmitted from one generation to another, to imagine that they and their pupils have opposite interests as well as much of that spirit of insubordination, and misrule which often disgrace their halls. We therefore urge upon parents, and guardians, and teachers, so far as they can do it, the duty of cultivating in their charge the principles of true Christian courtesy, not merely as a source of comfort, and respectability, but also as a powerful means of affecting character. Where it exists it will ensure, so far as the pupil is concerned, the presence of the other qualities, which have been mentioned, as essential to that intercourse which should be sustained, between pupils and their instructors.

STUDY AND RELAXATION.

We have received an account of another dialogue, between our old acquaintances, Thomas and Robert, which contains much good sense, as well as much provincial English; but we think we cannot grant them so much space as they require, while other matter is pressing upon us; and we can only give a sketch of their conversation.

It appears that our young friends are now attending school for the last winter; and even Robert's heart seems to be saddened at the thought. Indeed, it was always a matter of surprise to us, that the day which removes the young from the care and guidance of others, and sends them to make their way alone in the mazes of the world, or the day which terminates their claims on parental care, should be welcomed so rapturously. Here, surely, only 'Ignorance is bliss.' To us, the day of our graduation—(which was virtually the day of our majority, although in accordance with the premature education of our country, it preceded the latter by several years)—was the saddest day of our youth; and we would joyfully have turned back, and retraced our steps through our college course, could we have found companions and means.

Robert, in spite of his early dislike to study, was visited with similar compunctions, and appears to have occupied himself with devising plans for continuing the education which was soon to be broken off. In this dialogue, he tells Thomas the maxims which he had adopted. In a previous conversation, he had insisted that 'The best way to study at midnight, is to be fast asleep.' The ruined eyes, or wretched health, of many a midnight student, have proved the folly of neglecting a maxim so obviously sound, and thus unfitting himself for efficient, and persevering study. He now gives another maxim, in the same spirit; '*Don't study hard!*'

At such a paradox, Thomas is astonished; but Robert appeals to the 'aching head,' and the 'weak eyes'—and the 'can't think,' and 'can't understand,' which has so often been the consequence of 'studying *hard*;' and he is compelled to admit that it has some truth. The direction is enforced by a maxim derived from the wisdom of antiquity, 'Festina lente,' and by the more homely, but not less expressive American proverb, 'Take it as you can hold it.' In a seminary of some eminence, the rule is made imperative upon the pupils, that they should not think more, or study more, or feel more, than is consistent with retaining their full strength for the duties of to-morrow, and the next week, and the next month.

The fable of the goose with golden eggs, is an apt reproof for those who attempt habitually to forestall the strength of to-morrow, in order to do double duty to-day.

But another maxim is given to modify this, on the authority of Brougham; '*Be a whole man, at one thing at a time.*' Thomas admits, that much of his difficulty in acquiring knowledge, has arisen from want of fixed attention; and Robert insists, that this arises from the very attempt to study hard, without relaxation. In his colloquial style, he says, 'Work! jump! breathe the fresh air! and then your mind will take h ld strongly of one thing. If you study till your head aches, and you are "all in a fog," you will be just fit to study fifty things at once, and learn nothing after all.'

A third rule is given equally opposed to the 'high pressure system,' and which it would seem an insult to common sense to give, if it were not every day violated, in half the schools in our country,—'*Go over and over again what you learn, until you know it perfectly.*' He insists however, that *every lesson* should be learned well, and the repetition should be only employed to *secure* the knowledge which is acquired, and not as an excuse for learning superficially at first.

The last rule is intended to prevent all abuse of the previous ones, and directs, '*Keep adding to your stock of knowledge.*'

There is much of important truth in the homely maxims of Robert. The intellectual vigor and health of more than one student, and professional man has been sacrificed by neglecting them; and they might be sustained, if necessary, by high authority.

In looking over the very interesting 'Journal of McLellan,' one of our young countrymen, who came back from an instructive tour in Europe, to a premature grave, we found some things precisely in point. The spirit of excessive study in the youth of our country, owes its origin very much to the unhappy disposition to *hasten* in all we undertake. The expectations of friends cannot be met, unless the young man pushes forward rapidly in his profession. The demands of the public cannot be satisfied, unless a popular author issues books in rapid succession—so rapid that they cannot possess the soundness, or accuracy, which is necessary to improve and elevate the public mind—that they *must* cultivate the taste for rapid and superficial reading. It is not surprising that those who aim only at popularity, or gain, should push on, upon the top of the tide; but we are grieved to see men, who are capable of exerting a *powerful* and *lasting* influence on the character of our country, and of mankind, willing to follow their example. The perusal of McLellan's journal, and the just and vivid pictures he gives of literary circles, brought to our recollection two great points alluded to

in the dialogue we have described, in which foreign students, in theory and practice, condemn our prevalent habits.

1. Instead of diffusing their efforts over the whole field of knowledge, they concentrate their minds on a single object, until that is accomplished; and thus like Butler, after thirty years' labor on his 'Analogy of Religion,' they leave a structure as permanent as their own castles—whose very ruins would give more pleasure and instruction to posterity than the half built fabrics of the day.

2. The literary men of Europe make it a principle to relax their minds, especially by frequenting social circles, and by general and cheerful conversation, not forgetting the value of female society, or the influence of music. The morning is usually the only period of close study, while the latter part of the day is given up to relaxation; and it is said that even Sir Walter Scott, whose duties called him to one of the courts of law at nine o'clock in the morning, wrote most of his voluminous works before that hour. It is almost as difficult to break in upon the foreign student's hours of relaxation, as upon those devoted to study. When abroad, we found no difficulty in getting instruction from literary men, if we could find them at a leisure hour in the morning; but we have often gone to a party of literary men in the evening, anticipating an intellectual feast, and have met a steady resistance to every attempt to deprive them of this holiday of the mind.

They are *right*; and we are utterly, grossly wrong, in attempting to increase the vigor of the mind by *incessant intellectual effort*. Many of our students not only strain the nerves in this manner, beyond the power of healthy action, but leave the best feelings of the heart to languish and die for want of opportunity to act; and then, fastidiously, or *philosophically*, as they would have it, despise those finer, warmer emotions, of which they are no longer susceptible! We cannot but pity the man who has thus buried the better half of his nature—the friend—the father—the husband—the brother—in order to gain preeminence in mere intellectual vision, a quality in which he will ever be far inferior to 'archangels fallen.' We pity him still more, when he has sacrificed health itself to these excessive efforts; and we often think of the reply of an European professor to our account of these habits, 'No wonder your literary men are diseased and die!'

We would not be understood to mean that relaxation will render other means for preserving the health of the student unnecessary. He that would strive in the intellectual or the spiritual race, *must be 'temperate in all things.'* And we would especially be understood, that we believe *nothing can be a substitute for exercise or manual labor;* for we are convinced of the truth of the maxim,

that 'muscular effort is one of the best means of repose from intellectual effort.' But we are equally convinced that exercise will be of no avail without relaxation—and that exercise or labor which does not relieve the mind from effort, only wears out the system more rapidly, by demanding double duty from its organs.

THE STATE OF EDUCATION IN OUR COUNTRY.

Our country formerly received from one of the first literary Journals of Europe, the high compliment, 'that the great body of the American people is better educated than the bulk of any European community;' and we are persuaded, that we then deserved this character. But the laurels thus bestowed, are every day fading and falling from our brows. Europeans already point us to our multitudes of ignorant voters and uninstructed children; and, as if in envy of our lot, are annually sending us hundreds of thousands of their own ignorant, and too often vicious poor. Our national vanity is ready to cry out,—'Traitor!' to any one who ventures to point out our national defects, or national faults, and above all, to disclose them to the world. But we have a duty to perform which does not allow us to shrink from reproach.

1. It is demonstrable, that we need schools for not less than one million of uninstructed children, chiefly in the Western and Southern States.

2. It is certain, that we need an army of teachers to instruct these schools; for we have scarcely enough to direct those already existing.

3. It is equally certain, that the number of children destitute of instruction is increasing naturally, at the rate of seventy-eight thousand every year, and that two thousand five hundred teachers are necessary every year, in addition to those which we need, to supply our present wants.

4. It is capable of proof, that we have been receiving, every year, an accession of one hundred and thirty thousand foreigners to our population, most of whom, as well as their children, are destitute even of elementary knowledge; and that this number is increasing.

We think we hear a sigh from our Northern friends, at the wants of the unfortunate South and West—at the ignorance and depravity of foreign emigrants. But could we present the whole truth, we fear they would find reason to blush for themselves, and to tremble for their own children, and their own states.

The governor of Pennsylvania tells us, that a large part of the electors by whom he was chosen, are unable to read the votes they carry to the polls; and that two thirds of their children are not provided with any means of instruction. And this state is equivalent to one third of the North, in population and power.

Gov. Vroom, of New Jersey, says:—'The branches taught, (in the schools of N. Jersey,) are the most ordinary,—the mere elements of instruction, and they are often taught very defectively. There is no uniformity in the mode or system of instruction, nor is there any approximation to it. Many of our teachers are not well qualified in point of intelligence, and some, it is feared, are not fitted to form the morals of our youth.' 'The cause of education makes little progress.' At least eleven thousand children are uninstructed. And yet, this state is directly connected with two of the largest and wealthiest cities of our country, from which light ought to be collected, and spread in every direction.

In the schools of New York, we have been assured, multitudes are taught by incompetent men. In New England, we have received evidence from gentlemen or from publications in every state, that there are great defects in the schools,—that a large number of the teachers are totally unqualified for their task,—that few in our common schools are well fitted for their stations,—that in a large number of our schools, the laws are evaded, and inspection and examination neglected,—the methods of instruction defective, and the moral condition still worse. To the question we have often asked, 'Do the best informed parents you know, consider it safe to send their children to the common schools?' the answer is *almost uniformly in the negative;* and we received this reply from one gentleman who had visited, personally, one hundred schools, in one of the New England States.

We are compelled, therefore, by the evidence before us to add, that 'the unfortunate West and South,' and 'foreign emigrants,' are not alone in need; and to say;

5. That it is proved by the testimony of persons familiar with schools in the best instructed states, that a very large number of the children now at school, are committed to the care of teachers unqualified to instruct and educate them.

6. That the methods of instruction are defective, and that the rapid increase of branches of instruction has led to great superficiality.

7. That the same cause, combined with sectarian prejudices, has led to the exclusion of moral instruction, and moral influence, to a sad extent, and that many of our schools have become nurseries of vice.

In some of our large towns, and a few of our villages, the energy of the friends of education has led to thorough reformation in these respects; but for most of our schools, this is yet to be accomplished.

8. It is not the least painful and discouraging part of this picture, that in consequence of wrong views, or of apprehensions of opposition in attempting a change, the best informed and most respectable parents, instead of endeavoring to improve common schools, often withdraw their children, and their support, and attention from them, and establish private schools, thus leaving the common schools to become less respectable, and less capable of reformation.

Thus much we considered it due to our readers, to say, in introducing to them some remarks by a foreign gentleman of great respectability and intelligence, on the defects of American Schools, and the means of removing them. His love to our country has led him to adopt it as his own, for many years; long observation of our schools has qualified him to judge of their character; and his familiarity with those of Europe, enables him to compare them with the best which the wisdom and experience of the old continent has established.

We are persuaded that these remarks were written in the spirit of candor; and we hope they will be read with the desire to profit by his opinions.

ON THE DEFECTS OF AMERICAN SCHOOLS AND THE MEANS OF IMPROVEMENT.

BY A NATIVE OF EUROPE.

You ask me 'how it happens that Germany has produced so many distinguished and profound scholars, while America has furnished so few.'

This question is a very delicate one to answer, as in solving it correctly, I must necessarily compare our existing school system, our colleges, and universities, with the schools, gymnasia, and universities of Germany. Far from wishing to hurt the feelings of any one of my fellow-citizens, far from being desirous to criticise our present institutions, I trust the sound judgment of every enlightened American will see in my frank exposition, only an ardent wish to call the attention of the friends of education, to a matter still very superficially discussed, and very imperfectly settled among us. As an American citizen, as a father of a numerous family, as an assiduous and close observer in all that concerns education, I submit this matter to the mature consideration of every liberal, well informed, and impartial friend of education as

now existing among us. To speak frankly, I regard our system of education as deficient and superficial, and to this I ascribe the deficiency of learned men among us.

In entering on this discussion, I would submit the following thoughts:

First. The United States have already surpassed the old world in their political institutions. Their system of prisons and penitentiaries has been justly praised. The philanthropic and patriotic spirit of our citizens has excited deservedly the admiration of the world. But is this the case with our schools, and our system of education? No; we are in this respect not so far advanced as we should be, as the rapid progress in science, arts, inventions, and discoveries seems to render necessary. We by no means keep pace with the genius of the age; our education, our instruction, remains far behind all other things among us.

The second thought is a melancholy one, but unhappily too true. We spend *millions* of dollars for banks, railroads, canals, harbors, fortifications, public buildings, &c., and hesitate to expend *a few thousands* for the education of our children, our future legislators, rulers, and defenders.

What then has supported our independence until the present moment—what has given us happiness and abundance? Is it the English, the French, or the German people? Or is it not the American citizen, by his persevering industry, talent and skill—even with all the superficiality of his education and learning? Judge then to what an eminence the United States might justly aspire, after a certain lapse of time, if our institutions could be raised and perfected, if sound learning should be introduced instead of superficiality, and a multiplied variety of studies, crowded together, and ill-digested.

In attempting to prove this superficiality and defect in our schools, I must again request my readers to believe that in speaking the language of truth, I have not the least intention to hurt the feelings of any one, or to attack any particular institutions. My anxious and only wish is, to direct the attention of the public towards education, and to contribute as much as my capacities permit, to a simple and sounder system—a *national*, a *truly American* system—and thus to prove to the world, that we can be as perfect in this branch of our institutions, as in our social, political and penitentiary establishments.

And which is most important to us, a railroad, a bank, or the education of our children? Public institutions, as well as money and wealth, are liable to many accidents, to entire destruction, while sound knowledge, and talents properly cultivated, are enduring possessions. Should not every wealthy man keep this axiom

continually in his mind, in providing for the welfare of his own children?

So much has been said respecting education, and the deficiency of our schools and academies, and such frequent complaints have been made of the want of good and sound instruction, of competent teachers, &c., that I will present only a brief statement of my views concerning them.

We find generally in our schools, 1st. That the variety and number of the branches of instruction, are entirely disproportionate to the time fixed for its final termination.

2d. The number of pupils is too large in proportion to the number of teachers.

3d. A great number of teachers are not competent to teach well.

4th. The teachers have, in general, too small a salary.

5th. The number of worse than useless books, multiplied by defective compilation, and false claims to novelty and usefulness, has become very great.

6th. The scholars learn too much by rote, without enough of previous explanation; and very little opportunity is given for the exertion of their own faculties, for reflection, or for new combinations of ideas.

8th. Latin and Greek absorb the greatest part of the time, and the English language, and grammar are taught very superficially. The French, and other modern languages, so useful to Americans, are too much neglected.

These are some of the most striking defects in our present school system. As long as they exist, it will be utterly impossible to obtain a solid education, to acquire those clear and sound principles of knowledge which will enable a scholar to enter a college, or into any office as successfully as could be desirable. We can never obtain any solid basis of instruction except by simplifying it, and by earnest endeavors to give a pupil clear and sound views of elementary principles. This can only be accomplished by beginning with a few branches, and by allowing a scholar the necessary time to digest these, before he commences any other study. Experience has taught me, that a youth who has fully mastered the principles of one branch of knowledge, will not only study it with greater ardor, but will acquire another more rapidly.

It will be easy to apply this single theory to practice, and give an entirely new, and more useful direction to our present school system, by the following means.

I propose the establishment at once,

A. Of a preparatory school.

B. Of a seminary or college in which teachers shall be formed.

The school shall be a nursery for the seminary or college; the

seminary a nursery, for teachers. But in order to secure success, it will be necessary that the government of the state should take both institutions, under its immediate protection; because, both must be independent of any private patronage, and not be interrupted in their established course, by any foreign influence.*

In the school shall be admitted boys of seven or eight years old, to prepare for entering the seminary, even if they have no inclination to be teachers.

To the seminary or college shall be admitted those pupils, who have passed through the school, and any students desirous of the same course of instruction, whether they intend to engage in teaching or to pursue some other occupation. The aim of both institutions should be, not only to form teachers, but to *diffuse a new and sound system of education* throughout the United States, and thus to multiply at the same time, and by the same means, good pupils and good teachers. Every one attached to the institutions, whether superintendent, professors, teachers, or pupils, should be admitted without any discrimination in their religious faith. The course of studies in both institutions should be in strict accordance with the above directed principles, and be divided into two distinct courses; the Classical and the English course.

The complete course of study should last four years. An extra, fifth year should be given, for purposes which shall be explained hereafter; and the studies of both institutions should be divided into four *progressive* classes.

The promotion from one class to another, should depend, in both, upon the studies and good behavior of the scholars, *and not, as is the case now in our colleges*, upon the number of years of their continuance.

I propose, therefore, to establish, besides the usual public examinations, a semi-annual *private* examination, in which the scholars judged fit for promotion, may pass, even after six months tuition, to a higher class, at least in those branches in which they have deserved promotion. No pupil should be promoted without this examination.

The board of examiners should consist of the superintendent, the principal, the professors, and teachers, and some competent commissioners, named by the Governor of the State. The votes should be given in writing, and by secret ballot, so as to prevent any partiality. The majority of votes should decide for or against the pupil on each study; and thus it may happen that he is judged fit in one branch (for example, in his arithmetic or geography) to enter a

* Our readers are aware that we have not much confidence in state patronage in our country, in promoting the welfare of a literary institution. It has ruined more than one. Would state affairs be entrusted to the faculty of our colleges?

higher class, and for the rest of his studies, to remain six months longer in his class, until his private examination has fully satisfied the board. This private examination should be oral, and in writing, and should be established in both institutions. No student should go from the senior class, and graduate, without having submitted to it. Thus a parent may be sure that his son has thoroughly learned that which the instructor promised to teach him; the youth will be fully convinced that his promotion, or rejection, has been fair and impartial, and the consequence of his conduct and studies. The public also will know that the graduates have really studied and improved, in the branches of the prescribed course, and that they are really able to enter upon business with success; and every one will soon be convinced of the good effect which such a plan, strictly observed, will have upon the character of our youth.

REYNOLDS ON THE USE OF THE EYES.

[Concluded.]

Hints to Students on the Use of the Eyes. By Edward Reynolds, M. D. of Boston.—[*Biblical Repository,* for July*, 1833.]

In our last number, we gave a partial sketch of the interesting essay of Dr. Reynolds—one of our most able and experienced oculists—on the use of the eyes, containing a condensed view of the causes of weakness, and the rules for the proper degree and adjustment of light which he has pointed out. In the remainder of the essay, he goes on to advise the student as to the best periods for study, the precautions which are necessary, the most obvious symptoms of disease, and the simple remedies to be used on its first approach.

The period of the day when the eyes are capable of severe labor with the greatest impunity, is a point of much importance. Dr. Reynolds believes that the soft light of morning, when the eye is rested by a moderate, but sufficient amount of sleep, renders this part of the day, in general, the most favorable time for study. Still, there are exceptions to this rule, and those who find any unfavorable effect from morning study, should of course avoid it. He cautions all, however, against too sudden a transition from the

* We regret that by an accidental error, we gave credit, in our last number, to the Biblical *Repertory* for this article, instead of the Biblical *Repository*, so ably conducted by Prof. Robinson, and recently united with the Quarterly Observer, edited by B. B. Edwards.

bed to the study. The organs of sight, from their peculiar delicacy, are most susceptible to injury from extremes, which, indeed, no part of the animal frame can sustain with impunity; and it is very wrong 'to go as some do, immediately from the bed to the study table, while the eyes are but half opened, and the student may be said to be half asleep.' Let the morning student, if he would use his sight to the best advantage, 'move about for a little space, until his eyes recover from the first weakness that is generally experienced on awaking, before he goes to his studies.' We would remark, in passing, that if this principle be correct, the practice in our colleges of compelling students to pass from the deep sleep of youth, and from total darkness, to the chapel and the recitation room, must be attended with danger to the sight.

But whether the morning be chosen for study or not, there are periods of the day when it is unsafe. The tendency to congestion, or fullness of blood, in the head and eyes of students, renders it important not to strain the eyes immediately after a full meal, or when the body, from any cause, is in a heated condition. A German writer tells us of public speakers, who have ruined their eyes by using them improperly, soon after the delivery of orations or sermons.

Dr. Reynolds earnestly advises the students to avoid straining the eyes by artificial evening light. We must quote the whole of his remarks on this important point.

'The day time, as we have said before, is the proper period for hard study. The evening is the period for repose or amusement. Nature has provided a light by day, which, if not spoiled by man's device, acts rather as an agreeable stimulus than as an injury to the organ of vision. It is impossible, when she has withdrawn it from the earth, to substitute an artificial light, that is equally agreeable, and equally innocent. If the student will be content to study only by the light of nature's lamp, and to repose, when she, for his good, has extinguished it, he will diminish exceedingly, the chances of weakened vision. More eyes have been injured by Saturday night Sermons, than by the week's study that preceded them. The prevalent error that 'a man cannot write until the spirit moves,' has unfitted many a ready writer for much useful labor. Through man's native indolence, it will probably destroy many more; for the spirit seldom will move the procrastinating, lazy man, until the setting sun compels him to light his candles for the evening and midnight toil.'

If using the eyes in the evening cannot be avoided, such reading or study should be selected as is not connected with great mental effort, since this always increases the tendency of blood to the head, and consequently the danger of injury to the eyes. Writing, when it does not require much thought, is preferable to reading, as an evening employment.

We are next told of the wonderful and intimate sympathy of the eyes with all the other organs of the body. No organ gives us a more striking indication of the general state of health; and there is no other whose strength depends so much on the general vigor of the system. From this, Dr. Reynolds infers, that the same rules which are necessary to keep the body in health, should be observed by the student who would secure clear and distinct vision. The enjoyment of free, pure air, a daily and regular amount of exercise, and such an arrangement of the dress as shall not interfere with the perfect freedom of circulation, even if it be at the expense of letting the cravat or the stock sit more loosely about the neck than *fashion* should dictate, or at the sacrifice of other of the modern false notions of taste, are as important to the eyes as to the general health. In consequence of this sympathy, disorder in other important organs, especially in the organs of digestion, seriously affects the eyes; and any violent effort, particularly if it be of such a nature as to produce a flashing or darkness over the eyes, must inevitably weaken them.

Strict temperance in eating and drinking, Dr. R. regards as an indispensable requisite for the preservation of healthy eyes, and asks,

'To what are we to attribute the clear heads of the ancient philosophers? Their works are not the production of congested brains. Their eyes looked out upon nature with a clear vision, to the end of life. Unlike the students of the present day, they exercised their limbs as well as their minds. They studied and thought in the open air. The brain was not the only organ that was tasked; and therefore it was not oppressed with the blood belonging to other parts of the body. Again, they were obedient to the wholesome laws of temperance. Therefore, their vessels were not filled, as is the case with too many of our students, to almost apoplectic fulness. Among the multitudes of our hard students, who complain of weakness of the eyes, a vast proportion may attribute the misfortune to a total neglect of these first principles of health.'

We reproach and loathe the man whose eyes are red and weeping with the effects of intemperate drinking; while we cordially pity purblind students, as in some sense, martyrs to the cause of learning. Dr. R. however, administers a rebuke which, we fear, is too often merited.

'A closer examination of their history presents a very different result. Our sympathy may grow cool, if we regard them with a physiologic eye. It is a love of the flesh, more than a love of the spirit, that too often clouds their vision. It is too much food, crowding, with unnecessary blood, the tender vessels of the retina. It is too little exercise, allowing these accumulated fluids to settle down into fatal congestion. It is positions wholly at variance with the freedom of the circulation; and various other imprudences, which are the results of carelessness, or unjustifiable

ignorance. "The day-laborer may eat what he will, provided it is wholesome, and his eyes will not suffer. But let the student, who is called upon to devote, not only his eyes, but his brain, to severe labor, live upon highly nutritious food, and such as is difficult of digestion, and we shall soon see how his vision will be impaired, through the vehement and persevering determination of blood to the head, which such a course must inevitably occasion." So speaks Beer, whose extensive opportunities of observation have, perhaps, never been exceeded. The daily practice of every observing oculist, is filled with coincident experience.'

The necessity of a suitable amount of sleep, Dr. R. urges as not less essential to the health of the eyes than of the body. None of the organs of the body more need regular, daily alternation of activity and repose than the eyes; and 'they reason falsely who think they gain time, when they steal it from the hours of sleep.' But he warns us that excess may be injurious even in sleep.

The amount of labor to which the eyes are subjected, must be varied according to their original powers, the diversity of which is very great. The eye is not exempt from the general law of the system which requires that each organ must exercise its natural functions in order to secure its full developement. 'Many men daily impair, or destroy their eyes, by immoderate use; not a few have done the same by too little;' and both extremes are to be avoided.

But however varied the natural condition and powers of the eyes may be, there are symptoms produced by an undue use, which should be carefully noticed. If then we find it necessary to bring objects nearer than usual to the eyes,—if we have sensations of painful distention or increased heat about the eyes,—involuntary tears,—a moderate but uncomfortable headache, especially about the eyebrows,—a thin cloud passing suddenly before the eyes,—the appearance of a circle or rainbow surrounding objects,—and especially any visible inflammation of the eye, or its lid, we ought to consider these symptoms as indications of disease, and give the organs timely repose.

Dr. R. then gives some general directions as to the surest and speediest mode of restoring the eyes when thus affected, to a healthy condition, of which we can only give a brief notice. He recommends, as the first remedy, *to give the eyes a season of repose*, which is 'better accomplished by a change, than by entire cessation from labor.' To close the eyes during the day, and take a few turns in the open air, or round the room, if done often, even for a few minutes, will be of essential benefit. When there is an unnatural determination of blood to the eyes, benefit may be derived by stimulating baths of water with salt or mustard, for the feet. Perhaps the best of all remedies would be to aban-

don books altogether, to travel moderately, 'to wander in the woods and meadows, and refresh the misused organs by the endless alternations of nature's works.'

One invariable caution is here given :—' *The eyes, when in this condition, should never be used at all, immediately after awaking from sleep in the morning, after meals, or by candle light.*' Our experience leads us to believe that the sufferer, in such cases, should also avoid all attention to the kindling of a morning fire,—a severe trial to a student's eyes. And we cannot help remarking here, how much straining of the eyes is spared by the use of the Russian stove, and other modes of heating a room which put the fire out of view, without rendering the air of the room impure. Agreeable as the established habit of Americans may be, of gazing at the fire, it cannot fail to injure the eyes; and no one who has not passed a winter in a room warmed in the manner alluded to, can imagine the difference.

The last direction given by Dr. Reynolds is, to wash the eyes frequently during the day, either in cold or warm water, as is found most agreeable. We have known a case, in which very warm water was found the best remedy for weakness of the sight.

Among the prevalent habits of students by which the eyes are injured, Dr. R. mentions the irritation produced by rubbing them on awaking in the morning, a practice which has, in some cases, occasioned permanent and incurable disease.—exposing the eyes to a current of wind,—reading while the body is in a recumbent position,—using the eyes too early after the system has been affected with serious disease,—exercising them too much in the examination of minute objects,—and *the use of tobacco.*

But in the opinion of Dr. R., the very measures which are taken to relieve the eyes, often give rise to the most serious evils. He remarks, that the popular plan of *using green glasses*, in a vast proportion of cases, instead of diminishing weakness, increases it; and that they should only be used, when exposed to a glare of light for any length of time, which cannot be moderated in any other way.

He next warns us against the use of *eye waters*, as a practice 'that has aided in the destruction of thousands of eyes.' 'The student whose eyes are affected should never use a stronger collyrium than good river water, without the counsel of some skilful, well informed physician.' He endeavors to enforce this advice by an anecdote of a celebrated eye water, which made the fortune of a family in Paris by the wonderful cures it wrought, and which proved to be—*the water of the Seine!*

The last direction given for the preservation of the sight is, that the student should exercise the eye in the examination of distant

objects, that it may not lose the power of adapting itself to objects at different distances, and that the muscles may retain their flexibility in promoting these changes.

Dr. R. then gives in detail the indications by which an individual may determine the precise time when spectacles should be used, and directions by which the glasses may be adapted to the actual condition of the eyes, which would be highly valuable to all, as old age approaches. We can only quote the remark, that the eyes are often injured by deferring too long the use of artificial lenses, when those of the eye are defective; and that it is an error to suppose, that the decay of the organs will be retarded by putting off the use of spectacles.

Weakness of eyes is often placed to the account of *Greek and Hebrew characters*. Dr. R. has found however, that in many cases, disease ascribed to these, could be traced to faults and follies in *diet and regimen*; and he believes that there is nothing essential to the study of Greek and Hebrew, which is peculiarly calculated to injure the sight. But he remarks, that where it does produce evil, it is probably owing, in a large number of cases, to the *superficial knowledge* of our students, which compels them to pore over the page, and search anxiously through the dictionary and grammar, until the brain is feverish as well as the eyes, a drudgery from which the '*thorough scholar*' is in a great measure delivered.

This leads Dr. R. to mention another evil in our modes of education, to which we have often alluded.

'Many of our young men fit themselves for admission to the University "in a hurry." Almost everything is done "in a hurry" in our country; perhaps nothing more so than the business of education. Thus they are compelled to study, day and night, in order to be prepared for the approaching examination. Eyes that have been accustomed to little use, are suddenly called to steady and laborious action. Can one be surprised at the result, that such immoderate use of the organ should weaken it?'

The wonder seems to be, that so many escape the effects of these efforts, and of the intense study which superficial preparation renders necessary afterwards.

Dr. R. concludes by urging attention to this subject, 'as a solemn duty upon all who regard their individual happiness, or desire to render their usefulness as extensive as possible, by bringing all the powers which God has bestowed upon them, into full and permanent activity.' He urges it especially upon the clergy, and remarks, that 'they, above all men, are least excusable, if they wantonly suffer any of these powers, from ambition, neglect, or unjustifiable ignorance, to be squandered or lost.'

Such are the leading topics of an article, which ought to be in the hands of every student, and parent, and teacher. We have endeavored to give such an account of it as shall excite attention, and lead to observation and inquiry, on a subject of vital importance to the interests of learning, as well as humanity. We rejoice to hear that the author is revising and extending this essay, for separate publication; and especially, that he will not allow it to be printed in small type. We hope it will thus be placed within the reach of all our readers, even if their sight be impaired; and we earnestly commend it to their perusal.

[For the Annals of Education.]

REWARDS IN SCHOOLS.

Few persons can be found who agree *precisely* upon the subject of rewards and punishments. The general tendency in this, as in most other things, connected with school discipline, is to *extremes*,—when it is extremes which should be particularly avoided, and which are *so surely dangerous*.

Many persons are of opinion that medals and certificates are injurious, because they excite emulation; that threats and promises are bad, because they create false motives, even for good results; and that every degree of punishment is cruel and unnecessary. Others, on the contrary, maintain, that children will not be led, or governed, without stimulants of some kind; that it is not in their nature to love virtue for its own sake; and that they will inevitably be ruined, if not constantly checked and corrected, urged and impelled, from their infancy upwards. It seems to me, that, as usual, there is some truth on both sides of the question, and that the correct theory and practice lie between them.

Let us first consider how far rewards and punishments administered in school, excite ambition and emulation. If I understand these two passions, there is a vast difference in their nature and tendency. Ambition, is a strong desire to attain something *in itself desirable*,—emulation is a wish to *excel others*. The one must lead to good, if its possessor be a high-minded character; the other, on the contrary, must be a rank weed amid the fairest of flowers. Now if this be true, ambition may always be excited, if the object placed in view be an exalted one; emulation never should be tolerated, be the object what it may; for it is closely connected with envy, hatred, and a host of evils too numerous to

mention.* Now it will readily be allowed, that either of these emotions may spring up in the heart, without external incentives; and that without medals, or rewards of any kind, children may be led to feel and cherish all the worst effects of emulation. On the other hand, I hold it to be equally true, that all these things may be freely made use of, without any of these injurious effects ensuing.

A teacher can render almost any thing a reward or a punishment to his pupil, by his own manner of considering it. For instance, I once had an empty seat placed at my side in the school. I soon perceived a child who was mischievous and idle. I said, 'Come here and sit by me, you are too naughty to sit among good children;—I cannot trust you at any distance from me until you are better.' The child cried bitterly at what he deemed a punishment; and soon behaved well enough to resume his former seat. Not long after, I saw another whose diligence and attention gave me peculiar pleasure; I called him with a smile, to sit on the *same seat.* 'Come to me,' said I, 'I love to have you near me, when you are so good.' The smiling happiness of this child sufficiently testified his comprehension of the *spirit* of my arrangements.

Now I was myself in the constant habit of using medals; but it was my desire and endeavor to make such a use of them as should counteract, instead of encouraging, emulation. By the older pupils,—children of eight and nine years,—they were considered only as trifles, of little importance in themselves,—simply as a proof of my approbation of their improvement; and so little did they value them as marking their superiority to others,—that they would at all times yield them readily to any of their companions who might, in my opinion, have merited them equally—that is, who had made equal proficiency, according to their age, means, capacity, &c. It should always be a teacher's aim, from the first entrance of a new pupil into his school, to create in him a strong affection for his schoolmates,—a disinterested desire for the mutual good of all,—and I do not believe this to be so difficult as is generally imagined; particularly, if he see in the teacher an ardent wish for the equal happiness of all committed to his care,—even at the sacrifice of his own. Good as well as evil is contagious; and as truly as 'a soft answer turneth away wrath'—or a harsh one provokes it, so truly do love, and gentle disinterestedness, and

* We believe that our correspondent's definitions of these terms are in accordance with their use by a large part of the community, but we doubt whether they are entirely correct. We care very little however, for terms; and if others think proper to present *the love of excellence* (not *comparative* but positive excellence,) under the name of *ambition*, as a motive in education, and to condemn *personal rivalry* under the name of *emulation*, we shall agree with them entirely, although we suspect that more good will be accomplished by employing unequivocal terms.

patient kindness, *ensure* a degree, at least, of the same virtues, from all within the magic circle of their influence. The first time each little child of three or four years old, who deserved a medal from any cause, and had it awarded to him, was asked whether he would not rather bestow it on a companion, who also had been good,—the wondering little creature invariably answered, 'No, I had rather have it myself.' I seldom remembered to have heard such an answer given by any child the second time; not that I insisted upon his relinquishing it, or deprived him of it, for not doing so, for that would have been unjust; but I endeavored to let him see by looking into his own little heart, that he was not quite happy in loving himself better than his companion; that the smiles and approbation of his parents for his merited reward, were still insufficient to compensate him for the little, reproving voice in his own heart, which told him he had been selfish. Perhaps, at a second trial, he might yield reluctantly; but the pleasure he saw he had given to another,—the bright smiles which meet him on every side, and the marked love and approbation of his instructor, seemed ample compensation for his trifling loss; while, at another time, when, perhaps, he himself may be the receiver, he will not fail to feel the difference in his sensations. He will thus early begin to realize, that it is in truth 'more blessed to give than to receive.' This is an example only; but it will serve to show that rewards *may* be used to excite generous, rather than selfish, feelings; and it is only one of many instances, which might be adduced to illustrate the same truth.

I think prizes, as they are generally given, are injurious; because *all* who desire, and who strive to acquire them cannot possibly receive them. Little gifts, bestowed occasionally and unexpectedly by the teacher, as marks of general affection or approbation, are far better,—though they will never be *requisite* in a school properly governed. If a teacher be really impartial, he will seldom be accused of favoritism, as some might apprehend. Children are quick to see their own defects, and the merits of others, if a teacher be uniformly judicious, and *affectionate in like proportion to all.* Indeed, from close observation of my own former, childish feelings, and those of the many committed to my care, I am inclined to think that the most universal principle,—the strongest and *earliest felt* in the mind of a child,—is a *principle of justice.* It is this which nine times out of ten produces the unpleasant foible of tale-telling; and it is this too, which leads to much that is good, and much that is evil, in the human character, according as the infant mind is led to generous or to selfish emotions. Let us be cautious, above all things, to examine well the internal principle from which a child's impulses proceed, before we incline to pronounce in favor of, or against them.

Let the teacher be ever on the watch for rising emotions of vanity, or of mortification, in such scholars as are really superior or inferior, by natural endowments, to others; checking the one, by showing that gratitude only is due to HIM, who has bestowed superiority in some things, and who has thus rendered vanity more culpable; and encouraging the other, by showing him, that if he uses the powers he has to the utmost, he will not fail to give satisfaction, not only to his earthly friends, but to his God. And there will always be points in both characters, which, if skilfully investigated, may equalize, if not turn the scale. Attention to all these minute points, is absolutely impossible in a *large* school; and yet, how much more important is it to the temporal and eternal welfare of a child, than learning just such a quantity, of just such things!

EXPERIENCE, OR THE AUTHOR OF 'HINTS TO TEACHERS.'

TEACHERS' SEMINARY AT ANDOVER.

From the commencement of our editorial labors, we have earnestly maintained the importance of establishing Seminaries for Teachers as the only effectual mode of improving our common schools. But that which the experience of Europe has settled as the first principle of a thorough system of national education, has been received with doubt or opposition by many in our country. We have therefore watched with deep interest the progress of every effort of this kind; and we are gratified in receiving the favorable account of the state of the Seminary at Andover, contained in the following extract of a letter from a gentleman connected with it.

'The Teachers' Seminary has been established about four years and a half. During this time there has been a constant increase of the number of those who design to make *teaching a profession:* and the founders are fully satisfied that such an institution is highly important to the best interests of the country, and will be sustained by the public.

The difficulties with which, in its infancy, it has been obliged to contend, are constantly diminishing. Arrangements are now completed, by which the price of board is reduced to less than a dollar a week. A farm is attached to the commons, so that students may turn their exercise to account. Many, during the past year, have been able to pay half of their board bill, from the avails of their labor.

one inflamed or injured brain, or feeble constitution, may be ascribed to the want of this knowledge.

We were led to this train of thought by the First Report of the Ladies' Association for Educating Females at Jacksonville, Illinois. In this case, the spirit of benevolence was not only enlisted for a noble object, but directed to the most important and efficient means of accomplishing it. The hearts of these ladies were touched with the destitute condition of the children of the West, and their minds, accustomed to reflect and combine on a scale more extended than that of the objects before them, devised a plan, not for establishing schools in a neighborhood, or a village, or introducing this, or that peculiar plan, but for *Educating Female Teachers.* In a former number, we alluded to the deep interest felt by some of the ladies of our country in this object, and their conviction, that this is one indispensable means for preventing the ruin of the rising generation. In a letter from a lady in one of the Western States, not connected with this Association, are the following remarks on this point.

'We who live at the West, are beginning to grow faint at heart at the immense disproportion of means to meet this mighty demand; and in moments of discouragement, to feel that there is no help sufficient to save us; that this nation will grow up under the predominating influence of ignorance and fanaticism, anarchy and misrule. Let any intelligent man take the data and compare them with what has been done the past five years, or with what is now doing, and with almost despairing heart, he will join in the declaration, that we have come to a most alarming crisis; that unless means and efforts are almost miraculously increased, the coming generation, will soon, as a *majority*, be ignorant and debased; and then our country is lost! New measures must be devised, new efforts be made, the work of saving the nation be undertaken as a work, that with the blessing of Providence, *can* and *shall* be done. We need some organized system of operation in the first place to prepare female teachers, and in the next place, to station them in appropriate fields of labor.'

The writer then goes on to state, that an extensive acquaintance with the females of our country satisfies her, that there are numbers capable and ready to meet a call to this work, if the means of education could be provided.

In the Association before us, we have the first public evidence that other ladies at the West participate in these feelings and these views; and that they will not content themselves with saying, 'Be ye warmed! Be ye filled!'

We have just given our readers an account of the Seminary for teachers at Andover, and they are already informed of the formation of several in the Western States. It is highly encouraging that we are able to follow up these accounts, with evidence that

there is energy and benevolence at the West, prepared to sustain such institutions when they are established; and we hope they will not be left to struggle, unassisted by the East.

After alluding to the increasing attention to female education, which characterizes the age, the report presents an answer to the question,—What is the proper sphere of usefulness for woman? —in the language of the late Joseph Emerson, '*That nature has formed her peculiarly for the office of teaching.*'

'But if there is anything in her *nature* which indicates that instruction is her province, much more is there in her *circumstances*. That period of human life in which the mind is most susceptible of deep and lasting impression, is almost exclusively under her care and influence. In the relations which she sustains as a mother, and elder sister, she necessarily becomes a teacher. The tender buds of immortality are committed to her keeping,—she must nourish and protect the opening blossom. It is in the nursery, the infant play ground, and at the domestic fireside, that she imparts those precepts, and instils those principles, which grow with their growth, and strengthen with their strength, and which give character to the man. Her mode of instruction and illustration is fitted to excite the interest, and engage the attention, in spite of the volatility of childhood. And is not her influence to the opening moral and mental faculties, like the delicate instrument of the mechanist, which moves with facility and without harm, among complicated wheels and springs, where a coarser instrument would crush and destroy? Hence it has been very justly supposed that for the first ten or twelve years, female teachers are preferable to any other; and in some parts of our country, scarcely any other are employed in common schools during the summer months. We might farther observe, that the circumstances of many are such, that they can easily be spared from home to engage in the business of instruction. Add to this, the comparative cheapness of the terms on which they may be employed, and does not the voice of wisdom say, let them be educated and qualified for this important work?

To guard againt misapprehension, they tell us what they understand by 'education.'

Whatever else it may be, it is not that which unfits its possessor for the common duties, and sober realities of life. It is no part of the influence of a good education to make one helpless, indolent, and proud. The kind of education we would promote, prepares a person for severe application of mind, and for the correct and ready discharge of domestic duties. It enlarges, strengthens, and invigorates the mental powers. It teaches to reason, reflect and act. It enlightens the conscience,—it cultivates and controls the moral feelings. In short, it prepares its possessor for the highest state of happiness and usefulness, in this and a future world. We do not suppose that every one will be able to pursue her studies to that extent which is desirable; but many may do this advantageously to some extent, even with limited means; and all should feel it an indispensable duty to qualify themselves, as well as circumstances will admit, for active usefulness.'

The Association was formed about a year since, by ladies impressed with these views, and convinced, that while the females

who go from the East in order to do good as teachers, perform the most important service, they can never be sent in sufficient numbers to supply the wide intellectual wastes of the valley of the Mississippi, and that if this object is ever accomplished, it must be by educating the daughters of the West. They commenced a correspondence with ladies in different parts of the State, and received encouraging evidence of interest in the object, and of the facility of obtaining suitable persons as candidates for this office. Their receipts amount to two hundred and forty-six dollars and forty cents, and five young ladies in Jacksonville have received aid from the society.

The report concludes with a brief statement of the wants of our country, founded on a former article of this work, and a noble exhortation, which seems to have all the energy of a resolution, to go on with these efforts.

We have again and again urged in this work the importance of a society for the gratuitous education of Teachers, as well as of seminaries adapted to their purpose. We have maintained, that it is not less imperiously demanded than the society for the education of ministers—that the pulpit must become powerless, unless the school has trained an intelligent population, to hear its instructions and appeals—and that it is every day losing its power over a large part of the community, from the ignorance which the want of competent teachers produces. But we have reasoned and urged in vain. We have endeavored to interest individuals in this object; but *prejudice* questions the necessity, or the utility of preparing a teacher for his difficult task by any previous education; *timidity* sees a 'lion in the way;' *religious zeal* cannot discern anything to awaken its interest, because it is accustomed to labor only for the superstructure, and forgets that it needs a foundation; and *apathy* can neither see nor hear.

We welcome with peculiar pleasure this first branch of the Association we have proposed; and although we presume this effort is the result of the same views on other minds, we tender our cordial thanks to the ladies of Illinois for thus laying the corner stone of The American Teachers' Education Society. May their noble plan be executed; and may they labor and excite others to labor by their example and influence, 'till (in their own language) we have a nation of educated mothers, and well qualified teachers,—till the cloud of mental darkness which now hangs over us is rolled away, and the light of science and religion shines in unbroken splendor.'

PUBLIC INSTRUCTION IN NEW YORK.

The following particulars in regard to the public schools of New York, are stated by the Governor, in his late message, founded on returns received from almost every town and ward in the State.

Number of towns and wards		835
School districts		9,865
Districts reported		9,392
Children in the state from 5 to 16 years		534,002
Number instructed in Common Schools 1833		531,240
Common School Fund		$1,791,321 77
Revenue the last year		$104,390 75
Amount paid for Common Schools, chiefly for wages of teachers.		
—Public money distributed—		
from taxes on towns and cities	$197,614 37	
from the school fund	100,000 00	
local funds	18,538 56	
	316,153 93	
—Contributed by inhabitants of districts	398,137 04	
Total		$714,290 97
Average amount paid by each district for instruction—		
from public money	$32 05	
by the inhabitants	40 35	
		72 40
Average paid for each pupil		
from public money	59	
by the inhabitants	74	1 33

Teachers' wages brought over		$714,290 97
Interest on school houses (cost $2,116,050)	$186,960	
Books at 50 cts. per scholar,	265,630	
Fuel at $10 for each school house,	95,800	
		$548,380 00
Whole expenses of Schools estimated,		$1,262,670 97
	(1827)	(1833)
Academies	33	67
Students in do.	2440	5506
Of these in higher branches and classical studies	709	3390
Colleges (2 medical)		7
Students in do.		1135
Literary Fund	$962,573 10	
Revenue last year	15,510 06	
Distributed to academies for paying instructors	12,000 00	
Balance of revenue to be devoted to instruction of Common School teachers	3,510 06	
Fund already accumulated for the purpose from the same source	10,000 00	

From these statements it appears not only that the funds for education in New York, are in a flourishing condition, but that they have been efficiently applied in promoting the cause.

In place of receiving returns from one half the towns, nearly the whole number have made their report. The number of school districts has increased threefold since 1816; and the number instructed in common schools, has increased more rapidly than the population, thus showing that the period of instruction is extended. The people have been induced to pay an amount for instruction, greater than that which they have received from the public treasury, and that amount has increased $100,000, since the year 1830. The number of academies has doubled since the year 1827; the number of students more than doubled; and the number of these engaged in classical studies, and the higher branches of English, has increased more than four-fold, during the same period. Such are the results of public aid, judiciously applied, and accompanied with the requisition of equivalent contributions on the part of the people. Assuming the cost of schools as estimated above, it appears that three fourths of the whole expense is paid by the voluntary taxes or contributions of the people on each district, or *nine times the amount received from the fund*; and schools have thus been kept, on an average, for three quarters of the year,

But we are most gratified with seeing that the State of New York has a fund accumulated, and increasing, for the instruction of common school teachers. It is highly honorable to this great State, to have led the way in this most important measure for improving our schools. We earnestly hope that the means provided will be speedily increased and efficiently applied, and that other states will be induced to follow the example.

It will be seen that the average amount paid for the tuition of each pupil is $133 a year, an amount much smaller than that paid by the people of Massachusetts, without the aid of a fund. We hope that this cheapness of tuition will not be considered as one of the benefits of a fund which is to be sought in other states; for we hesitate not to say, that with the ordinary mode of instruction, in our thinly settled districts, the only mode of securing competent teachers, will be to furnish a compensation more liberal than is now given. We shall have reason to rejoice when every state of the Union shall be able like the state of New York, to boast that it provides instruction for *every one of its children;* but we must not be satisfied until this instruction is communicated *in the best way,* and by *the best qualified teachers,* and this can never be hoped for, until the compensation given for training the minds and hearts of children in a school, shall be more liberal than that which is given for taking care of our cattle, or our stables. Few will be induced to incur the labor and expense which are necessary to prepare for the more difficult task, unless it be also made more lucrative, while other professions equally useful, and more respected and profitable, are open to them. Economy here disappoints itself.

Since these remarks were in type, we have met with extracts from the report of the Superintendent of Schools, in which he observes that the incompetency of teachers is still the great evil, and that it can only be remedied by a change in public opinion, and the allowance of a more liberal compensation. That the very effort to prepare better teachers will produce some effect, is shown by facts analogous to those stated in connection with the Seminary at Andover. In the vicinity of the St. Lawrence Academy, where lectures on teaching have been delivered, the Superintendent states, that the people have been willing to pay $3 more than usual per month, for well qualified instructors.

It appears that this liberal state also provides books for all the indigent members of Union College; and assisted 73 young men in that institution, during the year 1833.

MASSACHUSETTS SCHOOL RETURNS.

THE first effects of the proposition for a school fund in Massachusetts, give cheering indications of its ultimate results. Circulars have been annually addressed, by order of the Legislature, to every town in the state, in which the Secretary called for an account of the state of the schools, in answer to a series of questions. It was hoped that in this manner, information would be collected, which would enable the Legislature to judge of the condition of public instruction in the Commonwealth, and of the best mode of promoting its improvement. But returns were not received from more than one third of the towns in the state, and these to a great extent, imperfect; and it was found indispensable that public interest should be excited on the subject, by some offer of legislative aid.

At the last session of the Legislature, a school fund was established, and before determining the mode of distribution, it was resolved to demand again an account of the state of schools, with the condition annexed, that the districts from which no return should be received, should not enjoy the benefit of the first application of the fund. The consequence has been, that returns have been received from 261 out of 305 towns, leaving only forty-four not reported. We are indebted to the kindness of the Secretary of State, for an abstract of these returns in 33 folio pages, which presents a very interesting view of the state of schools, the number of children and instructors, amount of wages, expenses and funds, books in use, &c., &c. The following is the summary of the returns, as given by the Secretary. We have added a few items, enclosed in brackets.

Number of towns from which returns have been received,	261	Amount raised by Tax to support schools,	$310,178,87
School Districts,	2,251	——— by contribution to support schools,	$15,141,28
Male children attending school from 4 to 16 years of age,	67,499	(Total paid for Common Schools,)	325,320,15
Female children attending school from 4 to 16 years of age,	63,728	Average amount paid for instruction in each district,	$144,72
(Total in 261 towns,)	131,227	Average for each pupil,	2,47
(Whole number of children in Massachusetts, from 5 to 15)	138,530	Average number of scholars attending Academies and Private Schools,	24,749
Over 16 and under 21, unable to read and write,	158	Estimated amount paid for tuition in Academies, &c.,	$276,575,75
Male Instructors,	1,967	(Total paid for instruction,)	$601,896,99
Female Instructors,	2,388		
Districts with local funds,	71		

Numerous points of enquiry were embraced in the returns, principally concerning the organization and condition of the schools, which could not easily be condensed. Other particulars have been stated so variously and imperfectly, that a summary would probably mislead. We regret especially, that the wages of teachers could

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not be ascertained more definitely, but we are sorry to see that while the highest average wages in the large towns amount to 30 dollars, the lowest are sometimes as small as five, four, and even three dollars per month. The whole amount paid for the support of the common schools, appears to be $325,320,15. This sum divided among 2251 school districts amounts to $144,52, which is contributed by the people, for the instruction of each district, or double the amount paid for each district in the state of New York. It is highly honorable to the people of Massachusetts that without any of the excitement produced by a fund, they should have contributed thus liberally; and we hope that nothing will be done to paralyze this generous spirit, or to induce the belief that these efforts are unreasonable, or the present tax oppressive. We rejoice in it especially as an evidence, that the fund appropriated *need not be employed to support our schools*, but that *it may be, and ought to be employed in improving the state of education, in rendering it more thorough and complete, in elevating the character of our teachers, and in extending the benefit of higher schools to the deserving of all classes.*

This state will only yield to the voice of experience, if she refuses entirely to make any appropriation of this fund, which shall diminish the amount now contributed for the support of schools, and resolve to appropriate it;

1. To aid districts, where it is necessary, in providing better school houses, in paying a more liberal compensation to teachers, and in providing a library, or globes, maps and other instruments of instruction, which cannot be procured without this aid.

2. In establishing *free high schools, and classical schools* on the plan of those in Boston; in which pupils of talent and merit can receive gratuitous instruction in the higher branches.

3. To assist in the organization of primary schools, wherever they are deemed expedient or necessary, in order to secure their proper regulation.

4. To establish one or more institutions for the education of teachers for our common schools, or to endow scholarships for the purpose, in the Academies, or other institutions, in which a suitable course of instruction shall be given.

5. To secure the proper application of this fund, by employing a General Superintendent, and County Commissioners for schools, who shall receive a compensation sufficient to enable them to devote the time and attention requisite for watching over the most important concern of the state—*the intelligence and character of its rising citizens.*

In regard to the appointment of a Superintendent devoted to this object, the remarks of the School Commissioners of Missouri

well deserve attention—'The desultory and imperfect reports of several hundred scattered individuals, can never give a complete view of the defects of our schools, or the best mode of remedying them. Hence, one man familiar with the subject should traverse the whole ground, discover its actual state, compare different schools under different influences, ascertain the origin of the apathy and neglect so prevalent, and the measures, which would be at once effectual and acceptable. The energies of a single, well-balanced mind should be employed in collecting and combining materials, which shall give greater force and efficiency to the system.'

In addition to this, let it be remembered, that the committee or inspectors of a district, can never be expected to give evidence of their own neglects or faults. How different would have been the accounts of some of the prisons of Massachusetts, had they been founded on the reports of Sheriffs and Selectmen, scattered over the state, instead of the personal, thorough examination of disinterested men, familiar with the subject! And if Massachusetts deemed it worth while to employ individuals at a considerable expense, to examine the condition of her prisoners, and the rocks of her soil, shall she hesitate to incur an equal expense, to employ inspectors as skilful, in order to ascertain the condition and wants of her *children?* We hope at least that ample time will be allowed for maturing the best system, and for removing any prejudices which may oppose its adoption. To legislate in haste, on such a subject, would be to sacrifice the best interests of the state.

MISCELLANY.

Essex County Teachers' Association.

We regard associations of teachers as among the most important means of elevating the character of the profession, as well as of promoting improvements in education; and we regret that we do not receive more frequent notices of them. We are much indebted to the Secretary of the Essex County Association, Mass., for an account of their proceedings, which reached us, unfortunately, too late for our last number. The fifth annual meeting was held at Topsfield, on the 28th and 29th of November, and was attended by three hundred persons, all feeling deeply interested in the cause of education; and most of them actually

engaged as teachers or on school committees. Lectures of a highly practical character were delivered on the following subjects. 1. Teaching Reading, Spelling and Defining. 2. A Reform in Education. 3. Geology and Mineralogy, with specimens, having particular reference to our own country. 4. On the defects in our common school system. 5. On Extremes in Education. Each lecture was followed by a discussion. This Association desires to maintain a correspondence with other similar associations, whose communications should be addressed to the Rev. Gardner B. Perry, of Bradford, President, or Mr. Alfred Greenleaf, of Salem, Corresponding Secretary. The Society has a depository of School Books, Apparatus, and Specimens in Natural History, at Topsfield, under the care of Mr. A. W. Pike, contributions to which, will be of course, acceptable as well as useful. We hope that the suggestions in the report, that the 'Annals of Education' should be furnished with official accounts of these meetings, may not be without influence. We hope for a history of that in Essex County.

Examination of Teachers in Ohio.

Ohio has taken an important step for the improvement of her schools. By a clause in the new school law, a board of five school examiners is appointed for every county, who are to examine *publicly* all male candidates for the office of teachers of common schools, on the first Tuesday of each month. They are in no case to grant a certificate unless the applicant sustains a good moral character, and is qualified to teach the elementary branches. Certificates are valid only for two years, the term of office of the examiners. One school examiner is appointed by this board in each township, for the examination of female teachers.

Proposed School System in Missouri.

The School Commissioners of Missouri have reported, that it is expedient to establish a permanent school fund; to be formed by the sale of reserved school lands, and by a tax of one dollar on every free white male in the State for one year. The tax, they remark, will immediately produce forty thousand dollars,—the land, ultimately, one million five hundred thousand. They also propose a division of the State into school districts, the appointment of district and county commissioners, (the last being ex officio, inspectors or examiners of teachers,) and of a general Superintendent of schools. They also urge the establishment of a seminary for the education of teachers.

Proposed Remedies for Intemperance.

The select committee of the English Parliament on drunkenness, among other means of checking the progress of intemperance, propose the establishment of Temperance Societies, the provision of public gar-

dens and suitable places for athletic exercises in the open air, with the exclusion of all intoxicating liquors, the removal of all taxes on knowledge, and *a national system of education*, in which this should have a distinct place as a topic of instruction.

Musical Lecture and Exhibitions.

It is pleasant to trace the Professors of the Boston Academy of Music in their course of activity, and to see the result in the increased interest of the community in vocal music.

At the request of the committee of the Church in Brattle street, Boston, a lecture was delivered by Mr. Mason, on the importance of cultivating vocal music, the errors and defects in the ordinary modes of performing sacred music, the various kinds of music, and the style adapted to different subjects and occasions, and the proper mode of employing a choir.

These principles were illustrated by the execution of pieces of music of various characters, by the choir of the Academy. The performances were of a high order of excellence. They were listened to with deep interest by a large audience, and a copy of the lecture was requested for publication. As the result of this evening, measures were immediately taken, and a subscription commenced, for organizing a regular choir in this ancient church, (still bearing the marks of the revolutionary struggle,) to be formed of volunteers from among the members of the congregation.

A specimen of musical performances was also given recently by the pupils of Mr. Fowle's school, in Boston, who have learned music under the care of Mr. Mason. It excited much interest, and gave decisive evidence of the practicability and benefits of combining musical instruction with the ordinary branches of education. A similar exhibition took place at the school of Mr. Thayer, of which we have been favored with the following account.

'I attended, a few weeks since, an exhibition of the pupils of Mr. Thayer, Chauncy Hall School, and was much gratified to see how prominent a part was held by the exercises in Vocal Music. In the address of the teacher which preceded the exhibition, the strongest testimony was given to the value of this branch of instruction, as a grateful relief from graver studies, as an intellectual exercise in itself, and as a source of the happiest moral influences. I was delighted with the proficiency of the pupils, and with the interest with which these performances were regarded by the auditors. The aptitude displayed by the scholars in these exercises could leave no doubt of their success in their other studies. The exhibitions consisted of declamations, some of which were of original pieces, and others, translations from and into the French, Latin and Greek languages. The musical exercises were interspersed, and consisted of juvenile hymns, conveying generally some valuable moral sentiment.'

South Carolina College.

Among the various experiments tried in our country, the attempt was made in South Carolina, to establish and maintain a college, from which Christian influence should be in a great measure excluded by the character of its President. The number of students has declined from one hundred and fifty to fifty. The fine college buildings erected at the expense of the state, have fallen, in the language of the Governor, into 'a ruinous condition,' and the institution, into 'a deplorable state of decay and disrepute.' He announces to the Legislature from authority derived from every quarter of the State, 'that the faculty of the College have become so generally obnoxious to our fellow-citizens on the score of the supposed religious heresies of some of them, and of the relaxation of moral and general discipline, and have so irrevocably lost the public confidence, as suitable persons to guard the morals and mould the opinions of the rising generation, as to render a radical reform, and thorough reorganization of the institution, a measure of indispensable necessity, and the only practicable means of reviving its prosperity, and extending its usefulness.' The only 'supposed religious heresy,' so far as we have been able to learn, was the denial of the truth of Christianity. The officers have been requested to resign; several new professors have been appointed; tutors are to be dispensed with; and a Committee of the Trustees has been chosen to revise the laws, and reorganize the institution, which was to be opened during the last month. It has been intimated that a gentleman distinguished in military and political life will be appointed to the Presidency. We earnestly hope that he will not hazard the reputation he has gained, by attempting a new and delicate task, requiring qualifications so different from those of a statesman or a military officer.

Schools in Africa.

A female society in the city of New York have contributed $1505·85, for the support of schools in Africa; and have sent two teachers, both liberally educated, to the colony of Liberia; another fine example of female energy in good objects.

Noble Liberality.

Fifteen gentlemen, at the head of whom we find the venerable Stephen Van Rensselaer, have contributed $1000 each, to support the press which is employed in circulating publications on Temperance. Are there no kindred spirits, who will devote an equal sum for preparing a million of children, now in ignorance, to *read* these publications?

American School Society.

The officers of this Society have been hitherto employed in seeking for an agent of the proper character, to commence the great work to

which they are devoted, and which requires the undivided attention of one who understands and feels its importance. They hope soon to obtain one; and in the mean time, solicit information and aid from the friends of the cause.

Teaching the Dumb to Speak.

A paragraph has been going the rounds of the newspapers, announcing as an astonishing novelty, that the Abbe Jamet of Normandy 'has succeeded in teaching a person to speak who has been deaf from his nativity!' This novelty is now of 350 years standing. Pedro Ponce instructed four deaf mutes in Spain to write and speak in 1570, and John Bonet published the method in 1620. In 1659, Drs. Holder and Wallis succeeded in the same difficult task in England; and it has *ever since* been *a regular branch of instruction* in that country. The tones of the voice in such persons, have always been 'singular,' and generally 'unpleasant.'

Provision for the Deaf Mute.

By the report of a committee of the Georgia Legislature relative to the recommendation of the Governor respecting an institution for the education of the deaf and dumb, it appears that there are, out of a population of thirteen million souls in the United States, 6200 deaf and dumb, equivalent, it is said, to about the same proportion in Europe. Out of 300,000 souls in Georgia, there are 140 deaf and dumb; one half are indigent. The committee recommend the same to be educated at the institutions at Hartford and Philadelphia, and that $3000 be appropriated for the expense thereof, limiting the persons who are to receive the benefit, to such as are between the ages of 12 and 20. They also recommend Congress to grant a township of land for this purpose to each State; and recommend the State of Georgia to contribute $10,000 for the erection of such an institution by the Southern States.

We also learn, that in consequence of a recent visit by Mr. Weld of the American Asylum at Hartford, and the exhibition of several of his pupils, provision has been made for the education of the deaf mutes of S. Carolina at that Institution.

University of Pennsylvania.

The academical faculty, or faculty of arts, of the university of Pennsylvania has been reorganized, under the superintendence of Dr. Ludlow as provost, and all its offices filled. The provost was recently inaugurated, and delivered an address to a large assembly, comprising the students, professors and trustees of the university, the city authorities, a committee of the legislature, and the judges of the United States courts.

Steubenville Female Seminary.

The principal of this institution requests us to correct an error into which we were led by the catalogue, and to state that only *eight* out of twelve officers are actually employed in *instruction*, or one to every twelve pupils. We shall rejoice when all the high schools of our country make as liberal provision as this.

Change of Public Opinion in France.

It is matter of history that the 'Declaration of mental independence,' by which Robert Owen attempted to disgrace our country—that property, marriage and religion were the great curses of society—originated with the revolution in France, and has rarely been publicly avowed in any other country. Many years have not elapsed since religion, especially, was driven with contempt, from literary society and literary institutions in France. The experiment has been made, and the following extracts will show the opinion of Frenchmen as to the result.

At a meeting of about two hundred scientific and literary persons, lately held at Poitiers in France, various questions of importance were discussed, and the following resolution, among others, was adopted:

'The Scientific Congress of France, sitting at Poitiers, feels it its duty to declare the disgust it has felt, at the immorality which degrades many of the literary productions of the present day. It expresses its hope that in future, authors, to whatever school they may belong, will not depart from those rules which are established by good sense and propriety. It calls upon every man, who believes that the fine arts and literature ought to be directed to the improvement of mankind, to concur with it in endeavoring to effect a reform of this evil.'

Victor Cousin, who was employed by the Government to examine the schools of Europe, says—

'Religion is, in my eyes, the best, perhaps the only basis of popular education. I know something of Europe, and never have I seen good schools where the spirit of Christian charity was wanting. Primary instruction flourishes in three countries, Holland, Scotland and Germany; in all it is profoundly religious. It is said to be so in America. The little popular instruction I ever found in Italy came from the priests. In France, with few exceptions, our best schools for the poor are those of the *Freres de la doctrine Chretienne*, (Brothers of the Christian doctrine.')

M. Guizot, the minister of public instruction, in his address to the pupils of the Normal schools, or Teachers' Seminaries, now amounting to 1944, thus speaks:

'Among the objects of instruction, there is one which demands from me particular notice; or rather, the law itself, in placing it at the head of

all others, has committed it especially to our zeal; I mean *moral and religious instruction.* It is absolutely necessary that popular instruction should not be addressed to the understanding only; it must embrace the whole soul, and especially must it awaken that moral conscience, which ought to be elevated and strengthened, in proportion as the mind is developed.'

NOTICES OF BOOKS.

Youth's Book of Natural Philosophy. By J. L. Comstock, M. D., Author of Elements of Mineralogy, &c. Boston: William Peirce. 1834. Sq. 18mo. pp. 244.

We have found the books which Dr. Comstock has prepared for adults, generally well adapted to their purpose, and remarkably simple in their style and illustrations. We were therefore prepared to receive the work before us with pleasure, especially as it was noticed in more than one newspaper, in terms of high commendation; but we regret to say that our expectations were disappointed. In our opinion, the Author has not adapted his style to the capacities of the younger classes in schools. An abridgment, as this in effect is, is even more difficult of comprehension than the original work, if the same style is retained. As a test of the correctness of our opinion, let the following sentences be read to a child.

In the seventh paragraph of the book, we find it stated:—'Gravity or weight is a natural power, and a universal law of its operation is to bring all elevated bodies towards the earth.' We should rather explain the term than the definition. The account of figure—'*Figure* or *form*, relates to the shape of a solid. It may be considered as the result of extension,' &c.—seems to us equally obscure to the mind of a child. The account of the human posture begins thus: 'A body, we have seen, is tottering in proportion as it has great altitude and a narrow base—but it is the noble prerogative of man to be able to support his towering frame with great firmness, though his base is narrow, and he is subject to constant change of attitudes.' Instead of using the simple phrase—*for the same reason*—the child is told,—'*the same principle is involved;*'—instead of simple Saxon words, like *house*, *building*, *opening*, we find '*edifice*,' '*structure*,' '*aperture.*'

We still meet in this work, however, with the happy illustrations and the applications to common life, and familiar phenomena, which give peculiar interest to Dr. Comstock's books. The defects of style arise in part, from the attempt to teach philosophical truths which cannot easily be expressed in simple language, or received by the minds of the young. If the Author could select from the mass of knowledge he has presented, and forget the technics of science, so far as to adapt his language to the

capacity of children, we believe this could be rendered a very useful book

A Radical or Analytical Expositor: designed to convey a specific idea of the signification of words, by tracing them to their roots, and in combining derivation with definition. With some Rules for the formation of derivations, and a number of useful synonymes. By Rev. M. M. Carll, Author of 'Mother's Manual,' 'Moral Culture;' &c. Philadelphia: Marshall, Clark & Co. Providence: Marshall, Brown & Co. Boston: Russell, Odiorne & Co. 1834. 18mo. pp. 142.

The title of this work fully explains its character, and will satisfy any one of its usefulness as an instrument in the study of language. It is prepared by a gentleman who has studied the human mind, as well as our language; and who is peculiarly qualified to apply his knowledge to the practical purposes of education. We have met with some errors in looking through it, but we consider it a valuable book, not only to the young, but to adults who have not studied other languages, and to those who have forgotten them.

A Grammar of the English language, by Daniel Perley, M. D. Andover: Gould & Newman. 1834. 18mo. pp. 79.

This book appears to be the production of a philosophic mind and contains some excellences. The first definition, 'English Grammar is a description of the English language,' is a refreshing example of originality, in opening a work on this subject. We think, however, the condensed and scientific style will still leave children perplexed, on this abstract subject; the want of numerous familiar examples, with the multitude of rules and notes, will increase their difficulties. Teachers will find useful hints for their own guidance.

In a previous article, (p. 84.) it was observed that 'religious zeal, *too frequently*, (as we intended to say) cannot discern anything to awaken its interest' in plans for promoting mere *elementary education*. It has been among the most painful discouragements we have met, to find men whose hearts and hands were open for every other good object turning a deaf ear or a cold look upon everything intended to promote or diffuse *common knowledge*, and seeming to forget, that imperfect instruction even in the elements of language, would obstruct every effort to improve men by books or by discourses. We ought to add, that our present number furnishes encouragement on this subject; for the Teachers' Seminary at Andover and the Ladies' Associations of Illinois owe their origin to religious benevolence.

In reply to a correspondent, we would state, that each of the lectures on Education, Science, Agriculture, Political Economy, &c., described in our number for August last, will be entitled to a separate premium under the benevolent gift of a friend of education in New York; but that the *whole* must be comprised in 350 pages 12mo, in order to form a book suitable to be read to common schools.



HARVARD UNIVERSITY, CAMBRIDGE, MASSACHUSETTS.

AMERICAN

ANNALS OF EDUCATION

AND INSTRUCTION.

MARCH, 1835.

HARVARD UNIVERSITY.

'The first settlers of New England were men who understood and felt the importance of education. While as a body they were well instructed, many individuals among them came stored with the various learning of the English Universities.—Scarcely, therefore, had the pilgrim fathers of New England subdued a few spots in the wilderness, where they had sought shelter from persecution, when their solicitude to transmit to future generations the benefits of learning, impelled them, while yet struggling with many and great difficulties, to enter upon the work of providing here for such an education in the liberal arts and sciences, as was to be obtained in Europe; justly regarding an establishment for that purpose as an essential part of the fabric of civil and religious order, which they were employed in constructing, and which, with some modification, now happily stands so noble a monument of their energy of character, of their love of well regulated liberty, of their wisdom, virtue, and piety.'*

Such is the simple explanation with which the historian of Harvard University introduces the account of the first efforts of our fathers, in opening fountains of knowledge, beside the tree of liberty. Such were the men who founded a system of free schools, which brings home to every inhabitant of New England the ele-

* Peirce's History of Harvard University.

ments of knowledge; and such is the evidence, that those who are well taught desire to maintain an aristocracy of their own, by keeping the mass in ignorance!

We observed in our last number, that *Harvard University* was the first established in our country, and that we deferred a sketch of its history, only because we could not procure an engraving in time to preserve chronological order. We now present one, not merely as an ornament to our work, but because it is gratifying to us, and we presume will be to our readers, to have some locality with which our conceptions of an institution, and the intelligence we receive concerning it, may be associated.

It was only in 1636, *six years after the first settlement of Boston*, that the General Court, or Legislature, of the Colony of Massachusetts Bay, devoted four hundred pounds, (a sum equal to the entire taxes of the colony for a year,) for the establishment of a college at Newtown, which two years after received the name of Cambridge, in remembrance of the Alma Mater of many of the principal colonists. A generous bequest from the Rev. John Harvard, of his library, and half of his estate, led the Overseers to give his name to the College; and the extension of the courses of study has led to the title of 'Harvard University.'

In 1638, the regular course of academical studies seems to have commenced. A preparatory Grammar School was soon opened; and the first printing press on this continent, north of Mexico, was established in connection with the college in 1639. This press acquired much celebrity for the number of works it issued, and especially for printing the first books in the native language of our Indians, the translations of the apostolic Eliot; and in later days, it has furnished some of the most valuable editions of classical and standard works.

The first commencement took place on the second of August, 1642, at which nine young men received the degree of Bachelor of Arts. It was celebrated, like those of Yale College, by orations in Latin, Greek and Hebrew, as well as in English. The General Court appointed a large board of Overseers to manage the College; but subsequently gave the immediate direction to a smaller body, consisting of the President and Fellows, with full executive powers, who were responsible to the Overseers for their exercise. Contributions were made in books and money, small in apparent amount, but of great value in those days—some even of '*shillings*;'—but, as Mr. Peirce well remarks, 'They were contributions from the "*res angusta domi*," from pious, virtuous, enlightened penury, to the noblest of causes—the advancement of education.' A tithe of this liberality throughout the community, proportioned to our present wealth, would leave no 'struggling'

institutions—no neglected young men pining for the cup of knowledge, which, Tantalus like, they are only allowed to touch with their lips.

In 1665, a brick building was erected at the expense of the society for propagating the Gospel, for the reception of twenty Indian pupils, and called the Indian College; but so little success attended the efforts for their education, that it was soon occupied as a printing office.

In 1677, a new brick building was erected in place of the first small and decayed college, but bearing still the name of Harvard Hall. This was burned in 1764, with the entire library and apparatus; but by a vote of the Legislature, provision was made for rebuilding it, in two days after its destruction. By the liberality of individuals whose names they bear, the first Stoughton Hall was erected in 1699; and in 1744, Holden Chapel—the small building represented on the left of Harvard Hall in the engraving,—now occupied for the Anatomical Museum, Chemical Laboratory, and Lecture room. In 1720, funds were furnished by the state for the erection of Massachusetts Hall, which is seen in the engraving opposite to Harvard Hall; and in 1763 for Hollis Hall, next to Harvard on the left. During the present century, the increased number of students has rendered it necessary to erect two additional buildings for their accommodation, the new Stoughton Hall, in the rear of Holden Chapel, and Holworthy Hall in the rear of this. University Hall, a splendid building of granite, which appears in the back ground, between Massachusetts and Harvard Hall, was the last erected, containing a Chapel, Dining Hall, and lecture rooms.*

Harvard University has been a favored child of private as well as public bounty, from its infancy; and it would be impossible to enumerate here the succession of benefactions of various kinds, from the state, and from individuals and associations, at home and abroad. In addition to the liberal donations we have mentioned, six professorships have been founded, since those of Hollis and Hancock, by private liberality; valuable donations have been made to the library and apparatus; and numerous bequests have been received, among which are some for 'exhibitions,' or the assistance of indigent students, which yield an income of $1,200 annually. It is sufficient to state, that the property vested in this institution, amounted in 1834, to $617,340 19, of which $569,501 33 is actually in possession. Of $120,000 of this sum, however, the University is only a trustee for purposes not connected with the institution. The income of $53,000 is devoted to the Theological and Law Schools; of $180,000, to the payment of professors in the literary

* The engraving appeared originally in the American Magazine.

department; $13,000 to the library and accumulating funds; and $48,000, the legacy of the late Gov. Gore, remains unappropriated. Deducting these sums, $151,939 39 only remains, whose income can be devoted to the support of professors, (none of whom is fully provided for by the original foundation,) the payment of tutors, instructors and other officers of the University, the increase of the library and apparatus, and the care of its property.

As the result of these liberal benefactions, the course of instruction has been constantly extended and improved, and the apparatus and collections belonging to a literary institution, have become more ample than in most other colleges in our country.

In 1640, the course of studies was made to embrace the learning of the English Colleges, 'shaped however,' as Mr. Peirce remarks, 'with a particular view to the object which our ancestors had most at heart, the supplying of the churches with an uninterrupted succession of learned and able ministers, and which they have taken effectual care to preserve from oblivion, by the motto, CHRISTO ET ECCLESIÆ—on the college seal.'

In the middle of the last century, Virgil, Cicero's Orations and Offices, the Greek Testament, and a little of Homer, were the only classical studies; Ward's Mathematics, Euclid, and Gravesand's Philosophy were the only scientific books; and Latin Compends of Logic and Theology, with Watts and Locke, completed the course. A greater amount of classical knowledge is now required for admission to the lowest class, together with a knowledge of Algebra. Livy, Horace, Juvenal, Xenophon, Homer, and some of the Greek tragedies, are added to the list of classical studies. The Mathematical course includes the Differential and Integral Calculus; and many additional branches are taught by new professors.

During the whole of the last century, the instruction of the College was conducted entirely by the President, the Professors of Divinity, Mathematics, and Oriental Languages, and four tutors; but as early as 1766, the tutors were appointed, each to a distinct branch of study, thus rendering them in effect, temporary professors.

During the first ten years of the present century, three professorships were added; the Erving Professorship of Chemistry and Mineralogy, the Massachusetts Professorship of Natural History, founded by a private subscription, and the Boylston professorship of Rhetoric and Oratory. Since that period, four other professorships have been founded by individual donations; the Alford professorship of Natural Religion, Moral Philosophy, and Political Economy; the Eliot professorship of Greek Literature; the Smith professorship of the French and Spanish Languages, and Modern literature; and the Rumford professorship of Science ap-

plied to the Arts. A professor of Latin has also been appointed by the college. Each of the professors of Mathematics, of Rhetoric, of Latin, and of Greek, is assisted by an instructor; and the professor of Modern Languages, by four instructors. A recent bequest has been made for the establishment of a professorship of History, and another to promote instruction in Natural History. In the year 1834, the Literary Faculty of the University consisted of the President, ten Professors, and an equal number of Tutors; a board of twentyone officers, most of them residing at Cambridge, and devoted to the institution, having under their care 216 students.

To assist in this extended course of instruction, the University is provided with a library of 40,000 volumes, the largest and most valuable in our country, and probably the richest in the world in works relating to America, a valuable cabinet of minerals, and a philosophical and astronomical apparatus which is said to surpass any other in the United States, all of which are deposited in the ancient Harvard Hall. They are exposed to imminent danger of a second conflagration, from the immediate vicinity to a college building in which thirtytwo fires are kept, in the rooms of young men; and it is deeply to be regretted, that the petition of literary men of all sects and parties, for public aid in providing a secure deposit for these treasures of learning, should not have been granted by the state. A botanical garden, a fine collection of anatomical preparations and models in wax, and an ample chemical apparatus, are also provided, for instruction in the natural sciences.

In 1783, the foundation was laid for three medical professorships, and in 1810, the institution was extended to Boston. Since that period, three other professorships have been added, furnishing a complete course of medical instruction, in a distinct and ample building erected for the purpose in Boston. It is very judiciously provided, that the professor of Anatomy shall give twenty-five lectures on the structure of the human body, and the professor of Medicine seven lectures on the art of preserving health, to the students of the literary department at Cambridge, illustrated by the preparations and models we have mentioned. Every institution in our country ought to have such a provision for giving our young men a knowledge of their own frames; and in order to be made most useful, it should be given before the student has become a slave to the ordinary habits of collegians.

In 1817, a Law School was opened, which now contains about fifty students, under the instruction of two professors. A small but very neat building has recently been erected for the delivery of lectures, on the right of Massachusetts Hall, which is called

the Dane Law School, from the name of the founder. It contains a law library of more than 3000 volumes.

Since the year 1815, a Theological School has been established, the only one in the United States under the direction of Unitarian professors. It contains 26 students, instructed by three professors, (including the college professor of Divinity,) who also conduct the religious worship of the University. A fine building has been erected for this institution, at a short distance from those of the academical department.

The attempt is often made, to represent our colleges as intended and adapted to restrict the acquisitions of learning to the children of the rich, and every endowment as a provision for sustaining the power of an aristocracy. But how is science to be taught without books and apparatus? How, on the present plan, are students to be lodged without buildings; and how can they be well-taught, and disciplined, unless the ablest men are secured for the purpose, by a remuneration equivalent to that which they would receive in other employments? The truth is, every student in most of our colleges receives instruction at less than its actual cost, and every endowment, is but a provision for diminishing his expenses, or increasing his means of improvement. Instead of favoring an aristocracy, the obvious effect of a fund is, to give the indigent a better opportunity of rising to the highest stations in society which learning can secure; and such has been their effect in numerous instances.

The accounts of the treasurer of Harvard University happily afford decisive evidence on this point. From the last report, it appears, that the salaries of the officers in the literary department only, amount to $24,850 73, and the current expenses of the institution, arising from the care and repairs of the buildings, and other charges connected with the accommodation of the students, (not including board or purchases of any kind,) form an additional sum of $11,853 43. The whole amount received from students to meet these expenses, is stated to be $20,954 63, leaving a balance of $15,749 43 to be paid from the income of the funds, which are thus employed in *diminishing the expenses of the students.* If to this sum, we add the interest of the funds invested in the buildings, library and apparatus,—all which are *indispensable* to the students, either for residence or instruction—we shall find, that *each young man receives twice as much from the institution, as he pays for his lodging and tuition.*

We wish those who regard a college as a mere corporation for the monopoly of learning would reflect on these facts; and we think they ought to serve as an answer to the objections of those

who deny the necessity of funds for a literary institution, and insist, that a complete course of instruction may be furnished by the fees for tuition, or that the deficiency may be supplied by the labors of the students.

[For the Annals of Education.]

ON THE INTERCOURSE OF INSTRUCTORS AND PUPILS IN COLLEGES.

[We present additional remarks from a correspondent experienced in College discipline, on a subject begun in the second article of our last number.]

In a former article we observed that the intercourse of instructors and pupils in our colleges should be *based on mutual confidence,*—that it should be *free*, and at the same time strictly *courteous.* We must now add, that in order to secure success, the intercourse of which we speak, should be a *christian* intercourse. As we have already remarked, *we would not make our colleges, schools of Theology;* but the officers in them, we conceive, are not faithful to their trust, unless they exert all their influence to make a *deep moral impression* on those under their care. Such an influence is important to the general discipline of these institutions; in respect to the control of character, it is essential. What parent does not desire, more than anything else, that the morals of his son should be carefully guarded? And how can this be done, but by the power of religious example and precept? Some imagine that a high state of religious feeling is unfavorable to a vigorous pursuit of collegiate studies. But surely the examples of Buchanan, of Martyn, and of such as may be found in most of our college classes, sufficiently prove the error of this notion. Were we called upon to state, from our own observation and experience, what qualification would best insure a thorough discipline of the powers, and extensive attainments in learning, next to the requisite capacity, we should, without hesitation, name that which is the only safeguard against the temptations of a college, that which alone can banish from the mind disquiet and anxiety—always most unfriendly to mental labor—and which, infusing into the heart a supreme love for Jehovah, and a love for our neighbor like that we feel for ourselves, and unfolding to the mind motives of the most exalted character, awakens all the latent energies of the soul. In the possession of such a principle of action, if ever, will the student go forward, rejoicing in the consciousness of discharging his duty to God and man, by a career of honorable industry in the pursuit of learning.

The experience, with gratitude would we mention it, of the graduates of our colleges, will bring up to their recollection, many examples of those who were faithful to the moral and religious interests of their pupils. We may not speak of the living. We could name, among others who have left a precious remembrance in the heart, a tutor in our college days, a mere youth, but who had imbibed much of the spirit of the gospel. By a mysterious providence, a few months after he entered upon the duties of his office, he fell a victim to disease; and thus were blasted many bright hopes of future usefulness. He never forgot the obligations of a christian. We now recall to mind, with sincere satisfaction, more than one instance, in which, with affectionate and lovely simplicity, he contrasted the precepts of the gospel with the corrupt sentiments of Epicureanism, as they are exhibited in the writings of Horace, and urged upon us the importance of a religious life. The most thoughtless left the recitation room, acknowledging at least, his sincerity and worth. We doubt not, that could the secrets of those hearts be revealed, it would appear, that the unobtrusive yet ardent piety of that youthful instructor, had an important influence upon more than one member of the class. We could mention another, who has ranked deservedly among the distinguished men that have done much for the learning and moral health of our land;—one who was beloved and revered by his pupils as few have been, who watched with sleepless solicitude alike over their literary and their moral welfare—who, while he never remitted his efforts to inspire them with a thirst for useful knowledge, ever walked before man—the man of God—and exerted, if man ever did, an holy influence over the minds and characters of the youth under his charge. If any one in the history of our literary institutions deserves the credit of having exercised a good conscience in his station, it is he. We would confidently appeal to those who enjoyed the privilege of receiving under his presidency, a liberal education, if they do not, at the distance of many years, perceive in their mental and moral characters, the impress of the forming hand of the revered and lamented Appleton. Who can forget the honored name of Dwight, who commenced his career at a time when infidelity had begun to show an unblushing front, and who by the influence of his talents and learning, and more than all, his piety, effectually banished it from the walls of Yale? It was very much owing to his instrumentality, that this ancient institution has continued to be, what its founders designed it should be, a fountain of piety as well as learning. We cannot help believing, that were it not for the decidedly religious influence of such men, at that period when infidelity and vice were almost triumphant, these institutions could not have been sustained, or they

would have become the pests of the community. We could easily refer to similar examples, both among the dead and the living, but we deem it unnecessary.*

We have thus far had in view the general intercourse of officers and students. We cannot leave the subject without offering a few suggestions on the intercourse of the recitation room. If we reflect, that it is the relation which officers bear to students as their teachers, which, more than anything else, gives them influence and authority over them, it must be apparent, that this has an important bearing on their general intercourse.

In their manner of teaching, instructors have two objects in view. 1. To communicate knowledge, or rather to encourage and aid their pupils in acquiring it themselves. 2. So to conduct the recitation as to incite to personal effort and to detect and discourage indolence. Teachers may err in regard to both of these objects. They may be so zealous in communicating knowledge, as to leave little for the pupils to do. We have heard of a much valued instructor, that the idle ones, when they were not prepared to stand the test of the regular questioning, were in the habit of starting, with well assumed gravity and earnestness, some inquiry on the subject of the lesson; and so well stored was he with matter, and so fond withal of communicating it, that he would at once commence a familiar lecture on the point of inquiry, and thus occupy the hour usually devoted to the recitation. Another and a worse error in an instructor is, to make it his chief end to ascertain whether his pupils have given a proper degree of attention to the portion assigned them. Such a course makes the recitation irksome, and represses a spirit of investigation. The student is not animated and encouraged, by a series of minute, dry questions on the text book. We should recommend an intermediate course. Instructors may be as watchful as they please to detect inattention, but they should spare no pains to conduct the exercises of their classes in such a way as will inspire a spirit of liberal inquiry. Their zeal will animate their pupils with a corresponding ardor; constraint and reserve will be banished from the recitation room; and much be done towards promoting a free and agreeable intercourse out of it.

We are well aware that a college officer cannot maintain the same degree of intercourse with all his pupils. Some have peculiar claims upon his notice; and the intercourse in a public

* We cannot but add to the examples named by our correspondent, that the lamented Dr. Rush never lost an opportunity of leading his medical students to moral and religious reflection; and one of them observed, that he was led to purchase and read the Bible for the first time in his life, by his frequent reference to it.—Editor.

institution, cannot be carried so far as in a private one. The avocations of instructors in such institutions will not permit it. Allowances must be made for a difference of circumstances. We believe, however, that the intercourse between officers and students should be, and may be in general, such as we have stated. If the object of a liberal education is to inform the mind, and to mould the character, how can it be fully attained but by an intercourse such as has been described;—an intercourse which shall bring the instructor into communion with the minds and hearts which he is to influence? Such intercourse, it ought to be remarked, does not trespass upon the dignity of an instructor's office. Time was, we are told, when the instructor always wrapped himself up in a cloak of inaccessible austerity and reserve. To unbend, to condescend to his pupils, was deemed derogatory to the claims of his exalted station. It was so even with the country school-master. In his little domain, it was all dignity on one side, and obeisance and humiliation on the other. Such was the fashion of the times. A similar reserve was maintained even between parent and child. The tendency of the present day is to the opposite extreme. In the zeal for innovation and improvement, boys have become, in feeling at least, men;

'Primaque par adeo sacræ lanugo senectæ!'

We are for the middle ground, of a proper degree of freedom without the sacrifice of dignity or authority. True dignity is that which maintains its proper position—which does not forget what is due to character or station. It may invite confidence and unreserved communion, while it repels undue familiarity. It is a trait of character, not the dress of the outward man alone. In the family circle, where all is love and unconstrained intercourse between the parent and his offspring, it may be seen in its purity.

Much has been said of late years, about the government of our higher institutions being a paternal government—about officers treating their pupils as gentlemen, trusting more to their honor, and busying themselves less in spying out their misdemeanors. We readily concede that there was need of reform in the discipline of these institutions, that important improvements have been made in the particular referred to, and that there is room for farther improvement. But we must speak plainly, and say, that much of this has been the mere cant of those who know nothing about the management of children and youth. We should not notice it, were it not heard sometimes from persons from whom we might expect better things. In the mouths of such, language like this will be found too often to mean, the giving up of salutary and needful

restraint. Such notions are idle. We approve however of a paternal government, and the intercourse which we have urged, is that of the paternal roof. If the parent is faithful to the trust committed to him, he will not be blind to the faults and misdoings of his children; nor will he spare necessary correction. He is their bosom friend, but he demands unconditional submission. We augur ill of that family, in which the parental dignity is not thus sustained. We have then no sympathy with instructors, who, for the sake of securing popular favor, within college or without, are so regardless of their responsibilities as to shrink from the duty of maintaining a *thorough, energetic discipline.* Neither has an enlightened public. The honored names which have been already introduced, of Dwight and Appleton, at once bring up to the recollection of multitudes, college officers who were regarded by their pupils with the respect and affection belonging to the paternal relation, but who were always adorned with the grace of a matchless dignity, and never relaxed the vigor of a salutary, thorough discipline.

It is easy to fancy to ourselves the delightful picture of a seminary of learning, in which there is a free interchange of sympathy and interest between the pupils and their teachers; the former, with the ingenuousness of youth, opening their hearts to receive the kindly influences of those who now stand to them *in loco parentum*; and the latter, encouraged in the discharge of their duties, by the consciousness that their labors are not in vain. Through the controlling influence of some one mind, rarely endowed by Heaven. like that of Fellenberg, such pictures have, in a few instances, become realities. But he knows little about colleges who is not aware, that in respect *to them*, this is all a pleasing dream, and that there are *peculiar obstacles* in the best conducted institutions, to the promotion of a free, confiding intercourse between officers and students.

[For the Annals of Education.]

PUNISHMENTS IN SCHOOLS.

In a former article I expressed the opinion, that rewards and prizes as they are generally given, are injurious to the young. As to punishments, I am decidedly of opinion, from my own experience, that *whipping* or *feruling* is *not* necessary in a select or private school, such as I have formerly described. Of that

necessity in large, promiscuous schools, I would not pretend to judge; but I may be allowed to observe, that if it be necessary there, the very fact plainly proves, that parents should avoid sending their children to such schools, who can afford to place them in small and select ones.* It may be well for a teacher to say to his pupils at the outset, that it is utterly abhorrent to his feelings and his principles, to whip them, like mere animals, without reason,—that he wishes and hopes to have a family of *love*,—governed by gentle measures; and that any who may choose to behave badly enough to *deserve* whipping, must leave the school, lest he render others as turbulent as himself. Make your school as agreeable as it can and ought to be made, and this threat will be a sure preventive of much evil.

As there can be no rules and no advice, however, which are not subject to exceptions, let us imagine a case in which a child is so placed under your care, that you cannot and ought not to dismiss him, for any degree of bad conduct short of absolute vice.

I was once induced to receive into my school a boy considerably older than any I had ever before taken. I found that he had attended large public schools, had learned to think it a fine thing to outwit his teacher, and to play him all the pranks in his power, and had never learned obedience. These things I did not find out, of course, until it was too late to reconsider the matter. He had been received as one of my pupils, and I felt bound, by peculiar motives, to consider him for a time, at least, as such. From the very first, I found that mild means, such as I was in the habit of using generally, would not do with him, until he had learned *by experience*, that he *must yield* and *obey*; and that it was incomparably easier, as well as pleasanter, to do so cheerfully and willingly than by force. He began by believing that he could easily conquer me, and have his own way; or at least, that he could weary me by his perseverance in striving to obtain it. But while I never once yielded to his violence, and uniformly opposed force to force, I took care to turn against him only his own weapons,—that is, to let him distinctly see, that all he suffered was the direct and inevitable consequence of his own conduct. I never had recourse to whipping, or any thing else *as punishment*. I saw that the boy was naturally affectionate, very capable, and had good sense enough to choose a better course, when he should find out, as he infallibly must, the folly and uselessness of that he was pursuing. Nor was I disappointed. He became one of my best and most

* It is in this way that common schools have been often ruined. Let the first attempt be to *reform* them; and let them not be *abandoned*, until this is found to be impracticable. On some other points the Editor's views will be found in a succeeding article.

interesting pupils; and after remaining the specified time under my care, (some three or four months,) he was removed to a school, among boys of his own age, or older, which I thought would probably be better for him than to continue with me. Not long after, however, his parents requested, as the greatest of favors, that I would wave my rules as to age, and receive him again for a few months, as 'he was so much attached to me, that I had more influence over him than any one else.' And this was the boy to whom I had unquestionably been more severe than to any other pupil I ever had. I mention this, as an additional proof, that *just treatment*, whatever it necessarily be, always satisfies a sensible child. If I am asked what was the species of treatment I denominate severe, I reply, *an unyielding will*, few indulgences, grave looks, and serious tones, a marked difference, in all respects, between my deportment toward him, and those of his companions who manifested a different temper;—yet never, I trust, omitting to change these manners, when a corresponding improvement in him allowed it.

With regard to any kind of punishment—administered strictly *as such*,—I neither deem it necessary or advisable. Let effects, bad or good, follow corresponding causes; but never act on the principle, which may be called *correction*, but which is more nearly allied to *revenge*, and which gives the child a false principle of action in after life, and one, which is not given by God, to his creatures. If a child transgress a command, and is whipped afterwards for having done so, there is no connection between the fault and its punishment, save the arbitrary one of the parent's, or teacher's will;—or, if a child, for instance, disobey the express rules of the school, and does not learn his lesson, and the teacher, *as a punishment*, keeps him after school, an hour, or any specified time, the penalty bestowed is arbitrary. But if a child know that such a lesson *must be learned*—that if he do not see fit to study it at the time others are occupied, he will of course be obliged to take time afterwards, *because the lesson must be learned.* Then, if he idle away the appointed hour, and is told that he cannot go home until that time is made up, and the lesson said, *be it sooner or later*, it is only an effect following its cause. You do not keep him as a punishment for his remissness; he voluntarily brings upon himself a penalty attached naturally and inevitably to his offence. Some may call this too delicate a distinction; but it is on such delicate distinctions that a child's moral sense, and I will add, *sensibility to affection*, depend; for if you arbitrarily bestow upon him suffering which you might have spared him, his sense of your justice may not be lessened, but that of your *tenderness* will; whereas, if he believes it an infallible

result of his own conduct, as much regretted by you as himself, he will, for your sake, if he is amiable, as well as his own, avoid such a consequence again. But take care that it be established, and proved by *all* your practice, that these natural laws, are like 'the law of the Medes and Persians, which altereth not;' *otherwise, you have no basis to go upon.*

These remarks are sufficient to show what my idea of the nature of government in a private school should be; not that I would be understood to say, that I always acted up to my own principles; but this I will say, and this alone concerns the reader,—whenever I violated these principles, my experience, as well as my theory, warned me that I was wrong, and my own suffering, external or internal, was always *proportioned to the deviation.*

EXPERIENCE.

ON ARBITRARY PUNISHMENTS;

With Remarks on the Views of 'Experience.'

IN one of the series of letters, entitled 'Sketches of Hofwyl,' published in our number for August, 1831, we presented the views of Fellenberg in regard to punishments, and stated that he endeavored, here as elsewhere, to imitate the example of Divine Providence. Our Creator does not often stretch out his hand *visibly* in punishment, but establishes a certain order of nature, in which the punishment seems to follow, as an unavoidable consequence of the crime. In the same manner, we remarked, Fellenberg endeavors, as much as possible, to reform a pupil, by letting him suffer the *natural consequences* of his fault;—for example, the bad opinion, or dislike of his comrades,—the neglect or disapprobation of his preceptor,—the public notice of a fault as a warning to others,—and exclusion from their society, or expulsion, if not reclaimed, to prevent contagion. We observed that 'the arbitrary and violent punishments which appear to have *no other source than the will of the master*, and too often, seem to be *dictated by his passions*, in the view of Fellenberg, produce serious injury to the character.'

We stated, however, that he still concedes, in theory and practice, that corporal punishment is occasionally, though rarely, necessary. He not only allows it in the cases supposed by our correspondent, 'Experience,' and by a teacher in a former number, for those who have been accustomed to it, or in large schools, but he also considers it, in many cases, *useful and important in itself,*

in many cases, as a counterpoise to strong propensities, or fixed habits, as a shock to the physical system which aids in subduing the irritated nerves, and as an important means of associating pain and suffering with acts of violence, so that the first impulse of passion shall be checked, by a corresponding impulse of shrinking from pain.

In these remarks, we think the true theory of punishment is comprised; and we have seen, and we may add, have felt, the utility of those punishments, administered as punishments, which 'Experience' condemns.

He errs, in our opinion, in carrying a good principle to one of the 'extremes' which he deprecates. We should never inflict positive suffering as if it were in payment for an offence; but the great object is, after all, to correct the fault; and if this cannot be done otherwise, Divine example as well as human experience, will justify the infliction of suffering.

The word 'arbitrary,' we think, deceives our correspondent, and we are glad to have occasion for exposing a common error on this subject. In our republican country, this term is so associated with despotism, that we cannot hear it with patience, or conceive that anything is good, which is done to one man, *by the will of another*. And yet, nothing is more arbitrary, at least so far as the pupil can discern, than that very course of 'schooling,' (to use the only term which will embrace all that we mean,) of whose punishments we speak.

An active little fellow, who has been taught and encouraged to laugh, and prattle, and play, and run about, and who has been allowed to make this the business of his life, is brought into a room where he has not a single friend,—placed upon a bench, too often suspended, without any support to his back, between heaven and earth,—confined to the same spot for one, two, or three hours together,—compelled to sit in silence, and pore over characters whose names are as mysterious as those of Chinese dignitaries are to us, from which he cannot receive any more pleasure, and knows not how he can derive any more profit. Now we ask, how can a little being, thus deprived of all the pleasures of his life, without any necessity which he can discover, and subjected to a confinement for which he can see no good reason, be made to submit to a punishment, for resisting the 'regulations,' or the confinement imposed for neglect, merely by avoiding all appearance of arbitrariness or authority, and appealing to his reason? It is idle to think of it. His first entrance on this course is the result of his parents' will, which assumes the direction of his life for his own good. To attempt to convince him of this, while yet a child, is to demand of him, not merely reason, but experience, both of which are yet immature; and to neglect the order of nature which calls

upon him to yield himself implicitly to the direction of his guardians, because he is not competent to direct himself. No penalty which follows the neglect of a task, can be submitted to as a matter of *reason*, until the offender understands the reason of the task; and this, our young patients at school are as little capable of doing, as the inmates of a hospital are of comprehending the grounds of their physician's practice. Indeed, we often hear the reply, if the child dare to reply when he has been obliged to stay after school to learn a lesson, for example in grammar or latin, 'What use is there in my learning latin and grammar?' and his little brain is quite as much puzzled, and his sense of justice and liberty as much offended, by this arbitrary imposition of a hated, useless study, as by the whipping which sometimes accompanies it.

The truth is, ignorance and inexperience, whether they be in the child under the government of its teacher, or the creature under the direction of his Creator, must yield themselves to the guidance of another's wisdom, and another's will. In both cases, it must be *confidence*, or faith and love, which submits, and not reason; and if the child is never taught to yield to the will (or arbitrary direction, as our correspondent would term it,) of another, how can he be prepared to say '*Thy will be done!*' when the hand of Providence disappoints his best plans, and deprives him of his most valuable possessions, without any reason which his limited powers can discern. It is false philosophy to leave uncultivated this spirit of filial confidence, which has its bloom in childhood, and which forms the most delightful trait of the man and the christian, in order to call forth prematurely the reasoning faculties, and teach the doctrine, that we must regard nothing as *just*, of which we do not understand the reason.

We have never seen an individual more strenuous than Fellenberg, for rendering punishments, as much as possible, the natural consequences of faults, or who carried out this principle more fully or more skilfully into practice. And yet, after thirty years' experience and observation, of a mind thus devoted to the subject, we never found any one more decided than this eminent man, as to the necessity of using corporal punishment in the cases we have mentioned, or more anxious to cultivate that implicit confidence, which submits to the will of the eduoator without demanding his reasons. This is indeed the great charm of childhood; and it is, doubtless, that to which the Saviour chiefly alludes, when he requires us to 'become as little children.'

This childlike trust in the parent or guardian soon establishes a connection as firm, and as rational between the fault and the punishment, as exists in the minds of most men between burning and pain, or excess in food and disease; for we regard these as 'natural

consequences,' chiefly or solely because they are the *uniform results*, and not because we perceive any reason why fire, or excess of food should produce suffering. Still, even in regard to 'natural consequences,' we have often heard a half complaint, that the human organs of digestion had not been made like those of an ostrich; and the epicure murmurs at the feeble capacity of his stomach, and the gradual decay of his abused appetite.

We presume our correspondent cannot mean that the infliction of a punishment annexed to a law, by the same authority which enacted the law itself, 'is nearly allied to revenge,' because this would strike at the justice of all laws, human and Divine. And we beg leave to remind him, that he himself is obliged, as a teacher, to make arbitrary requisitions, not only in the lessons, and classes, and rules of his school, but in its rewards and punishments also. A medal, surely, is not a 'natural consequence' of merit; and we cannot discern how being placed in a particular seat by a teacher, could be regarded as the 'natural consequence' of opposite courses of conduct, by young minds. The essence of reward, after all, consists in the pleasure given—the essence of punishment, in the pain inflicted, or the suffering produced; and it matters little to the criminal, whether his torture be caused by drops of water, descending gently but incessantly until his brain is maddened, or by the severe blows of the whip. Its justice and its kindness will be estimated by the amount of pain, and the spirit with which it is inflicted, and not by the particular mode of infliction.

The circumstance which shocks those who object to corporal punishment is, that it involves *bodily pain*. And is bodily pain, then, the most dreadful of all pains? Cannot the *heart* feel a blow as well as the *skin*, and as keenly too? Is the burning blush of shame upon the cheek produced by a seat of disgrace, more easy to bear than the smarting of the ferule on the hand? Let those who regard it as cruelty, tell us, whether they would not have suffered less with ten blows, than they have suffered from a single frown of displeasure, or a glance of rebuke, from some loved, respected guardian. To any one who has sensibility, the lashes of the tongue are incomparably more painful than any which the whip can inflict. If we may rely on our own experience, the cold, averted look of an offended teacher does much more to *excite excruciating pain*, to *paralyze and check the movements of the childish affections*, and to inspire doubts of the teacher's love, than severe punishment, inflicted with evident reluctance and sorrow, and followed by the usual course of patient, kind attention. We have never found any punishment more effectual in securing

the *love*, as well as respect, of a pupil, than bodily pain justly and kindly inflicted; and have learned the truth of our correspondent's remarks, 'that *just treatment*, whatever it necessarily be, always satisfies a sensible child.'

And what is there so degrading as bodily pain, when properly viewed? Our Creator inflicts it every day for our offences against the laws of nature,—whether we put our fingers too near to the flame,—or whether we attempt to use to excess the blessings he bestows. He himself informs us, that he sends pain to correct transgression. The best of men acknowledge, like David, that in their own case, the discipline of thought and feeling which it involves has been the means of moral improvement,—nay, of intellectual advancement; and many can repeat with heartfelt gratitude, the beautiful line,—'For all I thank thee; but most for the severe!'

MANUAL LABOR COLLEGES.

It is known to our readers that the attempt has been made to introduce into some of our colleges, manual labor in connection with study, not merely as a means of diminishing the expenses, but to secure our students, if possible, from the debilitating effects of a sedentary life. In the 'Episcopal Recorder,' of Philadelphia, we find the following remarks on this topic, in reference to Bristol College.

'If it be important to train the mind to habits of thorough investigation, and to a prompt and efficient command of its powers—if it be important to enrich it with the treasures of human and divine science—to familiarize it with the paths of enlarged thought, cultivated feeling, refined taste, pure and exalted motive, and a fearless and self-denying Christian enterprise, there cannot be a doubt of the almost paramount importance of having regard, in the whole course of education, to the sound and vigorous health of the body. This, it is believed, is admitted on all hands. But what is to be done? Are we utterly to decry the old and time-honored systems of education, because the trite motto, "*sana mens in corpore sano*," has not been more distinctly recognized by them? Are we to disregard those profound principles of liberal education which have been tried, and have not been found wanting—because they have not generally, in the colleges and universities of our country, been acted upon in connection with systematic corporeal

regimen? No. But it may be our duty in establishing and endowing a *new Institution*, to incorporate, as a radical principle, diffusing its healthful influence through every department, what may have been too long overlooked, or from the necessity of circumstances, is still rejected in others. It may be, and most unquestionably it is, *our duty*, in laying the foundation of an institution which will, we hope, send forth well trained and strong men to fill the great trusts of religion and science and legislation, for generations to come—to see that provision be made while the elements are under our hand, for sound health of body, active industry, endurance of fatigue, and firm Christian manliness of character. We may be pardoned, in the nineteenth century of the church, for being unambitious of seeing among our alumni any of those specimens of "*diluted* manhood," who associate the idea of vulgarity and meanness with all manual labor. The time has come when we may speak at large on this subject; the time has come when sedentary invalids of all professions are rising up by hundreds—nay, by thousands,—and demanding in a voice which cannot fail to be heard, and which must be obeyed, that systematic and regular manual labor be incorporated in the very frame work of our new institutions. Nay, a voice still more solemn comes up from the premature graves of genius and erudition, and eminent professional usefulness, entreating us to lay aside prejudices—to look at facts—to inquire gravely and earnestly what can be done to save our most promising young men from those College diseases which so often utterly blight their prospects of usefulness.

The following views embodied in the laws of Bristol College, express the sentiments entertained by the Corporation.

"In regard to manual labor, or exercise in the college shops, gardens, and farm, as an important, if not an essential part of a thorough and truly liberal and valuable education, the sentiment of Plato is adopted as fundamental: that it 'ought to be everywhere maintained, that a GOOD EDUCATION imparts to the MIND and BODY all the power, all the beauty, and all the perfection of which they are capable.'

The Physical Department of Education in this Institution shall be entitled to an equal degree of attention and supervision from the Board of Trustees and the faculty, with the Intellectual—with this difference, that the exercise of the former shall be considered as subserving and promoting those of the latter—while both are considered as parts of a good education; and in the prescribed course of this Institution, not to be dispensed with."'

The College of South Hanover, in Indiana, has also been organized on the plan of manual labor. This institution, which

commenced in a log cabin, now has a spacious edifice, filled with two hundred students under the care of six instructors, whose *health has been almost uninterrupted,* while disease has visited neighboring places in the most alarming manner. The trustees state, that they have a mechanical establishment which will give employment to fifty or sixty students, two hours in the day; that industrious young men may earn from ten to fifteen dollars per session, without any interruption to their studies; and those who are familiar with any trade, more than this. From *boys* under fifteen, and especially those bred in indolence, they promise little. Such, we think, ought not to leave the paternal roof; for to those bred in indolence, a college life is ruinous. Board may be had at one dollar per week.

Dr. Blythe, the President of this college, has published some interesting numbers on this subject in the 'Standard,' of S. Hanover. He urges, among other considerations, that it is important to guard against the danger of bringing forward unworthy men, by the offer of complete support to candidates for the ministry from charitable funds; and at the same time, that it is important to bring a good education within the reach of all, whatever profession they intend to pursue, that talents may never remain buried in poverty. Such schools too, he adds, 'give birth to enterprize—create or perpetuate habits of industry and economy—generate and keep alive a feeling of self-support and independence—preserve health and awaken genius.' Indeed, where the student is compelled to provide in part for his own support, it is of the highest importance that he should be furnished with a profitable employment which shall thus counteract the effects of study, and invigorate the constitution, instead of adding to his danger, by compulsory and extraordinary intellectual toil. No public extravagance can be greater, than to allow a young man who is capable of eminent usefulness in church or state, to destroy the germs of life, and wither the mind in its bloom, by combining the toils of a student with the labor of a teacher or a writer—to call upon him in short to do the duty of two men. It is extravagance, because it is wasting the most valuable part of our *national capital—the talents of our citizens;* and it is doubly so, if this is combined with an inadequate supply of benevolent aid.

[For the Annals of Education.]

PLAN FOR A PREPARATORY SCHOOL AND SEMINARY.

BY A NATIVE OF EUROPE.

[In our last number, we gave the remarks of a native of Europe on the defects of our schools. We now publish his plan for a preparatory model school, and a seminary designed to prepare competent teachers for our common schools, and at the same time for those who intend to devote themselves to other occupations. Our readers will perceive that many of his views are actually adopted in our best private schools, and they will remark their coincidence, in some points, with those of Fellenberg. We need not say, that they are, to a great extent, unknown in our public schools.]

In a former article I proposed as one remedy for the existing defects of American schools, the establishment of a preparatory school, and a college or seminary for the education of teachers. The following is the course of instruction which I should advise in the preparatory school.

In the *first* or *lowest class*, the elements of the English language, spelling, reading, arithmetic and penmanship. I would recommend the introduction of a good English book, which treats of the present times, and of real life, and will be interesting to boys from seven to nine years of age, and suitable for the narrow circle of their intellect, and not of fables, fictitious, or ancient history. The style of the book must not be formed of dry sentences, but full of little anecdotes, written in a lively and attractive manner; and engravings or good wood cuts may be added.

With the *second* class begins the separation of the *Classical* from the *English* course. Both should nevertheless, be united in the following studies. The English grammar compared with a higher English reading book, so as to give a clear and sound knowledge of the syntax; composing English letters to friends; vulgar and decimal fractions, and the history and geography of the United States. The study of history and geography should begin with the place where the school is situated, and then go on to the next, noting everywhere the distance, direction, local characteristics, productions, manufactures, &c., so that the pupil may have points of comparison, and clear ideas, at first of the place of the school, and so, by degrees, of more distant objects. Nothing must be learned by rote, but everything by looking on the map, and observing the four cardinal points; and if the map should not indicate the name of the place, let it be drawn by the pupil in the sand with a stick, or on a slate with a pencil. I regret that none of our numerous geographies for schools follow such a course.

For the *classical* scholars, the study of the Latin grammar, and Cornelius Nepos. For the *English*, that of the French, which, if learned young, will be so much the better understood.

In the *third class*, for both courses, English letters, and composition of a higher degree, but left to the choice of the pupil, and written entirely by himself; easy declamations well committed, and recited weekly before the school, the teachers, and some friends; a cursory recapitulation of arithmetic; the first book of Euclid in Geometry; the Constitution of the United States, and that of the State; the election and functions of the different officers, of the members of the Assembly, Congress, &c.; the history and Geography of both Americas; the physical history of the earth; and the principles of Natural History, too much neglected in our schools.

Natural History should begin with the animals which surround us; and not only show their great utility, but represent to our youth, so generally inclined to every kind of mischief, the cruelty of tormenting their dogs, horses, cows, and other animals. The teacher must also make them acquainted with the trees and plants which surround them, point out their uses, and particularly indicate the different kinds of plants which are useful in different diseases, and those which are poisonous and dangerous, even when they are smelled. How careless are we in general on this subject, and how many accidents have happened for want of this simple and easy branch of knowledge.

To these studies add, for the *Classical* course, Latin continued, and Greek begun; for the *English* course, French continued, and German or Spanish begun.

In the *fourth* or *highest class*, for both courses, English exercises on a given theme, the original compositions of the scholar; the reading of some good English poet to form the taste; the history and geography of the rest of our earth in a cursory manner, and the explanation of the globes, and the planetary system; in Geometry, the second and third books of Euclid; further explanations of Natural History, and particularly of the wonderful construction of the human body, and the faculties of the mind.

I have observed with great regret, the total neglect of this last important branch of human knowledge. We are generally much better acquainted with longitudes and latitudes, with the moon and the stars, with the tenses of our Greek and Latin verbs, than with ourselves;—how we move, speak, &c.,—and how we can preserve our health. This course alone, if properly attended to, may be made highly attractive and useful for the remainder of our life.

In this fourth year will be given a cursory recapitulation of the *English* course, or of all the branches learned in the three former years. In the *Classical* course, a recapitulation of the Latin and Greek, and a due preparation to enter the college or seminary. The study of French, Spanish, or German should be attended to during this last year.

For the *English* course, French letters, exercises, and public declamations. The Spanish or German continued.

As no one can be promoted to a higher class, so no one can be dismissed from the school at the end of the last year, without previously having submitted himself to the above mentioned private examination, and received from the faculty, a certificate of his competency, signed by the Superintendent, and the Secretary of the board of examiners.

A *fifth year* is partly devoted to those who are deficient in their studies, and partly to those who wish to perfect themselves in the different branches in which they have made good improvement. Extra teachers must be provided, able to give them the required perfection; because the regular course of studies for the four years, must be by no means interrupted.

With the school, a spacious yard, or piece of ground should be connected, devoted to the plays and recreations of the pupils, each of whom, if possible, should have his spot of ground or garden to cultivate; and for greater encouragement, the mistress of the school might buy from the pupils, if they choose, all the produce of their gardens, at the market price. No corporal punishment should be allowed. It degrades, and is apt to destroy the morality of a boy.* To excite feelings of a different kind, a daily journal may be kept by the principal. Let those who study and conduct well be marked 4—those less approved, 3, or 2; and 1 should be marked for the worst. The numbers of each boy through the whole week should be recapitulated every Saturday, and three number ones, deprive them of recreation.

A select juvenile library, the necessary apparatus, such as globes, maps, &c. should be annexed to the institution. Frequent pedestrian excursions into the neighboring work shops, manufactories, farms, &c. should be made, and proper explanations given. The treatment of all the children should be paternal; nothing, in short, should be omitted to make them good practical citizens, sound in body and sound in mind.

This plan differs from others;

1. By the progressive strict course of studies to be pursued in each class.

* For the Editor's views, see p. 110.

2. By establishing, as a primary object, the thorough knowledge of the maternal language.

3. By embracing but a limited, and I may add, the most useful part of human knowledge, for the majority of our youth, instead of hurrying them through all the innumerable branches of study, with which the greater part of our school prospectuses are overcharged.

4. By leaving very little to memory. Memory is like a feather upon the open hand; the first wind blows it away. But to exert memory in applying it to objects lying in the intellectual sphere of our youths, as proposed here, is very useful, and even necessary.

5. By accustoming the pupils in the early stages of education, to compose letters and exercises both in English and French, they learn early to *think*, and to observe a certain *order* in their ideas. This course, by degrees, will enable them to write well, and to express themselves clearly, correctly and briefly—an acquisition too generally neglected in our schools.

6. By establishing a semi-annual private examination of each scholar, every pupil is stimulated to exertion, and as his promotion depends much upon his good behavior, his morality must also necessarily be encouraged. Thus a fair chance is given to application and talents, for abridging the time of the prescribed course. Parents may also learn the preference given, and the decided inclination of their sons in favor of one or more of the branches pursued. Thus they may be enabled to give their children further opportunity of perfection in any particular branch. and lay the foundation for making them highly distinguished statesmen, scholars, mechanics, &c.

By following such a plan, and developing, fostering, and exciting the yet slumbering talents of a youth *in one particular branch* of knowledge, America may, and necessarily *must*, after a certain length of time, raise men of eminence in these respective branches. Let, for example, a man of an independent fortune lay aside every desire of immediate gain from his son, allow him, if able and industrious, to choose for himself one branch among the many which he likes best, let him have all the necessary assistance to pursue, and perfect this his favorite study, without being compelled to pursue *too many* at once in order to provide for his living, and we shall soon see this young man distinguishing himself in this department, because he has had the necessary time and opportunity to attain this perfection.* Suppose now there were one or two disin-

* There are youth whose natural character, or early habits, would render it not only useless but unsafe to indulge them in pursuing their own course; and with our present modes of education we may add, there are few who are capable of judging concerning that portion of the field of knowledge which lies beyond

terested fathers who would act in accordance with these principles in every village, town, or county, and who are inclined to follow this well meant advice, and how soon might we not see many young men of profound talents, and eminent scholarship rising above the ordinary sphere of distinguished men. The State of New York alone could furnish us hundreds! But reform is necessary to accomplish this; for I must confess candidly, that 'by our *present* superficial and too complicated studies in schools and colleges, by the too close calculation of many wealthy fathers, who wish that their sons, once out of the senior class, with their diploma as A. B. in their pocket, may wander through the world, and gain their living by their own exertions, it is utterly impossible to form any scholar, any sound and eminent man, except in those few cases where nature has done more than our instruction.'

Well convinced of the useful consequences of an education grounded upon these simple principles, I propose, after such a school is founded, to establish a seminary or a college, with the power of conferring degrees. This college should not only be adapted for teachers, but for students wishing to devote themselves to other employments. Such an institution is necessary to complete the plan proposed; for if a youth, having begun to study in the preparatory school should enter in any of the existing colleges, where the studies differ from those which have been proposed, he would soon forget what he had learned, and be submitted to the usual routine of hurried, overcharged studies, taught in the greater part of our higher seminaries. In this way, we should entirely lose for him and for ourselves, the expected benefits of a sound and radical education, for want of which, the greater part of our graduated citizens, once in office or business, feel every day their deficiencies and the necessity of studying anew.

These institutions should never be divided and left to the direction of separate superintendents, as both necessarily form but *one*

them. To such, leisure and liberty are often ruinous. But there are cases, where the want of aid has checked forever the progress of a mind capable of high attainments; and there are many, where the struggle to provide for a support, while the mind is pressing on in the career of improvement, has destroyed health and life. May not the almoners of our public charities sometimes use false economy in this way, and might not some parents derive valuable hints from the dying remarks of the late Coleridge? In his will he regrets his inability to make such provision for his son 'as might set his feelings at ease, and his mind at liberty from the depressing anxieties of to-day, and exempt him from the necessity of diverting the talents with which it hath pleased God to entrust him, to subjects of temporary interests, knowing that it is with him, as it ever has been with myself, that his powers, and the ability and disposition to exert them, are greatest when the motives from without are least, or of least urgency;' and we might add of others, that they are paralyzed by the pressure of pecuniary anxieties.—EDITOR.

body and one mind. The buildings, the discipline, and economical concerns of the school, must be entirely separated from the seminary or college; but *one mind alone* must direct the method, the hours of recitation, the quantity and quality of studies, &c. in *both* institutions, if we intend to obtain a satisfactory result. Both institutions, (whose courses should last generally ten, and *at the least* eight years,) may thus furnish a complete scholastic education. Each of them, after the fourth year of their establishment, will begin to give us the benefits of our labor. The preparatory school will fill the college with students, taught in accordance with the course adopted in this school; and the graduates of the senior class will give us good and able teachers, who could be sent successively to the different counties of the State to establish new schools after the model of our preparatory school, and thus fill the college with an increased number of students taught in accordance with the course adopted in the preparatory school.

In following this plan, it will be obvious to every unprejudiced mind, that the number of good teachers must necessarily increase with the fifth, sixth, and following years, and consequently multiply at a greater rate, the number of schools and scholars. Thus we shall obtain a great many *good teachers*, uniting theory to practice, and fully able to take charge of the common or district schools.

The preparatory school and the college must not be confounded with the *common schools;* the two former must be first established as the necessary nursery for the formation of *good teachers*, and a sound system, before we can accomplish a radical reform in our common schools. I may assert, without being taxed with presumption, that any other attempt will be loss of time, labor and money, and will only offer a partial result. *A radical, thorough reform, or none,*—this is my fixed opinion, grounded upon a period of twenty years of observation and practice in this so highly useful, and so little estimated and rewarded occupation. By such a course, we may obtain by degrees, without any increase of labor, and with little additional expense, a radical and sound school reform, as well as a complete *scholastic* education.

But as we shall have to struggle against every kind of prejudice, and particularly against the old established routine in our colleges and schools, it will be absolutely necessary that the government of the State should take both institutions under its immediate protection for at least five years. When they are well established and in full operation, the sound results will undoubtedly inspire confidence, and gain friends; and public opinion, being thus in their favor, they will be able to support themselves without further assistance.

[For the Annals of Education.]

MATTER-OF-FACT EDUCATION.

[In an address delivered before a village Lyceum, we find the following remarks on a topic, of which we should be glad to receive a full discussion.]

THERE are evils in the modern system of education, not confined to the social affections; they extend to the mind; they influence the imagination and the reasoning powers. Living continually in the outward and the actual,—little conversant with the inward and the ideal,—we become mere matter-of-fact creatures, incapable of comprehending anything that does not come within the cognizance of the senses; and besides, as if outward circumstances were not sufficient for this, we are trained up to it from our very infancy. The children of the present day receive a matter-of-fact education; their heads are crammed with *facts,—facts,—facts!* The intellect alone is cultivated; the affections and the imagination are neglected. The consequence is easily seen.

> 'The child is grown as cautious as three score;
> Admits, on proof, that two and two are four.
> He to no aimless energies gives way;
> No little fairy visions round him play;
> He builds no towering castles in the sky,
> Longing to climb, his bosom beating high;
> Is told that fancy leads but to destroy;
> You have five senses; follow them, my boy!
> If feeling wakes, his parents' fears are such,
> They cry, 'Don't, dearest, you will feel too much.'

Thus the germs of imagination are nipped in the bud; the affections are checked in their growth, and we become cold, calculating, selfish beings, qualified, perhaps, for the drudgery of mere mechanical operations, but totally unfitted for the higher and nobler employments of life. And this is what we call 'practical education!' And to such an extent is it carried at the present day, by its advocates, that they would, if they could have their way, speedily banish from our schools every branch of knowledge that is not productive of immediate and practical utility. Fortunately, they have not yet been able to carry their object into effect. How soon they will do it, remains to be seen. From the signs of the times, we have everything to fear. Should they once succeed, farewell to every noble, and generous, and elevated sentiment. The refinements of civilized society could have no place under their sway. They would reduce everything to the standard of mere practical utility. In the words of another, 'They would dig down Parnassus to help McAdamize a road, and underlay the foundations

of Castalia and Arethusa with aqueducts.' They would cut up a beautiful common, as they have attempted to do in a neighboring town, for the sake of shortening a few rods the distance to market. Talk to *them* of the utility of the Cemetery on Mount Auburn, or the Monument on Bunker Hill, and they will listen to you with a stare of incredulity. By them, nothing is considered useful but what is to 'perish with the using;'—as if man were a mere animal, requiring indeed meat and drink, and clothing and shelter, who, if once provided with these, is in possession of all the necessaries of life!

'Strange,' you exclaim, 'that any in their senses should embrace such sentiments; there must be some powerful charm in that word, *utility*, thus to cheat a man of his common sense.' Not at all; it is but the natural result of the present system of education. We cultivate the intellect to the neglect of the imagination and the heart. *Reason* we cannot, at least in the higher sense of the term; for to *that*, a cultivated and active imagination is necessary. What wonder then that we should be the dupes of the most miserable sophistry; deluding others, ourselves deluded.

EDUCATION OF TEACHERS IN THE STATE OF NEW YORK.

Report of a Committee of the Regents of the University of the State of New York on the education of Common School Teachers, together with an ordinance of the Regents for carrying the plan embraced in said Report, into execution, with the requisite instructions for that purpose. Albany, 1835.

In our last number, we had the pleasure of describing the flourishing state of the first *permanent* Seminary for Common School Teachers, established in the United States, of which we are informed.* It is with peculiar gratification that we have received from the Superintendent of Common Schools in the state of New York,—the Hon. John A. Dix,—a report on this subject, understood to be prepared by him, with an ordinance of the Regents of the University providing for *regular courses of instruction for teachers, in eight of the principal Academies of the State.*

We rejoice to find it not only *distinctly*, but *practically* announced, in this manner, that it is the 'settled policy' of the most populous state in the Union, to educate the teachers of its

* This seminary contains one hundred and one pupils, instead of fifty-six as before stated. We do not forget that the Rensselaer School of Troy, afforded a most valuable course of *scientific instruction*, to those who proposed to be teachers.

common schools for their profession. Such a step, in advance of every other government in the United States, is worthy of this liberal state; and the example, we trust, will have no small influence on the progress of education in our country.

The report is drawn up with great ability and clearness, and points out the evils arising from the defective education of our teachers, and the mode of remedying it, in a manner worthy the attention of all our legislative bodies. It states 'the leading and acknowledged defect in our common schools'—'the want of competent teachers;' and that without these, much of the money expended upon schools is wasted, and no system of instruction can be made complete. It refers to the fact, that in other countries, seminaries for teachers are considered indispensable to a system of primary instruction. Of Prussia, it states the following well known facts.

'In the year 1833, that kingdom had forty-two seminaries for teachers, with more than two thousand students; from eight to nine hundred of whom are annually furnished for the primary schools. The vocation of instructor is a public office, as well as a profession. He receives his education almost wholly at the expense of the state; his qualifications to teach are determined by a board deriving its authority from the government; the salary cannot be less than a certain sum, which is augmented as occasion requires; and the local authorities are enjoined to raise it as high as possible above the prescribed minimum. Finally, when through age or infirmity he becomes incapable of discharging his duties, he is allowed to retire with a pension for his support. These provisions of law have made the business of teaching highly respectable, and have secured for the primary schools of Prussia, a body of men eminently qualified to fulfil the elevated trust reposed in them.'

And some plan like this must be admitted, after all, to be the only feasible mode by which qualified teachers can be 'secured for the primary schools' of any country. As we observed, in remarking on the report on the common schools, in our last number, so long as the compensation for teaching our children is no greater than is given for 'taking care of our cattle and our stables, few will be induced to incur the labor and expense which are necessary to prepare for the more difficult task;' and when prepared, they cannot be expected to *remain* in this employment, 'while other professions, equally useful, and more respected and profitable, are open to them.' 'Economy here disappoints itself,' for there are no laws, or customs of caste, like those of European countries, which *confine* a man to the profession which he has adopted.

We learn from the report, that three academies in the state of New York,—those of St. Lawrence, Oxford and Canandaigua,—

have established courses of lectures and exercises for the preparation of teachers, with results of which the following is given as a specimen.

'In the neighborhood of the St. Lawrence Academy, the school districts are almost entirely supplied with teachers educated at that institution; and so beneficial has been the effect of introducing into the schools a better class of instructors, and more efficient plans of instruction, that the compensation of teachers is already, on an average, from thirty to forty dollars per annum more, than it was before the academy had established a department for training them. The influence of these measures upon the public opinion of a small section of the country, furnishes the strongest ground of assurance, that it is necessary only to extend them in order to produce the same results on a more extensive scale.'

It is this influence on public opinion on which reliance is placed, to produce voluntary efforts for the support and respectability of the profession, which in Prussia arise from compulsory motives.

The plan proposed in the report, and adopted by the Regents of the University, is to select one academy in each of the eight senatorial districts of the state; to appropriate five hundred dollars to each, for the purchase of a library and apparatus adapted to the use of those who are preparing to be teachers, thus reserving six thousand dollars out of the permanent fund of ten thousand dollars now on hand, for future contingencies; and from the annual surplus revenue of the literature fund, (estimated at three thousand five hundred dollars,) to appropriate four hundred dollars to each of the Academies, to provide a special course of instruction in the art of teaching.

The following academies have been selected for this purpose.

For the	1st	District,	Erasmus Hall	Academy,	King's county,
"	2d	"	Montgomery	"	Orange county,
"	3d	"	Kinderhook	"	Columbia county,
"	4th	"	St. Lawrence	"	St. Lawrence county,
"	5th	"	Fairfield,	"	Herkimer county,
"	6th	"	Oxford	"	Chenango county,
"	7th	"	Canandaigua	"	Ontario county,
"	8th	"	Middlebury	"	Genesee county.

In regard to the course of study to be pursued, it is remarked in the report, that the *standard* should be raised 'as high as possible,' because 'the qualifications of those who follow it will incline to range below, and not above the prescribed standard.' It proposes that none should be allowed to enter on the course, who are not acquainted with reading, writing, arithmetic, grammar, and so much of geography as is found in the duodecimo works on this subject, usually studied in our schools.

The following are the subjects of study proposed for the teachers' course, which are required to be thoroughly taught, and while they are not intended to exclude others, shall not be allowed to give way to any.

1. The English language.
2. Writing and Drawing.
3. Arithmetic, mental and written; and Book-keeping.
4. Geography and General History, combined.
5. The History of the United States.
6. Geometry, Trigonometry, Mensuration and Surveying.
7. Natural Philosophy and the Elements of Astronomy.
8. Chemistry and Mineralogy.
9. The Constitution of the United States, and the Constitution of the State of New York.
10. Select parts of the Revised Statutes, and the duties of Public Officers.
11. Moral and Intellectual Philosophy.
12. The Principles of Teaching.

Full and interesting directions are given concerning the method of instruction which should be adopted in each of these branches, which will scarcely admit of abridgment. On the principles of teaching, it is observed, 'instruction must be thorough and copious.'

'It must not be confined simply to the art of teaching, or the most successful methods of communicating knowledge, but it must embrace also those rules of moral government, which are as necessary for the regulation of the conduct of the teacher, as for the formation of the character of those who are committed to his care.

'Although this branch of instruction is mentioned last in the order of subjects, it should in fact run through the whole course. All the other branches should be so taught, as to be subservient to the great object of creating a facility for communicating instruction to others. In teaching the principles of the art, it would be desirable to make Hall's lectures on School-Keeping, a text book; and Abbott's Teacher, Taylor's District School, and the Annals of Education should be used as reading books, for the double purpose of improvement in reading the English language, and for becoming familiar with the most improved mode of instruction, and the best rules of school government. From the Annals, select parts only would be chosen for the purpose.'

In remarking upon the practical execution of this plan, the importance of exercising the mind, instead of merely amassing knowledge—of making the pupils think for themselves, instead of treasuring up other men's thoughts, is strongly urged. It is proposed, that in the ordinary subjects of study, instruction should be given to those destined for teachers, in connection with other pupils, but that they should be employed in succession, to hear the recitations under the direction of the instructor.

As to the duration of the course, it is stated that three years is the shortest period which can be reasonably assigned. Each pupil who completes the course, and gives satisfactory evidence at a public examination, of a thorough acquaintance with all the subjects of study, and of his ability to teach them, is to receive a diploma, signed by the Trustees, and the Principal of the Academy, testifying that he is qualified to teach. This, however, is not intended to supersede the necessity of the biennial examination and certificates of the Inspectors of Common Schools in each town which is required by law. In this way, provision is made not only to ascertain the original ability and character of the teacher, but to exclude him from the employment if he should, in any way, forfeit his claims to confidence.

A student, who does not finish the entire course, is to receive merely a *certificate* from the Principal of the Academy, stating the time spent in the institution, and the studies pursued, and giving his opinion of the character and qualifications of the individual.

In regard to the provision of books for the use of the candidates for the teacher's office, the committee leave the selection for future consideration; and refer, even the choice of class-books, for the present, to the respective teachers in order to obtain their opinions, and the results of their experience. They propose the purchase of a set of simple astronomical, philosophical, and chemical apparatus, geometrical solids, surveying instruments, a quadrant, telescope, globes, atlas, a map of the United States and of the State of New York, for each academy. One modification of the itinerating system of instruction is proposed by the committee, which we think is highly valuable, and which we believe has been practised upon to some extent, by Prof. Eaton, and his pupils of the Rensselaer School of Troy. They suggest, that when the state of the funds shall permit, a professional lecturer may be employed to give a course of lectures on the various branches of Natural Science, for one month in the year at each of the Academies, to illustrate more fully, and fix more firmly in the minds of the pupils, the principles they have learned from their text-books, and from the lectures and apparatus of the academy. They believe that the sum of one thousand dollars with the fees of the students, would procure such a lecturer for eight months in the year, for the teachers' department; and they propose that he should, at the same time, be employed by the Regents to inspect the state of the department.

After the long continued efforts we have made to excite public attention to this subject, we need not say that we are highly gratified by so happy a commencement of the only true mode of improving our common schools,—that of *improving the teachers* to

whose care they are committed. Still we trust it is but *the commencement* of a system, which shall provide a full and regular supply of qualified teachers for this state, and ultimately for every state in the Union. As the committee observe in the report, the number of teachers thus instructed will be too limited to meet the wants of our schools; and the most important effects to be anticipated are, to influence public opinion, to raise the standard of qualifications for teaching and of methods of instruction, and to produce a conviction that, *in the education of children, liberality is the only true economy.* We trust that in these and other modes, public opinion will soon be so much elevated as not only to *permit*, but to *demand* the establishment of *institutions devoted to this object*, not less extensive and not less liberally endowed than those which are consecrated to the education of the ministry. Could the same benevolence which endowed these, be made to perceive that teachers are employed in laying the foundation of the edifice, to which ministers can only add the top-stone, we might hope soon to see Teachers' Seminaries, which should scatter blessings through the schools of our land. Is there no Phillips, or Bartlett, or Perkins, or Girard to endow them?

EDUCATION AND CRIME.

The Relation between Education and Crime, in a letter to the Right Rev. William White, D. D., President of the Philadelphia Society for alleviating the miseries of Public Prisons. By Francis Lieber, L. L. D., member of the Society; *to which are added, some observations*, by N. H. Julius, M. D., of Hamburg, a corresponding member of the Society. Published by order of the Society. Philadelphia, 1835.

In our volume for the last year, we referred to statements made in the British Parliament, and elsewhere, on the inefficacy of mere intellectual instruction in preventing crime. We have been favored by the Philadelphia Prison Society with the interesting pamphlet, whose title we have copied, in which Dr. Lieber endeavors to show, that the estimates on this subject do not furnish sufficient ground for the sweeping conclusions which some have drawn from them, against the utility of public schools. He admits that the progress of society necessarily presents new temptations, and new facilities for crime. While the wants and possessions of men are few, there is little comparative inducement to fraud and robbery. So long as locks and bars, and credit, and writing, are unknown, burglary, and swindling, and forgery, cannot be committed. With the progress of wealth and

improvement, therefore, crimes must be multiplied; and this does not imply necessarily that there is any deterioration in the actual *character* of the individuals or the nation. He admits that evils follow in the train of improvement; but he remarks, that this is no more valid as an objection, than one which was adduced in the last century against the improvement of roads,—that the progress of an enemy through the country is thus made easier.

Dr. Lieber admits, that knowledge is merely negative in its influence, and may be the instrument of good or evil; but observes, that public instruction necessarily involves some degree of moral discipline, which exerts a direct and positive influence; and presumes that the mind of a pupil must always be more disposed to receive moral and religious truth. If the character of our teachers were such as it ought to be, if they would all command themselves, and if they knew how to prevent the corruption which results from the mere assemblage of children in a school, when not counteracted by direct moral influence, his anticipations would be well founded. But unhappily, the public schools are, in many instances, the means of corrupting those who were previously ignorant of vice; and their character has not been improving in this respect.

Still he maintains very justly, that there is something humanizing, something softening to the character, in every species of knowledge, or rather, as we think, in the habit of self-command which is gained by the effort to study, and in the experience of the pleasure derived from a calm state of mind. He also maintains, that the borderers on civilization, who have so far tasted of its pleasures as to desire them, and are yet too ignorant or too ill-educated to appreciate them rationally, are most in danger of being driven into crime, in order to obtain them.

But while he allows that the influence of instruction may be counteracted by other causes, he remarks, that there are circumstances which produce an apparent multiplication of crime, when it may, in fact, be diminishing. The introduction of a general school system, or of ameliorations in criminal laws or prisons, will naturally be attended by increased vigilance on the part of the same government in the investigation and detection of crime, and more readiness to convict criminals. The influx of foreign emigrants, a severe winter, a scarcity of money, a change in public measures affecting some branch of industry, a violent excitement on some topic of public interest, may produce similar effects during a given period. To one or more of these causes, Dr. Lieber traces the apparent increase of crime in some parts of our country.

The increase of crime in the city of New York can be traced to the large importation of paupers and refugees from justice, who come among the foreign emigrants that crowd that port incessantly.

At the same time that the prison of Connecticut was opened, the number of offences punished by confinement in the state prison, was increased; and the improvements made, had a direct effect in diminishing the reluctance of juries to convict criminals. To these circumstances must we ascribe, in a great measure, the increased number of convictions remarked by Messrs. Beaumont and Tocqueville, during their late visit to our prisons. Since the system has become established, and exerted its influence, the number of convictions has *decreased*; thus showing, at least, that the apparent increase of crime has not continued.

In order to procure the data necessary to decide on the question, whether the apparent multiplication of crimes in our country is really connected with an increase of knowledge, Dr. Lieber addressed letters to several of the superintendents of our prisons, containing inquiries as to the proportion of educated prisoners. From their answers it appears, that in the Philadelphia prison, as we have formerly stated, about one half could neither read nor write, and that many of the remainder were too imperfectly taught to read with ease, and thus had little access to the means of knowledge contained in books. Only ten out of two hundred and nineteen, had received a good education, and only 'two others could read and write tolerably.' Most of them were brought up in idleness. In the prison at Sing-Sing, two hundred and eighty-nine out of eight hundred and forty-two, could not read or write, only forty-two had received 'a good common English education,'—the least degree of instruction which deserves to be taken into account, in estimating the effects of knowledge—and only eight had passed through a college. A fearful evidence of the effects of intemperance is found in the statement, that four hundred and eighty-five of the number had been *habitual drunkards*; and many had committed their crimes while intoxicated. One fifth of the number had become orphans in early life.

At Auburn, of six hundred and seventy prisoners, only three had received a collegiate education, eight an academical education, and two hundred and four a good English education. Of the whole number, five hundred and three had been intemperate; and four hundred were under the influence of spirituous liquor, at the time of committing their crimes.

In the state prison of Connecticut, only eight in one hundred of the prisoners could read, write and cipher, when they were convicted; only forty-six in a hundred could read and write; and forty-four in a hundred committed their crimes while under the influence of ardent spirits. 'There is no convict there,' says the Warden, 'who before his conviction, could read and write, and who was of temperate habits, and followed a regular trade.' In-

struction, temperance and industry, are then among the best *external* preventives of crime; and to encourage these, will do more to repress it, than any possible improvement of codes or prisons.

To the letter of Dr. Lieber, are annexed some highly interesting observations by the philanthropic Dr. Julius, who is now on a visit to our country, in behalf of the Prussian government, for the purpose of exploring its prisons. He remarks that the Prussian system of education is founded upon three fundamental principles; 1. The preparation of competent teachers in seminaries erected for the purpose; 2. The legal obligations of parents to provide instruction for their children from the beginning of the seventh to the end of the fourteenth year; 'and, 3. The foundation of the whole system on a religious and moral basis, so that the first, or the two first hours of each day are devoted entirely to a regular course of religious instruction.'

Under this system, aided by the establishment of institutions for the reformation of Juvenile offenders by private benevolence, while the *population* has *increased* by three per cent., from 1828 to 1831, a *decrease* of three per cent. in the *indictments against children* above the age of eleven years, took place in the same period; It is still more remarkable, that the number of those under eleven, who could not be considered as having received the full influence of this education, had actually increased.

It appears, however, that the least number of juvenile delinquencies occurred in the least instructed, but agricultural provinces, and the greatest in the commercial, and manufacturing districts. The former were generally crimes of a heinous character; the latter principally fraud and larceny, or crimes against property, for which a wealthy, trading community affords the greatest facilities and temptations. It must not be forgotten, that the same amount of corruption will necessarily produce more crime in a crowded population, who so often want the very necessaries of life, than in more thinly settled, and well-fed agricultural districts. Dr. Julius also remarks, that in Austria, the following facts have been ascertained in regard to the proportion of criminals and of children instructed.

	Children at School.	*Indictments.*
Austria Proper,	948 out of 1000.	1 to 1676 inhabitants.
Tyrol and Vorarlberg,	945 " "	1 to 322 "
Moravia and Silesia,	919 " "	1 to 1707 "
Bohemia,	906 " "	1 to 1428 "
Dalmatia,	649 " "	1 to 138 "
Interior Austria,	443 " "	1 to 609 "
Galicia,	115 " "	1 to 1382 "

It will be observed from this table, that the increase of instruction is regularly attended with the diminution of crime, with three exceptions,—the Tyrol, Dalmatia and Galicia. Dalmatia, Dr. Julius observes, is the common refuge of fugitives from justice in the neighboring countries; and Galicia,—a part of the ancient Poland—is still in that rude state of society, where the wants of life are comparatively few, and the temptations to crime are small, while the greater part of the population are peasants, under the despotic government of the landholders. Neither of these exceptions, therefore, can be urged against the general principle. The Tyrolese are a brave, independent, and very ingenious race, travelling by thousands every year, as showmen and pedlars, to every part of Europe. With this capacity, and these opportunities for evil, and under a government whose police and customhouse regulations are so galling to a free spirit, and create so much of what may be termed artificial crime, it is not perhaps surprising, that superior information should be converted to purposes of illicit gain, or that their high spirit should break forth in acts of violence. But if this be allowed to be an exception, it does not at all destroy the evidence of the general truth.

Dr. Julius very justly remarks, that the increase or decrease of crime 'more than anything, seems to depend upon the *manner* of elementary instruction, whether it be a mere mechanical one, in reading, writing, arithmetic, and some geographical and historical knowledge, confining the highest moral information to the reading of the scriptures; or whether it is one resting on a religious and moral foundation, where all other knowledge imparted to the child, finds its test and its confirmation. He quotes the observation of the late Gov. Wolcott, that 'high mental attainments afford no adequate security against moral debasement;' and the remark of a British writer, that there cannot be a greater mistake, than 'the supposition that knowledge is always, *in itself*, beneficial.' Dr. Julius believes that no system of instruction or legislation which is destitute of the vital influence conferred by Christianity, can be effectual in preventing crime; and he might have adduced authority far more decisive to American minds, in the following passage from the farewell address of the Father of his Country.

'Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism, who should labor to subvert these great pillars of human happiness, these firmest props of the duties of men and citizens. The mere politician, equally with the pious man, ought to respect and cherish them. *A volume could not trace all their connections with private and public felicity.* . . . And let us with caution, indulge the supposition, that morality can be maintained without

religion. Whatever may be conceded to the influence of refined education, on minds of peculiar structure, reason and experience both forbid us to expect, that national morality can prevail in exclusion of religious principles.'

Let this be inscribed upon our statute books and our school houses, as the fundamental principle of our laws and our course of instruction; and we shall provide the most effectual preventive, and the most certain remedy of crime.

MILTON'S ACCOUNT OF THE DUTY OF WOMAN.

In one of our numbers of the last year, we quoted an extract from an address containing the familiar passage of Milton, describing 'the whole duty of woman,' and have been taken to task by a lady, for thus sanctioning the principle of 'passive obedience.' We plead guilty; for we disapprove the sentiment no less than our correspondent, and we cheerfully make the '*amende honorable*' required, by inserting the extract she has marked from Mrs. Willard's 'Appeal in favor of female education in Greece.' After complaining of the contemptuous manner in which English authors, even Paley and Addison, speak of woman, and which, she observes, is to be found in no American author, Mrs. Willard adds the following remarks on the great poet.

'Passing from these, I name but one author more. This is Milton, whose dazzling genius throws such a lustre around him, that we cannot but admire what reason teaches us to condemn. I refer to that much quoted passage—

> 'My author and disposer; what thou bid'st
> Unargued I obey; so God ordains.
> God is thy law, thou mine: to know no more
> Is woman's happiest knowledge and her praise.'

'I cite this passage not only because it confirms the assertion which I have made, but because it contains, in principle, what I conceive to be the leading falsity, which has, in too many ages, made even well-meaning men the tyrants of women; and led them not only to neglect our education, but absolutely to oppose it.

'To divest this passage of the charm it derives from being connected with some of the most exquisite poetry ever written, let us change the phraseology, and put it into the mouth of Adam. We shall then know how to appreciate its morality, and the bearing of its sentiments on the character and condition of women.

My creature, whom having made,
By right I can dispose of; what *I* bid
'T is thine unargued to obey—God is my law,
I thine—this *know*, alone. To know no more
Is woman's happiest knowledge and her praise.

'What! shall a Christian teach us that man, not God, is our author? that we are to look to him, as the ruler of our destiny, and our final disposer? Shall he go further, and deny that God is a law to us? *Shall* woman then obey all man's commands without argument? Then were she justified in committing murder and every abomination, if such were the will of her only ruler! And this is to be all her knowledge—all her intellectual repast—all her means of moral improvement! She need know neither God nor his works, provided she knows the will of man, and obeys it! No—it was not our first mother in her unfallen state who was guilty of such idolatry, though her fallen daughters may be, who bear the curse of God for her transgression. Had she uttered such sinful words, Adam had stood aghast, as when she offered him the forbidden fruit; or had he not rebuked her, then had the angel of the Lord smitten him, as in aftertime the haughty Herod for the same transgression. Thou who hast sung creation, and mounted to the burning throne of God! shouldst thou not have remembered the first awful words he uttered upon Sinai, "Thou shalt have no other Gods before me?"

'It may possibly be said that Milton should not be made responsible for these sentiments, because he does not utter them in his own person, but merely puts them into the mouth of his heroine. But his heroine represents a woman in her perfect state; and Eve is evidently his beau-ideal of a perfect woman, as Adam is of a perfect man; and the sentiment passes from her, unchallenged by him.'

NEW ENGLAND INSTITUTION FOR THE BLIND.

Annual Report of the Trustees of the New England Institution for the Education of the Blind, to the Corporation, for 1835.

THE Report of the New England Asylum for the Blind, presents a very gratifying view of the progress of this Institution under its devoted director. The number of pupils has increased during the past year from 24 to 42, of whom 41 reside in the institution. Of these, 33 are beneficiaries, supported by public

funds; 19 by the State of Massachusetts, 6 by Maine, 5 by New Hampshire, and 1 by Vermont. Four only are able to pay their own expenses—a fact which shows that this misfortune, like deafness, visits the indigent especially; and that its subjects must be considered as dependent on the public bounty—may we not say, public *justice*.

The noble principle is adopted—which is the life of every benevolent institution—to receive all deserving applicants, founded upon a confidence in Providence, and in the spirit of benevolence he implants in the human heart, which we believe has never been disappointed in sustaining a good object, since the days of Franke. We rejoice that the public funds are so liberally granted, and that private benevolence has supplied other means, to such an extent that the Trustees feel justified in the erection of a new building, demanded by the increased number of pupils, and necessary for the proper arrangement of the two sexes.

The pupils are constantly employed from six in the morning to nine at night, with the exception of four and a half hours intermission, in the school room, the workshop, or the music room. Music has received a great share of attention, as being very important to their future support; and the class in vocal music, under the direction of Mr. Mason, sing with a good degree of taste and skill. Intellectual employments have been pursued with vigor and success. They are generally familiar with Arithmetic; and several with Algebra and Geometry. Geography and English Grammar are taught to most of them; French to one class, and Latin to three of the boys. The ground is taken, that the blind ought to receive just such an intellectual education as is given to other children, with the same capacity and destination.

In mechanical labor, such progress has been made, that the pupils can sew, knit, braid—and manufacture mattresses, cushions, door mats, and coarse baskets. It is observed, that these habits of industry, by employing the time of the blind, as well as by giving them confidence in their own powers, render them far more happy, than the mistaken indulgence so often practised by parents, of treating them as helpless objects of commiseration—a course which materially retards their progress when called to exertion.

In regard to physical education, the salutary provision is continued, of furnishing every pupil a warm bath, as often as it is desirable, and in order to secure the benefits of fresh air, the male pupils, like those of Hofwyl, are shut out of the house once in the day, when the weather allows it.

The religious exercises of the Institution are the reading of the Scriptures, and of prayers, morning and evening, without note or

comment. On Sunday, the pupils attend such place of worship as they or their parents desire.

The most important improvements, are those made in the instruments of instruction. The frame employed for arranging the arithmetical characters has been greatly reduced in size, weight, and cost, by the ingenuity and labor of Dr. Howe. The engraving of maps in the sunken work, first practised, involves so much expense in printing, that it has been very happily superseded by the use of others, engraved as they would be for ordinary printing. But the most valuable acquisition is that of a font of types, adapted for printing in raised characters, furnished by the benevolence of individuals in New Bedford and Nantucket. The great object of diminishing the size of the letters, and the unwieldy bulk of the books for the blind, has been accomplished more fully than by any previous plan. It appears from the Report, that, 'in the books printed at Paris, there are, on a page of 8 inches by 7, or 56 square inches, 408 letters; at Edinburgh, by the improved method, 509 letters; at Boston, 787 letters; at Philadelphia, the specimen shown us gives but 322 letters to 56 square inches.' On this estimate, the plan of the New England Institution gives twice as much matter on the same space, as that adopted in France; and by enabling them to print on dry paper, much thinner, the quantity of matter in a book of the same size is three times as great. This is a most important gain, as any one will perceive, who has seen the French books; and from a specimen sheet, which we are allowed to annex to this number, it will be found that the character is sharper and more distinct. The setting of the types and printing may be done chiefly by the blind. The book of Acts is now nearly completed; and the Proverbs and Psalms are going on. Types are also prepared for printing music.

We congratulate the Asylum, and the friends of humanity, on this happy result of a course of laborious efforts by Dr. Howe, which promise to furnish a better library to the blind, than is to be found in any language. We hope that other Institutions will unite in forwarding this effort for their improvement, and we think it has a claim to public patronage.

Another important advantage is derived from the font of type, in enabling the pupils to compose essays or letters to their friends, and to correct them, or submit them for correction, before copying them in manuscript; for we have still to mention the most surprising of their acquisitions, *the art of writing*. It is a settled point, that although the process is comparatively slow, *the blind can learn to write*, in a manner sufficiently legible for all the purposes of life. We are enabled to offer our readers gratifying evidence of this in fac similes, copied in lithography, from the original manuscripts of the pupils, by Pendleton, which are annexed to

this number; and we hope they will be used in convincing careless and indolent pupils who can see, that it is their *fault* and not their *misfortune*, if they fail to write legibly. We must, however, make an exception in favor of those whose hand has been spoiled by *bad instruction;* and we would advise, that such be immediately subjected to the Carstairian system, so well developed by Mr. Foster.

How delightful is it to witness the progress of human ingenuity, not merely in providing for the convenience and comfort of our race, but in enabling us to shed light upon the most benighted minds; and how forcibly can we apply to the present day the delightful assurance, that in the best sense, 'the deaf hear,' and 'the blind receive their sight,' and those emphatically '*poor* have the gospel preached to them.' Never again, we trust, will despondency or indifference shut the avenues of knowledge to any of these darkened minds.

MISCELLANY.

Illinois Education Convention.

A meeting of the Illinois Education Convention was held at Vandalia, Dec. 5, 1834. Resolutions were passed inviting the judicial officers of the state, the members of the legislature, and all interested in the establishment of common schools, to take part in the deliberations of the convention; whereupon sixty-one delegates from thirty-one counties took their seats. An able and spirited address to the people of Illinois, expressive of the sense of this convention in relation to common school education, was prepared by a committee appointed for this purpose. It was approved by the convention, and five thousand copies ordered to be printed and distributed by the state.

The address is worthy of being thus widely circulated. It commences with describing the school systems of Massachusetts, Connecticut and New York. The system of taxation so useful in Massachusetts, it is said, could not be successful where so great apathy prevails on the subject of schools. Of Connecticut it is stated, that the former system of taxation, by which the tax of a district was forfeited to the state treasury, unless a school was maintained according to the requisitions of the law, was more efficient than that which now bestows a sum gratuitously from the fund; that the influence of the fund has been 'evidently inju-

rious,' in diminishing the interest of the people in their schools, and their vigilance in watching over them; and that the qualifications of the teachers, and the character of the schools has not been elevated by the addition of $80,000 a year to all their means of instruction, simply because no effort was required on the part of the people. On the other hand, the happy effects of the system of New York, are adduced to show the importance of the principle of employing a fund merely as an aid to the exertions which are required from the people, and making these exertions a condition of receiving them. The report adds, that the great defect in regard to schools, both in New York and New England, is in the want of competent teachers; and alludes to the plan of the state of New York for providing means for their instruction. We are gratified to see, that Illinois now has a productive fund of $115,772, and 1,000,000 of acres of land estimated at $1,211,933, making in all a fund of $1,327,705. In addition to this, the net proceeds of all lands sold by Congress after 1819, are devoted to the encouragement of learning, from which a revenue of $10,000 is annually received, and the future proceeds are estimated at $563,333. With such funds, it will indeed be unpardonable, if this state do not provide ample means of education for its children; and the duty is urged upon her citizens in the strongest terms, in the address before us.

In commencing this course, the report proposes that circulating schools and female teachers be first employed; and that effectual measures be taken to investigate the condition of the state. It recommends, that the fund should be employed in part, in establishing Academies in different parts of the state, rather than one large institution; and that aid be never given, for this or any other purpose, unless corresponding efforts are made by the people. 'Help those that help themselves,' is a homely motto, not less important to private advantage than to public economy, and especially in regard to schools.

New Jersey Lyceum.

A special meeting of the New Jersey Lyceum was held in Trenton, on the 21st of January last, whose proceedings we find in the February number of the Monthly Journal of Education. A report was read from the Executive Committee, in which they state as striking evidence of apathy on the subject of education, that after sending out twice in succession, hundreds of circulars containing inquiries concerning the state of schools, the whole number of replies in a year 'does not amount to one dozen.' Such facts prepare us for the melancholy picture given of the schools of New Jersey, in the following paragraph of the report.

'It is conceded on all hands, that under the existing system, the great benefit indicated by the term *popular education* is not attained. The *number* of schools is not sufficiently large. The *quality* of schools exist-

ing, is deplorably below the mark as to the fiscal arrangements, the subjects taught, the manner of teaching, the checks and guards upon all who manage or instruct, and the harmony, connection, and unity of the plan which should pervade the whole. The *requisitions* made of teachers are small, and altogether unfixed. There is no stated examination of teachers. Many are declared to be incompetent. Many are known to be intemperate, and otherwise grossly immoral. There is no suitable responsibility of the teacher. To go back to the causes of this lamentable state of things, there are no sufficient inducements held out to the intelligent and enterprising, to become teachers. The remuneration is niggardly, and there are no facilities for the training of instructors; no central supervision from whom the character and qualifications of the instructor may be certified to society at large. Hence there are few who remain long in this employment.'

The Committee further state, that the mere grant of money for schools, without adequate checks and responsibility, is found to be of no use; that precipitate action would probably only increase the evil; and that '*thorough investigation*' should be '*the first step in reform.*'

The Hon. Theodore Frelinghuysen was chosen President of the Lyceum. In the evening, the interest of a large audience, embracing nearly all the members of the Legislature, was strongly excited by a series of spirited resolutions and able speeches in behalf of education. The resolutions declare it as the *unanimous* opinion of the Lyceum, that the prejudices against the office of primary instructor, are 'unworthy of an intelligent and free people;'—that 'any system of legislation which does not make provision for the proper training of primary teachers is fundamentally defective, and can only serve as a temporary expedient;'—that 'Education is properly a science,' and that without regarding and pursuing it as such, our schools cannot be improved,—that seminaries for the education of teachers are the only adequate means of promoting this science, and of producing, by means of well qualified instructors, a thorough reform in our schools;—and that we owe it to ourselves, to remain no longer so far behind some of the nations of Europe, on this point. A plan was presented for the state, proposing a board of education, a superintendent of schools, and two seminaries for teachers. A resolution was finally passed, that a cheap edition of Cousin's Report, should immediately be published for distribution through the state. We rejoice in these indications of feeling in New Jersey; and we trust it is the beginning of life to the dead, in a state in which we feel a deep interest, on personal, as well as public grounds.

School Funds in Maryland.

The report of the Treasurer of the Western Shore of Maryland informs us, that this state now distributes annually, $36,081,62 for the purposes of education. 1. The interest of the Free School Fund distributed to the counties and the city of Baltimore. 2. Donations to Colleges, Academies

and Schools, $18,100. 3. Annual Payment to the University of Maryland, $5,000: and 4. Interest of a loan granted without return to St. Peter's school, Baltimore, $180. A fund derived from the payment of advances from the state during the war of 1812, was entirely distributed in the same manner, as soon as it amounted to $100,000. Some portions of these funds are still in the treasury, and are disposed of as the local authorities direct. It appears that all this gratuitous appropriation, does not even procure for the government the means of knowing what is the condition of the schools, or how the funds are applied.

Manual Labor Institutions at the West.

The Western Reserve College, Hudson, Ohio, has eighty-four students in its Preparatory Collegiate and Theological Departments. Shops and tools are provided for those who wish to pursue mechanical labor. Some have gained *only* 'health of body, and vigor and elasticity of mind,'—enough, one would think, to compensate for two or three hours of daily labor,—while others have done much towards defraying their expenses. The total annual expense of a student is estimated at one hundred and thirty dollars.

Marion College, Missouri, one hundred and thirty-five miles above St. Louis, charges seventy dollars a year for the board and instruction of a student. Every student is *required* to work; and it is stated, that he can earn a large part of his support in three hours daily labor, either in the field or the work-shop. This institution has received five thousand acres of land from three individuals, who assume also the labor and responsibility of preparing it for use.

Wabash College is a recent institution, which commenced as a High School and Teachers' Seminary, situated in a very flourishing country. It begun the second year of its existence with sixty students, six being of the collegiate class. Funds are now solicited for the buildings, library and apparatus.

The *Teacher's Seminary at Madison*, Indiana, contains thirty students, all of whom, it is stated, have paid their expenses by their labor, without any hindrance to their studies. This institution also solicits aid for the erection of buildings; and it should not be forgotten, that none of the benefits of study combined with labor, can be conferred on the indigent, on an extensive scale, without buildings and capital, contributed by the wealthy.

College for Young Ladies.

The institution of the Messrs. Van Dorens, at Lexington, Kentucky, has been incorporated as 'Van Doren's College for Young Ladies,' with power to confer the degree of M. P. L. *(Mistress of Polite Literature)* upon

young ladies who complete the course, and the honorary degrees of M. M. *(Mistress of Music,)* and M. I. *(Mistress of Instruction)* upon suitable candidates. We believe an institution so valuable might safely rest on the character of its pupils, without these empty titles; and we are sorry to find any encouragement to the worship of the letters of the alphabet—so often associated with ignorance and dullness.

The Asylum at Locle, Switzerland, and its Founder.

In our number for February, 1834, vol. IV, p. 59, we gave some account of an institution for poor children which we visited near Locle, on the summit of the Jura Mountains, in Switzerland, founded and sustained by Mary Ann Calame, on the same principle of reliance on Providence, which enabled Franke to establish and rear the noble orphan house of Halle. This amiable and benevolent woman has gone to her rest!

Vocal Music in Schools.

In our last number we gave some account of the specimens of Vocal Music in Mr. Thayer's school for Boys and Mr. Fowle's school for Girls in Boston. In the course of his remarks on the examination of which this formed a part, Mr. Thayer observed. 'With the modern system of teaching vocal music, I would say, that with very little expense of time, a degree of proficiency in it may be acquired, that has seldom been attained to by children under the old method of instruction, and that, too, by merely exercising the faculty of *attention* for two hours in the week.

'Its influence on the feelings and tempers of the children, is proverbially favorable, and beside the innocent pleasure which the pupils enjoy in its exercise, the storing of the mind with pure sentiments contained in appropriate songs, and the gratification of others, in listening to the rich swell of a hundred happy voices,—the *moral tendency*, as it seems to me, must recommend it to those who have the charge of large schools, and cause it to be extensively, if not generally, introduced into our seminaries.'

We are happy in being able to state, that the Boston Academy of Music are making arrangements to obtain the old City Theatre in Federal Street, as a Hall for Musical Exhibitions and Concerts, and to place in it an organ of great power. Aside from the pleasure which will thus be afforded to the lovers of music, and the advantage of having an excellent place for public meetings of benevolent institutions, every friend of morals will rejoice in this mode of occupying a theatre, and a place which has been made the temple of atheism. We hope they will succeed.

Simpson on the Necessity of Popular Education.

We have deferred noticing this work, only because we considered it worthy of an extended review. We cannot any longer delay recommending it to our readers, as one of the best practical works on this subject yet published, although some parts are liable to objection.

NOTICES OF BOOKS.

MONTHLY JOURNAL OF EDUCATION, Edited by E. C. WINES; Princeton, N. J: Moore & Baker: January and February. 1835.

Since our last number was sent to press, we have received the first two numbers of this work. They furnish evidence of the ability and zeal of the Editor, and we earnestly wish that his efforts and those of his friends may be successful in inducing the friends of education in our country to support many periodicals on this subject. Our experience does not warrant this hope at present; and *with our views*, we should rather have labored for *one* which we approved, than to have adopted the common plan of dividing public attention. We thank the Editor for the favorable and friendly manner in which he has spoken of the Annals. We regret, that without any unkind intention, he has adopted a name which we owe it to ourselves and our publisher to say, was purchased for a valuable consideration, and which we regard as our property, at least in equity and courtesy; for if this claim be waived, the fact that the Annals is extensively *quoted*, and *addressed*, and *sent for* as the 'Journal of Education,' (of which it is only a new series) renders this an unfortunate source of confusion for the Editors as well as the public. We have felt it more important to express our views on this point, since Abbott's title, 'The Religious Magazine,' was adopted by a new periodical in New York. If honorable men sanction this course, the result is easily foreseen.

A GEOGRAPHY FOR CHILDREN. BY H. N. BRINSMADE, A. M. Hartford: Sumner & Co. Boston: W. D. Ticknor. pp. 122.

This little book is written in a simple, interesting style, and is well adapted to make the elements of Geography intelligible to children. In its general plan and engravings, it resembles those which have preceded it.
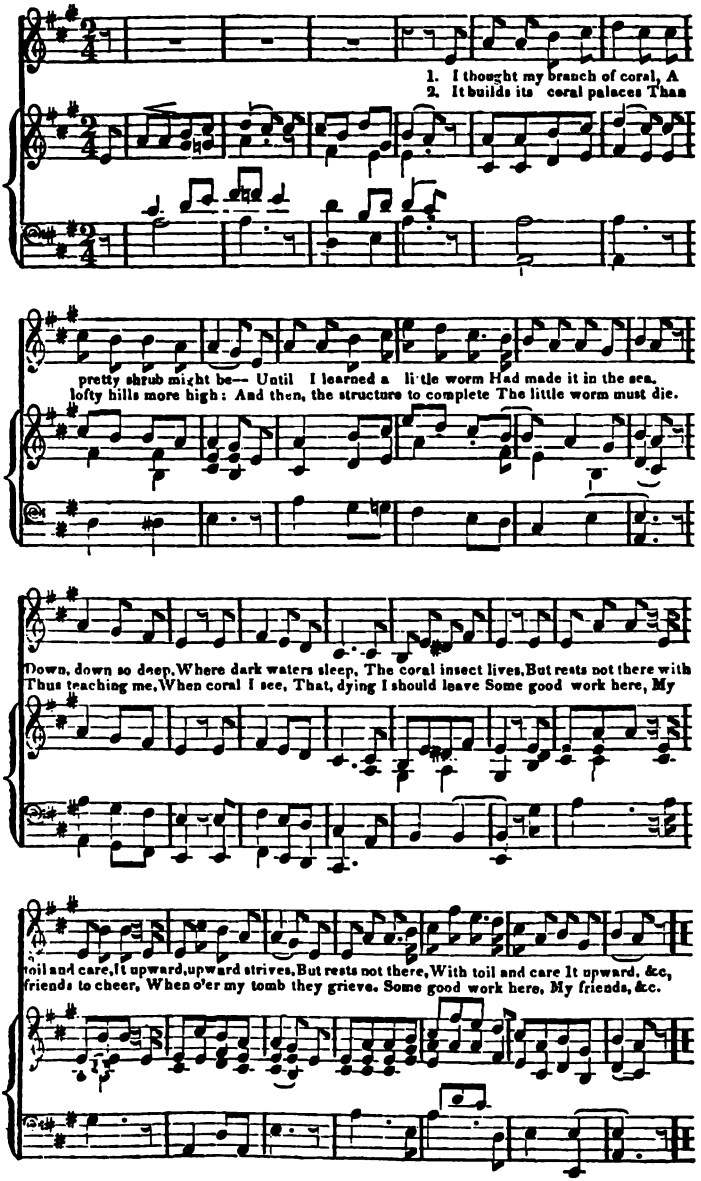
THE MORAL REFORMER AND TEACHER ON THE HUMAN CONSTITUTION. WM. A. ALCOTT, Editor and Proprietor. Boston: Light & Horton.

The structure and laws of the human system, the almost inseparable connection of health and morals, and the fashionable vices, and prevalent moral evils of the day, especially those which are unsuspected, are the topics of this new periodical. Among the subjects of the first two numbers are, Cleanliness, Dress, Sunday dinners, Confectionary, Temperance, Dosing, &c. The plan is novel, the subjects are highly important, and the Editor is well prepared for his task. We trust the work will gain a wide circulation, and do great good. We are much indebted to the Editor for his kind notice of the Annals, but must decline a part of the high compliments he has paid us.

THE CORAL BRANCH.

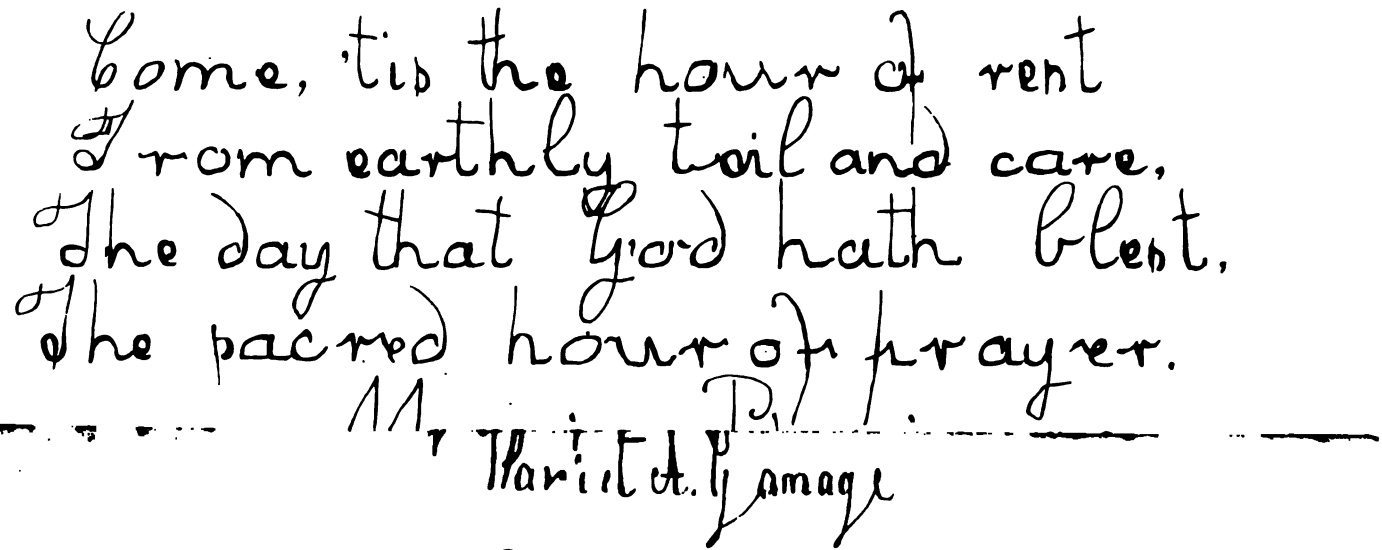
A JUVENILE SONG BY MRS. S. J. HALE.

MUSIC BY G. J. WEBB—WITH AN ACCOMPANIMENT FOR THE PIANO FORTE.



Fac Similes of the hand-writing of some of the pupils in the N. E. Institution for the Education of the Blind.

Pendleton's Lith Boston



AMERICAN

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AND INSTRUCTION.

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The question has been much debated, whether our collegiate institutions ought to be located in the city or the country. Our own conviction is, that a city offers advantages for professional and scientific pursuits to one who has finished his elementary studies which cannot be obtained elsewhere, in its libraries, public institutions, lectures, &c.; and in the easy access to literary men, and sources of information, both foreign and domestic. But we believe that for youth who are dismissed from parental control, and sent to our colleges at an early age, the moral dangers far overbalance the literary advantages. At the same time, it is important that each of our large cities, embracing as they do a population greater than several of our states, should have institutions of its own, in which those, whose circumstances render it desirable that they should remain under the parental roof, may receive all the advantages which our best colleges afford. It is in

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this view particularly, that Columbia College has been founded and sustained.

It appears from the records of Trinity Church, that in 1703, its rector and wardens were directed to wait on Lord Cornbury, then Governor of the province of New York, 'to know what part of the *King's farm*, then vested in the church, had been intended for the college which he designed to have built.' No important step was taken till 1753, when an act of the assembly was obtained, appointing trustees of different religious denominations, for carrying their design into execution, and providing for a fund by a succession of lotteries.

In 1754, these trustees chose Dr. Samuel Johnson, of Connecticut, as the first president, who refused to accept the office till a charter was granted by the crown, but commenced the instruction of a class of ten students, in the vestry room of Trinity Church. The royal charter was granted in October of this year, from which time the existence of the college is properly dated. This charter sets forth, among other things, that the rector and inhabitants of New York connected with the Church of England, had provided funds to be devoted to a college. It ordains that the college shall be called King's College; and in consideration of the grant made by Trinity Church, that the President should always be a member of the Church of England, and that morning and evening service should be performed according to the liturgy of that church.

The governors of the college named in the charter, were the Archbishop of Canterbury, the first Lord Commissioner for Trades and Plantations, both empowered to act by proxies, the principal officers of the Province and City of New York, three Clergymen of different denominations, the President of the college, and twenty-four of the principal men of the province and city. They were empowered to make all necessary regulations not contrary to the existing laws, and not excluding any person from the privileges of the college on account of his religious opinions.

The President and two tutors were the first instructors under the charter. The governors first met in 1755, and two professors were appointed. The college buildings began to be occupied in 1760, and efforts were made to obtain funds from abroad. In 1762, a Fellow of Oxford University, Dr. Cooper, was chosen Professor, and in 1763 was made President. In 1767, a Medical College with a Faculty of six Professors was established. The institution continued to flourish until the commencement of the Revolution; the plan of education, by means of endowments and other benefactions, being extended, in Dr. Cooper's language, 'almost as diffusely as any college in Europe.' A professor of Natural Law, History and Languages, was appointed in 1773, and a Grammar School annexed to the college, 'for the due prepa-

ration of those who propose to complete their education with the arts and sciences.'

The disputes with the mother country interrupted the prosperity of the college. 'In the spring of 1776, the college building was converted, by order of the *Committee of Safety*, into a military hospital. The Professors and Students were consequently dislodged, and the library and philosophical apparatus were removed to the City Hall, from whence very few of the books, and a very small part of the apparatus, ever found their way back to the college. Although the public course of instruction did not recommence until after the close of the Revolutionary war, the course of tuition was, for a short time, carried on without the walls of the building; and two admissions are noted in the old matriculation book under the year 1777; after which, no trace is found of the continuance of any of the collegiate courses, until the restoration of peace.'

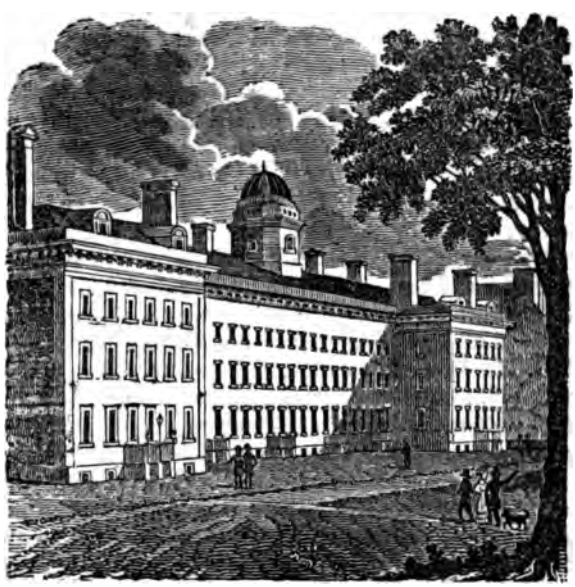
'In the year 1784, all the seminaries of learning in the state, were, by an act of the legislature, subjected to the authority of "the Regents of the University," who immediately entered upon the regulation of the affairs of "Columbia College," to which the name of the institution was now changed; and in the course of a short time, seven new Professors and one tutor were appointed, and a Grammar school, and a Medical department of five Professors, were established.' The annual income of the college was estimated at only two thousand five hundred dollars, in consequence of which, the more enlarged views of the Regents could not be carried into effect. In 1787, by an act of the legislature, the original charter, with necessary alterations, was confirmed, and the college placed under the care of twenty-nine trustees.

In 1787, Dr. Wm. S. Johnson, the son of the first president, was appointed to the presidency. The college now had four academical professors, one of whom was of the German language, and thirty-nine students, five of whom resided in the college buildings. For some years after this, the proceedings of the institution indicate that it was in a state of increasing prosperity. The professorships increased to thirteen; but in 1798, their number was diminished, by uniting different branches in the same department, and by abolishing such as had been found unnecessary.

The ecclesiastical duties of Bishop Moore, who was the next permanent President, prevented that attention to the college which its condition demanded. On his resignation, Dr. Harris was chosen President; and the commanding talents, and influence of the late Dr. Mason, of New York, led to the temporary establishment of the office of Provost, to which he was appointed, and in which he appears to have exerted a powerful influence in elevating the character of the institution, for several years.

From the year 1800, the college was continually gaining ground, instruction was given by highly respectable professors, the classes increased, and its funds were enriched, by grants from the legislature, while its land in the city became more valuable. In 1809, an important change was begun in the system of instruction, which may be considered as the commencement of a new era in the literary character of the institution. The requisites for admission to the college were raised much higher, and a new course of study, and system of discipline were established, for elevating the standard, and extending the course of college education. This has since undergone some important modifications; but it still remains the basis of the existing plan of study and system of discipline.

The Medical school of Columbia College was discontinued in 1813, in consequence of the establishment of the College of Physicians and Surgeons in the city.



The ravages of time and war reduced the college buildings to an 'unsightly and ruinous condition.' 'In 1817, the trustees entered upon a thorough repair of the old edifice, and the erection of additional buildings.' Before the expiration of the year 1820, the alteration and improvements were completed, and the principal edifice now appears as in the engraving above. At the same time, improvements were made in the interior concerns of the Seminary,

the usefulness and respectability of which, were afterwards farther increased by the re-establishment of the professorships of Law, and of the Italian and French languages and Literature. In 1827, the Grammar School was revived, and a new building erected in the rear of the college for its accommodation.

'On the death of Dr. Harris, the Hon. Wm. A. Duer, the sixth president of this institution, was appointed, and entered on the duties of his office in 1830. In the same year, a literary and scientific course was opened, and persons were admitted to the privileges of the college without being expected to pursue classical studies, or undergo an examination for the literary honors of the institution. Free scholarships were also established by the bounty of the trustees, the nominations to which were vested in each of the religious denominations of the city, and in its leading institutions for the promotion of knowledge; and the professors were authorized to deliver public lectures at extra hours. 'At the same time, the Grammar School was reorganized, the number of instructors increased to nine, and a junior department established; so that the pupil can be received as soon as he can read the English language, and be conducted through the various branches of the institution to the period of his graduation, in one uniform system of instruction.'

The present general course of instruction in the college may be considered as three-fold, viz.;

1. *The Full Course*, including every branch of collegiate study, but forbidding all professional pursuits and studies, and entitling the successful student to the degree of Bachelor of Arts.

2. *The Literary and Scientific Course*, which excludes the study of Ancient Languages, but includes that of the Modern, and admits the pursuit of professional studies. A College Testimonial is conferred by a vote of the Board of Trustees on the successful student in this course.

3. *The Voluntary Course*, requiring no matriculation, and limited solely by the wishes of the parents or the applicants, as to its duration and extent. It admits of a higher course of instruction in the Greek and Latin languages, and is capable of being rendered consistent, not only with professional, but even with mercantile and mechanical employments.

The course of classical studies is an object of special attention in Columbia College, and is said to be conducted in a manner more thorough and accurate, than in most of our literary institutions; and the great national subject of Constitutional Law is made a part of the course. We hope the reproach of superficiality in classical attainments, and of utterly neglecting our own political institutions, will soon be wiped away from all our colleges.

Columbia College is now under the direction of a faculty consisting of the President and ten Professors, comprising names which rank high in the annals of American Science and Literature. It contained the last year about one hundred students. Among its former graduates, the names of Livingston, Jay, Morris, Johnson, &c. would adorn the catalogue of any institution; and the names of Griffin, Bruen, and Eastburn, are not less valuable testimonials to its recent influence.

DIFFICULTIES AND REQUISITES IN COLLEGIATE INTERCOURSE.

(Communicated for the Annals of Education.)

[We now publish the concluding remarks of our correspondent, on the intercourse in colleges; and we think no instructor can read them without deriving some useful hints, even if he does not agree with the writer on all points.]

In two preceding articles, we have described the nature of the intercourse which should exist between instructors and pupils in our colleges. We observed that it should be *based on mutual confidence*, that it should be a *free, courteous and christian intercourse*. We remarked that the intercourse in recitations was also highly important, that much might be done there to secure influence over the student. But we are obliged to admit, that there are obstacles to this intercourse, to some of which we will advert.

We will merely mention the fact, that the students of our colleges are generally of an age which is impetuous and impatient of restraint,—'*monitoribus asper*,'—and at the same time requiring, almost as much as any other, watchful oversight, and wise counsels; and remark in the first place, that the spirit of *emulation*, which has been much, and we think unduly fostered, in our literary institutions, presents a serious obstacle to the cultivation of such an intercourse. It has operated to make it disreputable in the college community to seek intercourse with the officers. To consult his instructors in regard to his studies, subjects the student to the suspicion of using undue methods to promote his private interest, and he runs the risk of being branded with no very desirable epithets. Preposterous as this state of feeling is in regard to the plainest duty of the student, it nevertheless requires no little moral courage in a youth to contemn the obloquy, and to avail himself of the advantages which might be derived from the counsel and assistance of his instructors. We are rejoiced to believe, that within a few years, this absurdity has sensibly lost its power.

Another serious obstacle to the influence which other teachers may acquire over their charge, is the fact, that *the youth in our colleges live by themselves.* They are excluded, in a great measure, many of them entirely, from other society, especially from the influences of domestic life. This circumstance gives increased power, and more favorable opportunity, to the ill-disposed, and weakens the influence of the good. Less heed is given to the proprieties of life than elsewhere. Indeed, we know of no surer way by which the principles of a courteous, manly demeanor may be broken down, and rude and boisterous manners be acquired, than to send a youth to live within college walls. We have no doubt that much of the irregularity which occurs in our colleges, may be ascribed to this circumstance. Who does not perceive that influences must exist in such an assemblage, unfriendly to salutary restraint? An 'esprit du corps' always prevails, which, in the absence of unceasing vigilance and unwearied assiduity, may effectually counteract all the weight of the moral influence and authority of the faculty.

These are serious obstacles to the intercourse which it is exceedingly desirable should be maintained between the officers and students in our colleges. Still they must be met. They will not be entirely removed, but they may be neutralized in a great measure. To this end, it is a duty incumbent on instructors to make this subject a matter of special attention. They should regard the means of acquiring a moral influence over their pupils of as much consequence, as the best apparatus of instruction. The time is coming, and indeed has already arrived, when a talent for guiding youth will be thought scarcely less important in a teacher, than intellectual power or attainments. Before dismissing this subject, then, we will offer a few brief suggestions on the method of cultivating such an intercourse as we deem of the greatest importance.

The first, and an essential requisite to such an intercourse, is *a knowledge of human nature.* We cannot influence our fellow men without knowing the secret springs of action in the human breast, and being well acquainted with the peculiarities of disposition and temper of those whom we would influence. It is, therefore, manifestly incumbent on the instructor to study the human heart—to discover, if he can, the avenues by which he may gain access to its secret chambers. He who has a quick perception of character, will be spared the mistakes which are continually occasioning difficulty to an inexperienced or ignorant teacher.

A second requisite is, *a deep interest in the business of instruction.* We know of nothing so likely to promote a free interchange of opinions and sentiments between an instructor and his pupils, as zeal in the business of instruction. A zealous teacher will

awaken sympathy, and excite ardor, in the minds with which he comes in contact. It is well known, that a taste may be formed and cultivated for teaching, as well as for other things. If, then, an instructor perceives in himself a deficiency in this respect,—if teaching is to him a drudgery,—it should be a question with him, whether his duty to his pupils and to the community, does not require him to resign his station.

Another requisite in the instructor is, *a personal interest in his pupils.* He may be faithful and successful, as a teacher merely, and yet never manifest any peculiar interest in his pupils out of the recitation room. But in such a case, he has discharged, in our apprehension, but half of his duty. They have strong claims upon his sympathy and tender regard. They will never come to him of their own accord, and prefer these claims. He must make the first advances; and when this is done in the spirit of kindness and with sincerity, he will most commonly meet with the return he desires. He should cultivate this personal interest in those who are under his charge, as a sacred obligation; always remembering that every student is an object of affection and deep solicitude somewhere, though he may not, at first, commend himself to his special regard.

The last requisite in the teacher, which we shall mention as essential to the existence of such an intercourse as we would see in all our seminaries of learning, is *a deep sense of responsibility* in regard to the moral and religious character of the youth under his care. If he possesses this, he will exert himself to establish such relations between himself and his pupils, as will enable him to exercise over them the control of a faithful guardian, and an affectionate friend. If the instructors in our colleges could enter the paternal dwelling from which a beloved youth has been sent, with much fear and trembling, into the midst of the temptations of college life, and could hear the earnest prayers which ever follow that youth, and witness the deep solicitude there felt, that those who are now to him in the stead of a parent, may discharge their duty faithfully;—if they appreciated the relation which they sustain to the community as the guardians of those on whom will essentially depend the interests of morality and religion as well as sound learning, and would open their eyes to the cloud of supplications which continually ascends to Heaven for a blessing upon our institutions of learning,—they would then, without fail, attach that importance to this subject which it deserves.

In relation to this subject, an important duty devolves upon parents, and teachers in our preparatory schools. Much may be done by giving the youth who resort to our higher institutions, correct views of the relations and duties which belong to them in their

new abode; and who can do this but parents and the teachers in our academies or schools? They should guard against the intrusion of wrong principles of action. Parents are too apt to feel, that they have no duties to discharge in respect to college discipline. They do not reason thus in regard to their district schools. There, they exert all their influence for the support of order, and for the cultivation of respectful feelings and deportment in their children, towards their teachers. But surely, order, and diligence, and a sound moral principle, are not less important in the college than in the district school. The public have a deep interest in the internal as well as in the external welfare of our colleges and universities. Parents, and all who have the management of youth, should ever be ready to interfere with their influence, to counteract those principles of action in their children which may lead to unhappy consequences; for they may far more than counterbalance the advantages they can derive from a public education. If they would exert themselves for this end, we doubt not important results would soon follow.

We are well satisfied with the wisdom of the plan adopted at some of our colleges, of having all the officers occupy rooms in the college buildings. Such a measure brings them, of course, into contact with the students, and must, we are persuaded, exert a salutary influence. Officers and students thus have a common place of study. By such an arrangement moreover, the student is invited to communicate frequently with his instructors. We cannot expect much intercourse of the kind we intend, where the rooms of the officers are at a distance from the college buildings. We regard it not so much as a system of watch and restraint, as of communion and fellowship. We know that this subjects officers who have families, to inconvenience. They will have less time for uninterrupted study. It would be far more pleasant, on many accounts, for them to be at their homes. But they must cheerfully sacrifice personal convenience to the good of their pupils; and we have no belief, that the true theory of our collegiate institutions can be realized, without some such arrangement.

We say, that to put in practice the views which have been expressed of the duties of college, officers in respect to their means of influence, will require no little self-denial. To him who enters upon the duty of a college professorship, two paths are open, and invite his steps. He may aspire after fame and desire to reap the '*doctarum præmia frontium.*' He may therefore exclude himself from his college classes, except in the official intercourse of the recitation room, devote himself with all his energies to the pursuit of learning, and benefit the institution with which he is connected, by reflecting upon it the brilliancy of his own reputation. On the

other hand, with equal ardor in the acquisition of knowledge, and no less tempted, it may be, by the honors of the literary world, he may sacrifice somewhat of his personal reputation as a scholar or man of science, be a little less devoted to his own advancement, and more to the welfare of his pupils and the true interests of the institution.

With the views which have been advanced, we have no hesitation in regard to the course which it is incumbent on the instructor to pursue. Let him cherish a praiseworthy ambition; let him be animated by a spirit of extensive research and thorough scholarship; but let it not be selfish ambition. Let his passion for letters be chastened by a sense of the higher responsibilities he is under to the institution—to the youth who are receiving impressions of some kind from his example and his precepts—to the community, for the well-being of which, though his labors are unseen by the world, he is, in truth, under Providence, a most efficient laborer. We would have him tread in the steps of the eminent men to whom we have more than once alluded. He need not desire a more enviable reputation than theirs,—a reputation for highly disciplined powers of mind, and for sound and extensive learning, no less than for a rare combination of those qualities which gave them the character of college officers of unsurpassed worth.

AN ALUMNUS.

AGRICULTURAL INSTRUCTION IN PRIMARY SCHOOLS.

(Extracted from the Farmer and Gardener.)

THE agriculture of Bavaria is said to have been improved more rapidly in the last half century, than that of any other country, Scotland perhaps excepted. Before the French revolution, it was behind that of the other German States. The lands then mostly belonged to the religious establishments. The cultivators merely *lived;* they did not thrive. When the lands were sold, they were made into small parcels, and almost every man became the proprietor of the portion he cultivated, upon a long credit. The great impulse to improvement was given to the young generation, in the primary schools. In these were taught, both by books and examples, *Agriculture and Gardening.* For this purpose, catechisms of gardening, of agriculture, of domestic economy, of forest culture, of orchard culture, &c., in small duodecimo volumes, with wood cuts, were introduced as class books for boys, and the like on the management of silk worms, household economy, and

cookery, for the girls; and there was attached to every district school, at least half an acre of land, for experimental gardening, where the scholars received recreation in the hours of exemption from study, and instruction from the master in the practice of gardening. And it was made an indispensable qualification in teachers, to be competent to give this instruction. 'Since these schools have come into action,' says a late traveller, 'an entirely new generation of cultivators has arisen, and the consequence is, that agriculture in Bavaria is carried to a higher degree of perfection than it is anywhere else in the central part of Germany.' 'The result of the whole of the information procured and of the observations made is, that we think the inhabitants of Bavaria promise soon to be, if they are not already, the happiest people in Germany. The climate of the country will prevent its agriculture and gardening from advancing beyond a certain point; but to that point, both will very soon be carried.'

The salutary influence of agricultural and horticultural instruction in common schools, has not been confined, in Bavaria, to the improvement of the soil. As consequences which naturally follow the improvement of agriculture, the roads, bridges, and other public works have undergone a corresponding improvement; individual comforts have been greatly multiplied; business of every kind has been improved; and human intellect, reanimated as it were, by the magic pen of a Hazzi, has burst its cerements, and become an efficient aid in the noble work of improvement. The public roads are all lined with ornamental, fruitbearing, or forest trees, and furnished with guideboards, milestones, and seats at intervals of stones or sods for the weary traveller. This novel sort of education, and the blessings which have flowed from it, and the still greater blessings which appear in prospect, have resulted from the wise provisions of the government, aided, and efficiently aided, by the active and patriotic philanthropy of M. Hazzi, the editor of an agricultural journal at Munich, and author of the school catechisms of which we have spoken.

Nineteen out of every twenty of the children of our common schools would be benefited, while the twentieth would not be injured, by the elementary studies which have proved so beneficial to Bavaria. '*As the twig is bent, so is the tree inclined.*' Early impressions have an influence through life; and it is all important that these early impressions should be of the right kind,—such as are best calculated to advance the interests of the individual, and the good of the public. What can conduce more to these desirable ends, than to instruct our youth in the elementary knowledge of the business which they are to follow through life, and upon their success in which, must materially depend their respectability, their

happiness, and their worth to society. Husbandry is a business in which there is always something to learn, even in the longest term of life. The sooner the study is begun, the more proficiency will be made; and the more one becomes acquainted with its varied sources of true enjoyment, the stronger is his attachment to its pursuits.

TRUE AND FALSE MATERNAL LOVE.

(Translated from the German of Heinroth.)

For half a century, education has been regarded as a science in Germany, and many of the first minds have been devoted to it, as a science, that yields to none in importance and interest. It claims the best efforts of the ablest of men. In consequence of this, we find depth combined with simplicity, in their works on this subject, which we meet in no other, and which give an air of freshness to an old topic, and even to old thoughts. We have formerly made some extracts from Heinroth on Physical Education. We recently met with a passage on the evils arising from false management of the childish temper, which contains some striking thoughts.

He observes that 'a selfish parent cannot educate a child aright;' and that this selfishness often conceals itself under another guise. 'The mother, too often, merely loves herself in her child. "Does this merit reproach?" we are asked. "Is it not a lovely trait of natural affection, and is not the mother thus bound to the child by the strongest ties? Is it not a provision kindly made, to strengthen her in enduring that great amount of care and toil which are necessary in training up her little ones?" There is some sincerity in this feeling; but it has not the truth of instinct, which leads an animal to take care of its young in the same manner. The animal has no vanity; while a mother who only loves herself in her child, is as vain, in reality, as when she looks at her own person in the glass.'

'And this vanity leads to evils which never result from the instinct of animals. A vain mother will make a plaything of her child,—a course which lays the foundation of every species of evil. She educates her child to be vain; and vanity is one of the heads of that Hydra,—*selfishness*—the chief cause of all human misery.

'After all, perhaps she does not *love her child*; for not unfrequently, vanity is stronger than natural love; the passion over-

comes the instinct. The mother should not love herself in her child; she should love her child *as herself*, even *more than herself*,—and every true mother does this. But even this love will lead to evil results, if it is nothing more than the natural affection which exists in animals. She will regard her child only as a possession,—a good,—a treasure. She will always hold it as such, and will think of nothing but to keep this treasure. She will give the child what it needs, and *what it does not need;* for such love cannot give enough. It is shielded from all that can hurt it, or give it pain, at least in the opinion of the mother. In this way, it is first enfeebled, then contracts bad habits, and finally it is spoiled for want of discipline; for what would give it more pain than discipline?

We have often observed the effect of discipline in forming and strengthening the bond of union, between the parent and the child, the pupil and the teacher; but we have never seen it so happily explained, as in the following remarks.

'The child thus spoiled, is in peculiar need of discipline. This is, in truth, the only means of removing a barrier which would separate them more and more widely. The obstinacy and self-will which result from such mismanagement, will inevitably divide the child from the parents; for it is only by submission to the opinions and wishes of the parents, that the child is united to them. Indeed, these feelings put it in opposition to its parents. Where this is the case, the closest and most intimate bond by which parents and children can be united,—the bond of faith and trust,—is broken; and then the ties of affection must be dissolved. The child acquires confidence only in himself. He learns his power, for his *will* is always gratified, and his parents do *as he chooses*. Thus he learns to *govern* his parents, but not to *love* them; he loves only himself.'

'Is this blind love in the parents something unheard of—a mere fancy? No; it is, unhappily, a thing of daily occurrence. Everywhere there are parents who hang on their children with idolatrous love, who suffer them to want nothing, who satisfy all their desires even before they are expressed, and thus train them up to be undisciplined, selfish, lordly beings. Such parents have a miserable reward; for the very children thus miseducated, are often the cause of their greatest suffering, and sometimes, bring down their gray hairs with sorrow to the grave, and perhaps hear them call down curses on the parent that betrayed them to ruin by indulgence.'

This is *false affection,—the mere shadow and pretence of love.* The only true maternal love is that which seeks the ultimate good

and happiness of the child, even at the expense of immediate suffering; which will administer a nauseous drug, or painful punishment without hesitation, if it be necessary to save the child from greater suffering or greater evils.

ERRORS IN MODERN EDUCATION,

An extract from the Address of a Teacher to a Village Lyceum.

(Communicated for the Annals of Education.)

In glancing at the early condition of society in New England, the first thing that strikes us is the discrepancy between the system of family government then practised, and that now in vogue. We claim to have made great improvement in this respect. The rod has been laid aside, and, with it, that parental authority which was its legitimate accompaniment. 'We will govern our children by love;' say the advocates of the present fashionable system; 'fear is an unworthy motive to influence rational beings.' Indeed! This is a new discovery in philosophy. Let us look at it a moment.

'Fear is a motive unworthy of rational beings!' Is this so? Is not the contrary proved by the very constitution and course of nature? Why do we feel pain after intemperance or excess of any kind? Is it not to give us timely warning of the inroads it is making upon our constitutions, in order to deter us from it in future? And what is this, but an appeal to the principle of fear? Again, this principle is implanted in our very natures, and must therefore have been given us for some end, and for some good end too; otherwise it never would have been given. Now what more worthy end, than to guide us aright in the pathway of life? Our condition in this world, as ordered by infinite wisdom, what is it but a succession of alternative appeals to hope and fear, the two master passions in the human breast? Indeed, they who maintain that fear is a motive unworthy the nature of rational beings, go counter to the experience of past ages, and show themselves, moreover, profoundly ignorant of the constitution of the human mind.

Besides, their practice is not in accordance with their theory. Some of those very persons who cry out so loudly against this principle I am advocating, are the first to put it in practice when occasion requires. And this it does, not seldom; for, from the manner in which they bring up their children, and the want of uni-

formity in their management of them, they are obliged, much more frequently than others, to resort to this motive, and at the same time, with comparatively less effect, from the manner in which they apply it. And yet, with their usual consistency, they tell us all the while, that 'fear is a motive unworthy a rational being.'

Not so thought our fathers. They considered fear not only a rational motive, but, in many cases, the only efficacious one; and they acted on this belief. Were they in an error? Answer, ye their descendants, who now experience in yourselves the salutary effects of parental discipline. I am no advocate of undue severity. Yet I venture to assert, without fear of successful contradiction, that in the days of our fathers,—notwithstanding the rigid discipline we are told they maintained, and the distance and reserve which existed between them and their children,—there was more real love, more genuine affection,—aye, and more mutual confidence too,—between parent and child, than exists at the present day.

And this is what might be expected. The human mind is so constituted, that between equals, mutual respect is an indispensable prerequisite to mutual love;—between superiors and inferiors, generous protection, kindness, and condescending regard on the one hand,—subordination, reverence and respect, on the other. Where these are wanting, real love can have no place. Now the present system of family government entirely overlooks this principle, and is therefore at war with the constitution of the human mind. The child, at the present day, is, as a general thing, trained up by the parent on such a footing of familiarity and equality, as to be alike impatient of compulsion or restraint. What wonder then if he be wanting in reverence and respect towards his superiors? If you sow the seeds of irreverence in the bosom of your child, you must expect to reap its bitter fruits. If you 'sow the wind, you must reap the whirlwind.' So long as children are trained up on the present system, so long must we expect to see its legitimate results in their characters and dispositions.

Did its influence, however, stop here, we might more easily bear with it; but it stretches forward into futurity; it is felt in after life. As is the child, so will be the future man. If the child has little reverence for age, the man will have still less. This is a natural consequence. We see it already in the condition of society amongst us. How different from what it was in the days of our fathers! Then, no artificial rules of politeness cramped and fettered social intercourse. No set formalities repressed the genial current of the soul. With them, 'it was heart with hand, and thought to thought.' As they felt, so they spoke and acted. Nature was not checked and thwarted at every turn. She was allowed to take

her own course; they followed her promptings, and yielded to her impulse. Society, among them, was not that conventional thing it now is; and why? Because the sentiments of reverence and respect towards their superiors, with which they had been imbued in childhood, clung to them in riper years, modified only by being extended also to their equals. Being thus actuated by mutual regard and esteem, they exhibited a frankness and cordiality of manner in their intercourse with each other, seldom to be met with in this age of boasted refinement. There was a freer interchange of all the kindlier affections of the heart. They assumed no borrowed form; they played no borrowed part. They met together for mutual improvement and mutual happiness; and they succeeded in accomplishing the object they had in view.

How different from the practice of the present day. We assemble,—go through the prescribed formalities,—pass the customary heartless and unmeaning compliments—and go away, none the wiser or the better for our interview; often, it may be, disgusted with our neighbors, disgusted with ourselves, and heartily glad the farce is over. And yet such is the tyranny of fashion, and such the influence of habit over us, that we return, with increasing eagerness, to the same unvaried round of hypocrisy, (to call it by no worse name,) only to go away with increased disappointment and disgust.

One would suppose that an evil of this nature would work its own cure; that the heart,—disappointed in its expectations,—its yearnings unsatisfied,—sick of the frivolities in which it had participated,—would turn with increased relish to the calm and unobtrusive quiet of domestic life. The very reverse of this, however, is the case. Hurried from object to object, and from phantom to phantom, in the giddy whirl of outward circumstances, the mind loses its introspective power. We forget to turn our thoughts inward,—to observe what is going on within our own bosoms. We find no time for calm and sober reflection. We live in the vague and exciting present; the past is to us as though it had not been. We thus become creatures of impulse,—changing with the changing hour,—taking, cameleon-like, the hues of the passing moment,—stripped of our own individuality, swallowed up and lost in the crowd. Hence arises the passion for herding together in multitudes. We cannot breathe the air of retirement and meditation; 'it is too rare for us.' We demand excitement; we have become so habituated to it, that it is as necessary to us as our daily food. We look for it in vain by the domestic fireside; it dwells not there. We go abroad in search of it, and our search is successful.

But, all this while, we are unfitting ourselves for the duties of social life; for it has been well remarked by an acute observer of men and manners, that 'the more gregarious a man becomes, the less a social creature is he.' To mingle in society, either with advantage to ourselves or others, it is absolutely necessary that we spend much of our time in solitude and contemplation. In this way only can we acquire that individuality of character which gives society all its charm, and without which, we should be little better than mere monkeys or parrots, aping each other's manners, echoing each other's remarks, and doomed to see only 'ourselves reflected,' in every face we chanced to look on. Vain would it be, under such circumstances, to look for improvement; fortunate would it be for us, should we escape without actual deterioration.

WHAT MANY TEACHERS CAN DO.

(Communicated for the Annals of Education.)

I. I endeavored to show, on a former occasion, that *every* teacher should either devote himself wholly to this work, or leave it to others. But there is a very great difference between a person's devoting himself to the work of teaching, for the time he is engaged, and selecting the employment as a profession, to which he consecrates his whole powers, and his life. The first, as is most obvious, is in the power of all; the last, it is equally obvious, is not. I believe, however, that the number of those who can be justified in devoting themselves to teaching as the business of their lives, is much larger than has usually been supposed.

1. Literary qualifications—I mean those which are indispensable—are more common than is often thought. Who can read in the pages of the Annals, the 'History of a Common School,' 'Biography of a Teacher,' 'A Young Teacher's History,' and the account of Madame Calame and Franke, without seeing at once that the humblest individuals, whose hearts are engaged in the work, may become competent and efficient teachers, and shine as the lights of a fallen and falling world? Nor does this diminish the importance of thorough training. 'A Teacher,' and a 'Young Teacher,' might both have been still brighter luminaries than they were, had Teachers' Seminaries and Libraries been within their reach.

2. The difficulty which professional teachers find in procuring constant employment is less formidable than many suppose. We know well that here is a barrier which, at first view, appears insur-

mountable. We are referred to facts. We are told—'Look at the condition of our schools. By whom are they taught? Is it not by young men and boys who have no other employment, three months of the year; and by females still younger, three or four more? Where is a constant male teacher to find encouragement?'

We, in our turn, may refer also to facts. Is it not well known that an increasing number of efficient male teachers do find constant employment every year? Is it not known that the public schools, in some of the larger towns of Massachusetts, are taught throughout the year, by efficient male teachers; and that the compensation is adequate to the support of a family? More than all this, which of us has ever known an individual who had devoted himself without reserve, to this great work for life, to be destitute of employment? I do not know but there are such cases; but I believe they are rare—for I never heard of one. The inspired Psalmist, when he was 'old,' said he had never seen 'the righteous forsaken, or his seed begging bread;' and I have little doubt, that a man of his years and observation might say the same thing of constant school masters.

But I have spoken of *male* teachers only. I have done this, because the difficulty of sustaining them has been justly considered as the greatest. At the same time, I entertain the strongest hopes, that the ranks of this most important vocation, will never cease to be filled in part, by females; and I indulge the fullest conviction that they will be.

The conclusion then is, that a large number of persons of both sexes are justified in devoting themselves to the profession of teaching, as the great business of their lives. This is *one* of the things that 'many teachers can do.'

II. Many teachers are able to educate themselves for their profession,—not at a public seminary, in every instance, it may be; but in their own chambers, and shops, and fields, as Franklin, and Sherman, and Washington educated themselves for their professions. Or like the latter, too, by *beginning*. It is teaching which makes teachers, as it is activity in civil and military life which makes statesmen and warriors. Franklin and Sherman were not obliged to educate themselves wholly without books; neither is the teacher. How many valuable books for teachers has the 'Annals,' within the last four years, recommended! They cost something, it is true; but not more than the tools and implements of any other profession. Is it too much to say, that many teachers are able to meet the expense of 'Lectures on School Keeping,' 'Lectures to Female Teachers,' 'The Teacher,' 'The District School,' 'The District School as it was,' 'The Schoolmaster's Friend,' 'Wood's Sessional School,' and even of the 'Annals of

Education' itself? Together, they may cost about eighteen dollars. It is true they are not all the books that a Teacher's Library ought to contain. But they are alone a valuable collection; and my word for it, he who has and prizes these, will soon have more. I will also add, that he who has and prizes these, will, in all human probability, become a professional teacher; and will rejoice, all his days, that he became so,—while multitudes who rise up after him, will call him blessed.

III. The details of the Annals furnish ample evidence, that many teachers may determine what instruments of instruction shall be used by their pupils. This, I acknowledge, is a work of some difficulty. Still I think it may often be accomplished, especially if the teacher goes to work in the right manner. But he must be careful in the first place, not to go too fast. Even Rome was not built in a day. Secondly, he must make suggestions in the language of others, rather than as his own,—'Such individuals and authors say so or so.' Thirdly, he must contrive to have his supporters do the work as much as possible, instead of doing it himself. On this latter point, the most serious mistakes are sometimes made. A zealous teacher will make alterations in the school room, or introduce slates, or a new set of school books, without consulting the parents of his pupils. Now this is usually well intended, but it is apt to cause difficulties. Teachers are not always able to foresee the difficulty. They say, perhaps,—'Why, if I am able to pay for a new set of reading books for my first class, surely none can object. It costs them nothing. On the contrary, both they and their pupils will probably be grateful to me for the favor; and a course so public spirited and benevolent, will be "a feather in my cap."'

But ah! it requires something more than a mere knowledge of books to get along in this world. I do not say that gratitude has no place in the human bosom; but I do not hesitate to say, that people are not always grateful, according to the measure which we ourselves establish. And no class of men will oftener find this to be the fact, than devoted, self-denying teachers. It will therefore be no mark of worldly wisdom in a teacher to lay his patrons under obligation. The true secret is, to let *them* do the work that is to be done. If he can induce them to assume the responsibility of new books and new measures, he has gained his point. But if not, let him beware; I do not say, let him never take a step which they will not assume as theirs; but if he does it, let him not rely on their gratitude, or affection, or confidence, on account of it; for he *may* be sadly disappointed.

There are many reasons why parents are not always grateful to the teacher who puts his hand in his own purse and expends his own earnings on his school, for class books, library books, slates, benches, &c.; but I have not room in this place to enumerate them.

IV. Many teachers—perhaps I ought to say most or all—can govern their schools properly. What teacher that has read the Annals, has not again and again responded to the sentiment of Salzman, that if things do not go well in school, he must look for the cause within himself? How true; how very true! I well remember how, in one instance, the arduous duties of another employment—which, by the way, I ought to have relinquished—had deprived me of my rest during the preceding night, and 'what villanous scholars' I had as the consequence! It was in those days when I believed that, according to Solomon, authority was *literally* to be secured by the rod; not as a last resort alone, but constantly,—and I was more than once on the point of showing my faith by my works. But I got through a miserable day without this more miserable appeal. And of nothing am I more certain at the present time, than that the fault lay almost wholly in myself; and that it was I who needed the quickening influence of the birch, rather than my poor pupils.

Now I do not mean to intimate that all a teacher has to do in the management of a school, is to govern himself. He must be little acquainted with the human heart, even in its forming stages, who supposes that the task of governing is, at all times, perfectly easy. But let a teacher govern himself effectually, and the work of managing his school is about half accomplished. If he love his pupils and his profession, and have a tolerable share of *common sense*, the rest is sure to follow.

V. Teachers, in many instances, may superintend the conduct of their pupils in the intervals of school hours. I am not ignorant, that there are districts in our country where public sentiment inculcates a different doctrine, and says that pupils ought not to be answerable to their teachers, for anything done or left undone, out of the school room. But this narrow view of the object for which teachers are employed, is happily passing away; and they are beginning to be regarded as substitutes, for the time, for more important teachers,—I mean parents. It is beginning to be deemed the duty of parent and teacher to co-operate, both in the instruction and education of the young; and the number of school districts is believed to be comparatively small, in which the teacher cannot, if he choose, keep a constant eye to the character of his pupils.

Whether the teacher should occasionally join in the amusements of his pupils, may be left perhaps to his own discretion. Many there are—and there have not been wanting examples in the Annals—who find themselves gainers by a course of this kind; for while it removes all needless distance between them and their pupils, it greatly increases their love and confidence. They come to regard them as parents more than as masters. Mingling with pupils in their hours of relaxation, also enables an instructor to learn their character. In the school room, the conduct is usually more the result of study and effort, and therefore more artificial; in the play ground, the pupil is off his guard, and you can come at his heart.

But those to whom circumstances beyond their own control seem to forbid an intercourse so familiar, and withal so profitable, can effect much in another manner. They can inquire, and advise, and direct; and show an interest, at least, in the events and results of the play ground. Nor is it quite certain but a judicious instructor may the better control the movements of his pupils in their sports, by standing behind the curtain, as it were, a part of the time. There is much in governing, and even teaching, as though we taught and governed *not*. The great point is to influence them during the period of recreation, somehow or other; and to influence in such a manner, as to be a means of promoting health of body, vigor of mind, and goodness of heart, in the greatest possible degree.

VI. I have said, in a former number, that *all* teachers can inculcate sound morals in their schools; at least by a spotless example. But I think that many can go much farther. Perhaps nearly all, had they the tact and habits of Franklin, might contrive, daily and hourly, to draw moral lessons—and forcible ones too—from passing events. The same results may also be produced by story telling, where the instructor has been educated to this important art; for I regard 'a knack' at telling a story to be as often *acquired*, as 'a knack' at penmanship.

More than this, however. Notwithstanding the fear which sometimes exists in the community, that all religious instruction, on the part of the teacher, will be likely to end in the inculcation of sectarian views, I cannot help thinking that there are very few districts in our country in which this difficulty could not be surmounted. Most people, after all, pay a sort of compliment, at least, both to the Bible and its Divine Author; and I do not believe an individual would raise his voice against the inculcation of supreme love to God and the Saviour, and general love to our neighbor. If we would only teach as the Bible teaches, and be

no more sectarian than that blessed book, we might accomplish much more in this world, in various situations. We can certainly inculcate much of truth, and make many salutary impressions on the hearts of those entrusted to our charge, without attacking their prejudices; and all this too, without concealment. The leading truths of religion, though few and simple, admit of a world of illustration, and may be presented in a thousand different forms, and as many different garbs and combinations. The teacher, 'who is wise as well as harmless,' will not fail to find means and opportunities to do much for the affections of his pupils, as well as every thing for their intellects.

FIRST LESSONS OF YOUNGER PUPILS AT SCHOOL.

(Communicated for the Annals of Education.)

Mr. Editor,—In one of the late numbers of the Annals, I observe a correspondent relates a conversation, in which a wish is expressed for *tangible* and *direct* information, on every point relative to school exercises and discipline. It has been a part of my intention, in the papers I have heretofore furnished for your work, to supply this very information, as far as it is in my power; and I now propose to offer some remarks on the studies proper to be taught in a private school for very young pupils,—and the manner in which they should be pursued at the commencement.*

Experience.

Perhaps there are few things respecting which inexperienced teachers are more puzzled, than in the way to employ the time of their little pupils before they are old enough to read correctly, and consequently to study anything alone, or to find appropriate employments for themselves. I cannot help observing, that great mistakes are generally made with respect to the manner of teaching such young children, even the letters of the alphabet. There are, it is true, methods lately brought into vogue, particularly in Infant Schools,—such as blocks with pictures, and different colored letters upon them, &c. &c. On the utility of these inventions, we are not now to decide, since their use, like that of all others, must depend on the peculiar manner in which they are brought

* For a school composed chiefly of elder classes, no book can be mentioned, which for minuteness in the directions and soundness of precept, can compare with 'Hall's Lectures on School keeping.'

into play, on the energy of the teacher, and the interest of the taught. But the science of mnemonics, or association, in teaching the alphabet, can be used with as much facility by means of the book simply, as by such instruments. I invariably taught the letters in this way;—that is, by connecting in the mind of the child, each letter with some visible or sensible object, so that when this object was brought to his remembrance, or to his sight, the letter with which it was associated invariably arose with it to his mind; and in this way, I found them easily learned, and by practice, thoroughly retained.

The second very common mistake in teaching little children to read, has been in permitting them to spell, after the teacher, columns of words, in which, half the time at least, the letters composing them, and the pronunciation, are *totally diverse*. In this way, if the child learn to spell or pronounce them *at all*, he learns by rote, and only after a long and most tedious course of labor; but which, generally speaking, is wholly lost, since, unless his attention be fixed upon his task, which, dry as it is, can hardly be expected,—and unless he has a very uncommon desire and determination *of himself* to master it, which, in a young child, is a circumstance equally rare, he will know as much of it at the hundredth reading as at the first, and *no more*. Perhaps at this earliest period of instruction, all the preliminaries of knowledge *must* be acquired mechanically in a great measure; but at least, let the instruments you use be calculated to produce some effect.

There are two methods I would recommend to teachers for effecting the desired end at this early stage of their labors. With a lively child, to whom it is evidently irksome to be kept a moment upon sounds, unconnected with their sense, it is best to take some simple story. Show him the smallest words,—*to*, *the*, *and*, *on*, &c., and let him spell them one at a time, and then let him find others of the same kind. He will soon know and pronounce them at sight without being obliged to spell them; and you can explain to him in what connection they are used,—consequently *what they mean*. You can tell him that the dog went *to* his kennel,—his house,—not *behind* it, or *upon* it; and promise him that when he finds another just such word, you will tell him all about that; interesting him, if possible, imperceptibly, and making him anxious to master it all himself. It will readily be seen, in what a variety of ways this method may be carried out.

Another is best for a dull or quiet child,—one who is not easily excited or interested,—and who resists, as some are apt to do, every effort made to blend amusement with instruction in this way. For such, it may be better to let them spell words in succession that *rhyme*,—as there are few children whose ear will refuse to detect

a similarity of sound. Only take care that the child pronounce each individual word *himself*,—with your assistance *if necessary*,—but *not otherwise*. Every observing teacher must be struck with a manifest difference in different children with respect to nicety of ear; but as it is now the prevailing belief, that there are few, if any children who are not capable of being taught to sing, so there are likewise few who are incapable of being taught the nice distinctions of sounds, in reading or speaking. Sometimes, indeed, it is a long and difficult process to instil this delicacy of perception; particularly if a child does not possess it in other things; but once succeed in effecting this, and your work, in other particulars, is rendered easy. To this end, let the child invariably perceive a close connection between the sound of the letters which compose the word he begins to spell, and the pronunciation of them. Do not permit him at first to read or spell any, which have not this connection.

After the child has learned to spell and pronounce simple combinations fluently, then go on to more difficult ones; and occasionally give examples of such as do *not* come under this class, calling them *exceptions;* such for instance as *dough*, or *cough*, or *phthisic*. Do not seem to expect that the child will know these readily; but, on the contrary, call them puzzles, or any other name which shall excite curiosity, and then go on to others of a similar class.

Let me be a little more explicit. To begin with the little word *cat;* the child would not readily spell and pronounce this, unless you had taught him (*orally, not by book*) that the letter *c* often has the sound of *k;* then he will see that the other letters are all distinctly heard in the word *k-a-t cat*. If he have a quick ear, and you pronounce to him *cat*, and then spell *b-a-t*, making the difference of the first letter, he will be very likely to pronounce it himself at first trying,—*c-a-t cat, b-a-t bat*. If so, he will feel that he has accomplished something himself, and will go on to the next with fresh interest. If he have a dull ear, he will require considerable assistance from the teacher; but in any event, let him feel that it is his own work at last,—that he has himself conquered the obstacle; for then he will have courage to encounter another. I have sometimes been obliged, with such a child, to go over every word, having in it the same letters, (excepting of course the first,) before I could produce from his mind, the power of calling one of them correctly himself. But still, a few words thus gone over, will be more useful to him, than whole columns stupidly read and pronounced after the teacher.

In this way go on; always giving the rules of language which the word before you suggests, *in your own words*. Do not, how-

ever, require the child to learn them by heart; for if you point out their application, and take care to repeat them every time examples occur, he will soon, though perhaps unconsciously, have them thoroughly in his *mind*, and much more at his command, than if he had them on his tongue, without comprehending their meaning.

(To be concluded in our next number.)

ON THE DEFECTS OF THE SCHOOL SYSTEM OF NEW YORK.

(Communicated for the Annals of Education.)

To the Editor;—Sir—I perceive that you notice, with becoming interest, the late Report of the Superintendent of Common Schools of the State of New York; but that the subject has thus far been presented in your columns, chiefly on one side only, and that the more favorable. The acknowledged superiority of the school system of New York, is a matter of pride to its citizens; but there are some points, it seems to me, which candor requires us to present in the light they must appear to every careful observer on the spot. There are facts and considerations, which, although they may somewhat reduce our estimate of the real results of the school system of this state, and its prospects, in some particulars, will lead us to entertain more correct views, and enable us to judge with greater accuracy in other cases.

In the first place, I have a few words to say of the number of children returned, as having attended the schools of the state in the year.

While the estimate of the number of children was confined to those between five and fifteen, the number taught exceeded those of this age. Since the account has embraced those between five and sixteen, it appears that some between these ages are not at school. The number which appears in the report is, however, surprisingly small. In the table on page 80 of the last report, we find it stated, that the number of children taught in the districts from which returns have been received, was 531,240; and that the number residing in those districts between five and sixteen years of age, was 534,002. The difference of these numbers is 2,762, which, we are left to presume, embraces all the children between those ages not attending common schools, whether attending private schools, or no schools at all. This has naturally been looked upon with surprise mingled with gratification, and can hardly fail

to call out new exclamations of joy on the other side of the Atlantic, among those who witness our prosperity with pleasure.

There is however one omission which is not observed by those who have spoken of the report, and which should be taken into the account. The 7,731 children attending the public schools of the city of New York are stated, and embraced in the general results. But *the number between five and sixteen* in that city is not required to be given by law, and on this account *has never been inserted* in the report, and a blank of course exists in this important part of the table. According to the average proportion to the whole population of the city, they would have affected the result to the amount of 40,000, or 50,000, and greatly reduced the proportion of attendants on the schools. And painful as is the fact, it should not be forgotten, that the number of uninstructed children in this city alone, has been estimated at 10,000 to 20,000.

But we shall find in one other city alone, a number of children out of the common schools, more than sufficient to make up the difference shown by the report, between the children at schools and those in the districts reported in the whole state. The city of Brooklyn, it is presumed, did not contain less than about 20,000 inhabitants at the time to which the report extends, and therefore, about 5,000 children of school age. The common schools of that place, from all I can learn, probably did not contain, at that time, above 500 scholars; but even estimating them at 1,000, we have 4,000 children, then, in Brooklyn, out of the public schools. This number much exceeds 2,762, the number of children apparently out of school, in all the districts in the state from which reports were received.

These remarks I have made, to caution the reflecting friends of education against making the general results of our system as reported, the basis of such conclusions as they might be led to form. The truth is, the returns are, in several respects, liable to considerable uncertainty; and some practical observers among us have been accustomed to regret the unqualified manner in which they have been published to the world.

At a period when so much is to be done on the subject of school systems, it is also important that the excellent influence of our plan should not lead to the blind adoption of its defects; and I would therefore mention some of these.

1st. The laws do not offer motives for retaining children in the schools, after they have been once introduced and recorded. A bounty is held out for every child brought into the school; but no additional advantage is derived to the district from his being kept there. If the returns of attendance had been required, as in the city of New York, and in the new school bill before the Illinois

Legislature, to be founded on the average attendance, a different influence would have been exerted.

2d. We need an impulse to progressive improvement. When a district has been laid out, officers elected and set in action, a school house erected and furnished with a teacher according to law, the returns regularly made, and the money drawn from the fund, all is done that the existing plan can do. This is the natural limit of the New York school system. There is no bounty, no stimulus, for the improvement of studies or methods, nor for the excitement of the public regard for learning. A new branch of the system, it is true, is designed to employ one very important means for the benefit of the schools; but this is no part of school laws, commonly so called; and besides, as I shall next observe, it is not likely to produce those benefits which it proposes.

3d. This state has the honor of taking the lead in providing for the education of teachers, as well as in the judicious distribution of funds; but the plan adopted has some important defects. The Legislature have authorized the addition of a department for the education of common school teachers to one of the academies in each of the senatorial districts; and eight academies have already been designated for that purpose. Instruction may be afforded in the most important branches of knowledge; but whence is to be expected any judicious system of instruction for common schools, founded on those sound principles of discipline and instruction which are necessary to a country like ours, and embracing the best methods known in the world, in a form adapted to our own condition? Who is to dictate a complete and suitable plan of education, for the teachers whom it is proposed to instruct? So many seminaries, each of but little public significance, will not be likely to form such systems. Their conductors are occupied chiefly with other business; and the number of teacher-pupils in each will be inconsiderable.

4th. New York has the most efficient, if not the only superintendent of public schools in our country; but it is a subject of regret that he is not a *distinct and permanent officer*. He is, of course, chiefly occupied with the business of Secretary of State; and becomes Superintendent of Schools, and performs the duties of the office as a mere appendage to a station of a different nature, requiring totally different qualifications. Whether we look to him, therefore, to apply a steady and judicious hand to the improvement of the common school system, to place education on the eminence where it should stand, to confer upon the state, and the country, the benefits of experience, matured by years of uninterrupted devotion to the employment, or for those active operations so desirable in all parts of the state, and requiring his presence, we

shall, of necessity, be disappointed. A superintendent of schools should come into his difficult, and responsible, and most honorable office, through his peculiar merits as a devoted, intelligent, and practical friend of education, and retain it during good behavior, beyond the reach of all party influence. He should be found, during a considerable part of the year, visiting schools, encouraging, instructing and honoring teachers; inciting good citizens to co-operate with him, and doing, in many other ways, what is not done in New York, or elsewhere in the Union. While, therefore, I am gratified to see the example of our state referred to, and followed, I hope that other states will endeavor to return the benefit they may have received, by presenting a system for our imitation which shall secure all the advantages, and avoid all the defects of our own.

A Citizen of New York.

PLAN FOR COMMON SCHOOLS IN ILLINOIS.

We have just received a very interesting and able report presented to the Legislature of Illinois, accompanied by 'a plan for a uniform system of common schools and county seminaries throughout the state.'

The committee open their report with the principle so universally admitted in theory, and so much forgotten in practice, that the citizens of our republic cannot perform their duties, or sustain our institutions, unless they are *enlightened.* In the strong but accurate language of the committee, '*Our government is not adapted to an ignorant community, and its free institutions cannot long be supported by an ignorant people.*' They appeal to the failure of attempts to establish free institutions in Europe as evidence of this; and they might appeal to the anarchy which reigns so extensively in South America.

They go on to say, that the general diffusion of knowledge is not less important in preventing that wide division of ranks, which necessarily results from the contrast of enlightening the few, and leaving the many in utter darkness. They insist, that *universal education* is alone consistent with *universal suffrage.* In order to produce it, in accordance with our republican principles, they maintain that there must be schools intended for *public benefit,* and open to all on the same terms; and that the only result of a system of schools especially for the poor, is to degrade them still farther, and to prejudice them against the schools themselves. It

is not less the interest of *the whole community*, that schools should be provided for all its children, than that prisons should be sustained for its criminals. It is even more important to the wealthy, that the poor should be taught, so as to prevent aggressions on their property, than that the aggressors should be punished; and therefore this, like other public burdens, should be shared by all, in proportion to their ability. Whatever system be adopted, then, they insist that the schools should be FREE; for that free schools 'have accomplished what *no* other schools have ever accomplished —*universal education.*'

After establishing these general principles, the committee proceed to inquire how these objects can best be effected in Illinois. They propose to carry into effect, as far as possible, the plan involved in the surveys of public lands, and divide the counties into towns, as is done in the Eastern States, and to call upon the people to divide them into districts. They next examine various plans for the appropriation of the small fund existing in that state. It amounts to $146,000, of which $97,741 belongs to common schools, $33,496 to seminaries, and $14,847 to colleges, and they propose to loan the money to the state at 12 per cent., the rate which they observe could be obtained from individuals, and which the state may well pay for the benefit of its children, and thus to secure an annual income of $17,520.

They reject the idea of distributing it gratuitously to the towns, as has been done with so unfortunate results in Connecticut; and approve the *general system* of New York, of giving in such a manner as to call for corresponding efforts on the part of the people, and present the following plan;

Each town or township is to elect annually five *School Inspectors*, who shall divide the town into school districts, and shall be bound to visit and examine all the public schools, at least once a month, and advise as to their management, and to examine all candidates for the office of teachers.

The inhabitants of each school district are to choose annually one or three *Trustees of Common Schools*, who shall employ qualified teachers, who shall see that every white child has an opportunity of attending school, free of expense, shall manage the financial concerns of the district, and shall have charge of the school house, and provide fuel for it. They are also required to make an *annual report* under oath, embracing, 1. The number of persons in the district between 5 and 21 years of age. 2. The number of schools, the sex of the teachers, and the number of days they have taught. 3. The number of pupils and the time of attendance, to be ascertained by an exact roll of the pupils, marking their half daily attendances, kept and reported under oath

by the teacher. 4. An account of the receipts and expenditures for the schools. 5. An account of the state of the schools, and of the school property and affairs.

After the returns are thus made, the interest of the common school fund is to be distributed to the districts, *in the compound ratio of the number of pupils at school, and the time of their attendance*, as ascertained by the rolls. No district however can receive its proportion of the funds, unless it has a good and sufficient school house, and also has raised, and devoted to the payment of a teacher, a sum at least equal to its proportion of the fund.

This plan of distribution seems to us to involve more advantages, and fewer difficulties, than any we have seen. It prevents all odious distinctions between the rich and the poor. It gives aid only where it can be made efficient; and it secures the co-operation of the people, and excites them to increased efforts, not merely in raising money for schools, but in bringing every child under instruction, and making them attend with punctuality. We do not know a more happy expedient for counteracting the recklessness of the ignorant in neglecting to send their children, or the reluctance of the avaricious to lose their services by sending them constantly, than this of making it *the interest of the whole district*, that *every child* should attend school *every half day*.

But the committee do not think that the state has discharged its duty in providing schools for elementary instruction merely. They advise that measures be taken, and the remainder of the fund (including that for colleges yet unappropriated) be employed for the establishment of a seminary in each county, in which the higher branches of education shall be taught, and provision be made for the special instruction of teachers. This last object they evidently regard as of high importance. They observe;

'There is one evil that exists and is not yet provided for—and that is the lamentable want of suitable and *qualified teachers*,—an evil that is felt in every part of the country, and particularly in the west. It is well known, that in many of our towns and settlements, the people are obliged to depend on the *wandering ones* of other states, and such transient persons as may 'happen to come along,' to teach their schools. So long as this is the case, it is impossible that the schools should be in a flourishing condition. Whatever the system may be, without good teachers, there cannot be good schools.'

In order to provide for the instruction of teachers, as well as for general instruction, the committee propose to appropriate $200 annually from the seminary fund to the trustees of every seminary which shall be established, within three months after a suitable building is erected, and a course of instruction in Latin, Greek,

and the higher branches of English education. The bill presented also requires that the trustees should provide for the education of teachers, and report annually in detail the number of pupils, the studies pursued, and the plans adopted; and shall receive from the seminary and college fund, tuition, at $2 per quarter for each person preparing to be a teacher. It is provided, however, that no seminary shall receive more than $100 annually; and that each person thus provided with free tuition be required to teach at least double the time he receives instruction, or to pay back to the state the sum usually demanded for tuition.

In regard to this plan, it is obviously liable to the objections stated by a correspondent in a previous article against that which is adopted in New York; and in a degree much greater, on account of the recent origin of the seminaries of Illinois. We can only hope for a good system for the preparation of teachers, after many years of experience; and its execution will then be imperfect in proportion to the division of efforts, which one or a few seminaries devoted to teachers would concentrate. Still the wants and circumstances of Illinois may render this provision the best which can be secured, at present; and in any event, we hope it will furnish some aid in the instruction of the rising generation. The great evil is, that a low standard of qualification for teachers is likely to be established; and when the profession is once filled with such instructors, they will be, to a considerable extent, the most strenuous in opposing improvements.

The committee sustain this plan, and urge its acceptance, not merely with able arguments, but with *earnest appeals*. They repel the objection, that 'the time has not come' for such a system in Illinois; and we are gratified to find them able to give such assurances as the following;

'Never were the people of Illinois more active and zealous on the subject of education than they are now. They not only *expect*, but they *demand* a better system of schools; and they have spoken to that effect, both at home and in their late CONVENTION, in a voice that *will* be understood. So *popular* indeed is the subject of education now, in this state, that it is advocated in every newspaper, its praises are sung on every '*stump*,' and scarce an individual can be found who is opposed to it.'

The indications given by the late convention, by the exertions of individuals, and by the present report, are indeed favorable; and we rejoice that the west seems so far prepared to exert its strength for the best of objects. We wish we could fix in the minds of our own legislators the noble sentiments with which the report concludes.

'Other measures may be entitled to a due share of importance. The public mind may be convulsed in discussion concerning a bank or a

canal; commotions and excitements may ensue; but such matters are as 'the dust in the balance,' when compared to a subject like this. This is a measure that will affect the interests of every parent and child in the community,—a measure whose influence will extend to millions of people now unborn, through ages and ages yet to come.'

LEGISLATIVE AID TO THE AMERICAN INSTITUTE OF INSTRUCTION.

Report on certain petitions to the Legislature of Massachusetts, presented by J. G. CARTER, Esq., *on behalf of the Committee on Education.*

OUR readers are familiar with the character and objects of the American Institute of Instruction, and probably with some of the valuable lectures it has published. They will be gratified to learn, that it has recently received from the legislature of Massachusetts, the pecuniary aid of which it was much in need, in order to employ its means of usefulness to the best advantage.

For this timely grant, we are indebted to a petition signed by the Hon. W. B. Calhoun, late Speaker of the House of Representatives, and several gentlemen of Boston, sustained by two other petitions from the teachers of Boston and Salem; and not less to the report of the Committee on Education, with which we have been favored.

In commencing the report, the committee give the following brief sketch of the history of the Institute;

'From the facts set forth in the several petitions, as well as from statements made to the committee by the petitioners, and from other authentic sources of information, it appears that the American Institute of Instruction is a society composed chiefly of practical teachers, but aided by a few others deeply interested in the cause of popular education. The society was formed in the year 1830, and was incorporated by the legislature, March 4th, 1831. It is composed at the present time of about four hundred members. The object of the institution, as appears from an examination of its constitution and laws, is "the diffusion of useful knowledge in regard to education," with direct reference to raising the character and condition of the common schools. This object, recognized as one of high and vital importance by this legislature in all periods of its history, appears to have been steadily pursued by the "American Institute of Instruction," at no inconsiderable personal sacrifices of its members, yet with a zeal and perseverance somewhat proportioned to the direct and weighty bearing of its operations upon the best interests of the community.'

'The means on which the society chiefly rely for the attainment of their object' are thus stated;

'First. Annual courses of lectures delivered by distinguished and successful teachers from all parts of the country, upon the principles of the science of education, and upon the practical details of the art of teaching and governing the young.

'Second. Full and free discussion of the many interesting topics brought to view by the lecturers, as well as of others suggested by the experience of those who have been long engaged in the profession.

'Third. The public press, to record and diffuse through the community to the widest possible extent, the facts and principles brought out by the lectures and discussions.'

The committee then express their decided approbation of the object, and the means employed, as adapted to diffuse knowledge on the subject of education, and to improve our schools, by organizing and elevating the profession of teachers; and mention the following results in confirmation of their views;

'At the several annual sessions of the society about eighty lectures have been delivered to large audiences of teachers of both sexes, upon the principles of the science and the details of the art of education, by some of the most distinguished teachers in the country. Between forty and fifty of these lectures and dissertations upon the most interesting topics of education have been already published in volumes, and most of them also in separate pamphlets, and distributed through the community as widely and at as cheap a rate as the limited means of the Institute would allow. And another volume, embracing the transactions of the last session, is now in the press, and will soon be offered to the public.

'Even if the advantage of such courses of lectures as are delivered at the annual sessions of the Institute, were confined to the five or six hundred who can come within the sound of the lecturers' voices, and those to whom they can communicate them, your committee are of the opinion that the arrangement by which they are annually secured, would arrest the attention of the philanthropist and statesman, as eminently calculated to improve the teachers in their profession—to elevate the standard of education in the country—and to enlighten and direct the public attention in regard to one of the vital and absorbing topics of interest to the whole community.

'But by means of the public press, these lectures and dissertations, prepared as they generally are with several months' notice, and by gentlemen distinguished in the various departments of the science to which they have given particular attention, and embodying as they generally do the results of large experience, and of close and philosophical research, may be multiplied and extended indefinitely.'

They observe that these lectures may be made accessible to the public at a comparatively trifling expense to the state; while the members of the Institute, who have already expended about $1,000 from their own pockets for an object of public utility, cannot be expected to do more than to devote the time and money requisite to sustain the annual course of lectures. The committee proceed to present in its true light, the importance of the profession which they are called to aid.

'Your committee believe they do but respond to the nearly unanimous opinion of this House of Representatives, as well as of the people whom they represent, when they express their own conviction, that there is no class of the community upon whom its highest interests, both immediately and prospectively, more essentially depend, than upon the teachers of the schools, and especially of the common schools. They constitute a class by far more numerous than any other of the professions. They are interested with the formation of human characters, at a period when those characters are most tender and susceptible of good or evil influence. They hold in their hands the hopes of the present, and the strength of the coming generation. They stand at the very springs and fountains of civil liberty, to poison or to purify its waters. From their very position in society and the nature of their duties, they must exercise a mighty influence upon the destinies of this free and enlightened people—an influence, which may indeed be somewhat modified, but can hardly be controlled by any and all other influences, which may be brought to bear upon it.'

They close their report by proposing a bill, appropriating $300 annually for five years to the use of the Institute, which has since been adopted by a large majority of the Legislature. We congratulate the friends of the Institute, and the profession of teaching on this evidence of legislative favor, and we hope it will be received by the officers and lecturers of the Institute, as a new demand upon them to adapt all their measures, and all their public exercises, to the practical objects for which the committee have given their pledge.

REPORT ON THE SCHOOL FUND OF MASSACHUSETTS.

Presented to the Legislature, by the Hon. A. H. Everett, Chairman, *on behalf of the Committee on Education.*

The friends of education in other parts of our country, are looking with deep interest for the Report on the School Fund of one of the oldest states in the Union, and one to which the precedence has usually been allowed, both for intelligence and liberality on this subject. The document before us presents in its text and appendix, the great features of a system worthy of the state; but it proposes for immediate adoption, only a part of the plan of the committee.

It appears from the report, that the amount of the money now appropriated to the school fund, is $281,000; and the committee deemed it expedient to commence its immediate distribution, on the ground that the annual sales of the public lands will increase

it with sufficient rapidity, even if nothing is received on account of the claim upon the United States. They believed also, that it would be attended with happy effects, in inducing the towns to organize their school committees in the best possible manner, and to furnish complete and accurate returns of the state of their schools. These efforts, indeed, they propose to make an indispensable condition of receiving the avails of the fund.

In regard to the principle on which the income should be distributed, the committee appear to have examined attentively the systems which have been adopted, both in this and other countries, and give it as their decided opinion, that it 'should be so regulated as to stimulate the exertions of those who receive it, rather than to relieve them from any of the taxes which they now pay for the purposes of education.' They observe;

'The amount now raised, though considerable, is not burdensome to the people, and is cheerfully contributed for an object which is generally acknowledged to be of paramount importance. If the effect of the fund were merely to change the form in which this amount is raised, it would be of little or no benefit to the community. If it can be so managed as to increase the amount, and at the same time to improve the methods of applying it, the results will be highly important, and may even constitute an epoch in the history of education in this Commonwealth.'

In Connecticut, the income of the fund is distributed in proportion to the number of children of school-age, without requiring any effort upon the part of the inhabitants, and with paralyzing effect. In New York, it is given in proportion to the number of children entered at school, but on the condition of an equal contribution on the part of the inhabitants, not calling upon the people however for an effort to advance or improve their schools. The committee propose for Massachusetts, a system entirely peculiar.

They recommend 'that one half of the income should be distributed to the towns in shares proportioned to their population, and the other half in shares proportioned to the amount of money which they shall raise themselves for the use of schools. On this plan, if of two towns of equal population, say a thousand inhabitants each, one shall raise $1000 for the purpose of education, and the other $500, the former will receive $2000 from the income of the fund, and the latter $1500, or in that proportion. In this way it is hoped and believed that the fund, instead of inducing the people to relax in any degree from the efforts which they now make, will operate as a bounty upon new and still more liberal contributions.'

The proportion of children is so nearly uniform in a single state, that perhaps the distribution will be as just, if founded on the whole population, as on the returns of children in the respective towns. The fact however that it is based on the next preceding

census of the United States, will sometimes produce serious inequality in the course of ten years; and the distribution for the next five years will probably deprive some of our recent manufacturing towns of that aid which they peculiarly need. We could wish that some provision could be made for such exceptions, and especially, that some efficient plan might be adopted to prevent our manufactories from becoming nurseries of disease and ignorance, as in England, by their incessant demands upon the children they employ.

The other condition is most happily devised to excite to new efforts and contributions for schools; for its effects do not terminate, like that of New York, merely in securing an equal amount of individual taxation. It offers increasing rewards to increased efforts, and thus operates without any limit.

In the remarks we addressed, by their desire, to the Committee on Education of the last year, and which were published in their report, we observed that the true mode of employing a fund was not to *support*, but to *improve* our schools. We rejoice to find that the present committee agree with the former on this point; and while they do not think it expedient to commence extended operations with an income so limited as that which now accrues from the fund, they propose that more should be done hereafter. They remark that the methods of applying this school money are now very defective, that much might be saved by adopting better plans for the construction of buildings, the books and apparatus provided, and especially in the system of procuring teachers; and express their belief, that a better system would ultimately save instead of increasing expense.

On this point they allude particularly to the system of Prussia, and to the plan for securing a competent supply of well qualified teachers by the establishment of seminaries for this purpose. Without proposing an imitation of the 'less effective' system of New York, they only express a conviction, which we rejoice to see thus embodied in a public document of the Legislature of Massachusetts—that '*an appropriation of a portion of the income of the fund to the education of teachers upon some well devised plan, would do more for the cause of public instruction in this Commonwealth, than almost any innovation on the existing institutions that could be imagined.*'

On account of the shortness of the time allowed, and the pressure of business upon them, the committee postpone their report on this point to a future day. We have formerly expressed our hope that nothing would be done hastily, on a subject of such vital importance to the interests of the state; and we scarcely regret that more has not been done. We trust, however, that the

committee did not bring distinctly before the Legislature, the necessity of a thorough investigation, an active, vigilant superintendence of objects so important. We would again repeat the observations with which we closed an article in our February number on this point, and earnestly beg that they may be well considered.

'The remarks of the School Commissioners of Missouri well deserve attention—"The desultory and imperfect reports of several hundred scattered individuals, can never give a complete view of the defects of our schools, or the best mode of remedying them. Hence, one man familiar with the subject should traverse the whole ground, discover its actual state, compare different schools under different influences, ascertain the origin of the apathy and neglect so prevalent, and the measures which would be at once effectual and acceptable. The energies of a single, well-balanced mind should be employed in collecting and combining materials, which shall give greater force and efficiency to the system."'

'In addition to this, let it be remembered, that the committee or inspectors of a district can never be expected to give evidence of their own neglects or faults. How different would have been the accounts of some of the prisons of Massachusetts, had they been founded on the reports of Sheriffs and Selectmen, scattered over the state, instead of the personal, thorough examination of disinterested men, familiar with the subject! And if Massachusetts deemed it worth while to employ individuals at a considerable expense, to examine the condition of her prisoners, and the rocks of her soil, shall she hesitate to incur an equal expense, to employ inspectors as skilful, in order to ascertain the condition and wants of her *children?* We hope at least that ample time will be allowed for maturing the best system, and for removing any prejudices which may oppose its adoption. To legislate in haste, on such a subject, would be to sacrifice the best interests of the state.'

We cannot but wish, too, that the subject of *free high schools*, so important to the indigent, may be deemed an object worthy of aid from this fund. We earnestly hope, in any event, *that the people and the representatives of Massachusetts will not forget what they owe to themselves.* They are not compelled, as in New York, to offer every inducement in order to secure the *establishment* of common schools, or the elementary instruction of every child. This is already accomplished. Let them aim at something higher. Let them seek to increase the amount of light *among every class of citizens*, that this ancient state may maintain by their intelligence, that influence which they are rapidly losing by the increase of population in other parts of the Union.

The public are much indebted to the committee for annexing to their report, a very interesting document, prepared by a gentleman from Prussia, now in this country, on the system of instruction and of teachers' seminaries in that country. We present it to our readers entire, as one of the most accurate and valuable articles which is to be found on this subject, and better adapted to ordinary use, than the details of Cousin's admirable work.

OUTLINES OF THE PRUSSIAN SYSTEM OF EDUCATION.

By a Commissioner from Prussia.

(Extracted from the Report of the Committee on the Massachusetts School Fund.)

SUPPORT OF SEMINARIES FOR TEACHERS.

The seminaries for the teachers of primary schools are entirely supported by government, from the general school fund, which has two separate divisions, the Catholic school fund and the Protestant school fund.

The expense of these seminaries belongs to the ordinary annual budget of the ministry of Public Instruction, which is only subjected to a common *visa*, but not to an extraordinary scrutinizing revision, if it does not contain new items which were not before introduced into it.

Some of the seminaries have ancient endowments, in landed property, which contribute to diminish the expense of the royal treasury, but the departments have nothing to spend for *this* part of popular education. In the year 1831, the annual expense for thirty-three seminaries amounted to nearly $80,000; whereof the treasury had only to pay about $60,000.

At the beginning of 1833, there were forty-two seminaries in the kingdom, with a population of thirteen millions of inhabitants. To each of these seminaries a small elementary school for children of the city is attached, but merely as a means to develope the practical skill of the future teachers. The expense of the seminaries makes nearly the fifteenth part of the entire expense of the primary schools. The expense of the primary schools is borne nearly in such proportions by the state, and by the parishes, or rather 'Communes,' consisting of a village or of a city, that the last contribute nineteen twentieths of the expenditure, and the state only one twentieth part.

SUBSISTENCE OF THE PUPILS.

The whole expense of the erection of seminaries and of providing them with suitable buildings wherein the professors and the pupils live, as well as with a library, apparatus for instruction, and musical instruments for the exercise of the pupils, is borne by the state. As to the board of the pupils, it is paid for by far the greatest proportion of them,

and provided for all by the state. There is only a small part of the pupils for whom the magistrates of the places of their nativity and residence, or their relatives, make a small annual payment to the treasurer of the seminary.

Those pupils which receive their education and support wholly from the state, are legally bound to fill, during a certain number of years, the situations of school-masters to which they are elected, receiving always the annual salary attached to each of these situations. The length of time during which they have to fill in this way some place of school-master offered to them, is three years. Should they not choose to accept such an appointment when offered to them, they have to pay to the treasurer of the seminary where they were educated, for each year of instruction $14, and the whole amount of their board.

Of the forty-two seminaries existing first January, 1833, twenty-eight were large, with 25 to 100 pupils. The law, which from unavoidable circumstances has not always been observed, prescribed never to have more than sixty or seventy pupils in a seminary. These seminaries were entirely supported by the state, or from their own funds. The remaining fourteen seminaries, which may be called branch seminaries, count each of them six to eighteen pupils, sometimes under the superintendence of an experienced clergyman or rector; and in these the state contributes only a part of their income.

In some of the larger seminaries the state gives, besides board, a small gratuity to some of the best and most informed pupils, who act as assistant teachers of their younger fellow students.

The number of pupils in these forty-two institutions amounted, at the above mentioned period, to more than two thousand, the number of situations for school-masters to about twenty-two thousand, and the number of pupils formed for these situations, annually leaving the seminaries, to about eight or nine hundred. The annual vacancies in the situations of school-masters amount to about three or four per cent.; so that, with due allowance for pupils selecting other situations, or retained by bodily infirmities there, there still remains a sufficient number of candidates for such appointments, and the possibility of making their examinations as rigorous as they ought to be.

The expenditure of the state, for the seminaries, amounts annually to a little more than $80,000.

DURATION OF THE COURSE.

The usual length of the course of education in the seminaries is *three* years, each year having two terms. In the smaller or branch seminaries, forming school-masters for the poorest and most thinly inhabited villages, the course is limited to two years.

The school-masters which have an appointment are sometimes (perhaps every year) assembled at the nearest seminary for the purpose of

receiving there, during three or four weeks, a term of instruction on methods newly invented, in the progress of the art of teaching.

Besides this, the most distinguished or most active school-masters receive from the Consistory of the province, small premiums in money, or books. The school-masters of the circles, (nearly equal to one or two townships,) have, under the protection of the government, weekly conferences, where they discuss the different methods of instruction, comment on new works on education, keep exact minutes of these transactions, and read their own observations or papers on these subjects.

SUBJECTS OF STUDY.

The age of entering into the seminaries is between sixteen or eighteen years, and the pupils are free from any service in the army or in the militia during times of peace.

The seminaries, wherein no pupil can be received who has not gone through the elementary instruction, or whose morality is subjected to the least doubt, are destined to form teachers for the elementary or primary schools, as well as for the middle or citizens' schools, where no instruction in the classical languages is given. The parts which constitute the course of instruction for such teachers are:

1. Religion. Biblical history, introductory and commentatory lessons on the Bible, systematical instruction on the religious and moral duties of man.

2. The German language in an etymological and grammatical point of view. Exercises in expressing thoughts and reasoning orally and by writing.

3. Mathematics. Arithmetic as well from memory or intellectual as by putting down the numbers, geometry, stereometry, and trigonometry.

4. A knowledge of the world, consisting in an acquaintance with the most important events or objects in history, natural history, natural philosophy, geography and cosmology or physical geography.

5. Musical instruction, consisting in the theory and practice of singing, theory of music, instruction in playing on the violin and the organ.

6. Drawing, according to the system of Peter Schmid, and penmanship.

7. The theory of education, the theory and practice of teaching, and their connection with religious service, the liturgy.

8. Gymnastic exercises of all kinds.

9. Where it is practicable, theoretical and practical instruction in horticulture, in the cultivation of fruit trees and in husbandry. In the country the dwelling house of the school-master has a garden, serving as a nursery and an orchard, for the benefit of the school-master who lives there, without paying any rent or local taxes, and for the instruction of the village. In latter years the rearing of silk-worms and the production of silk, has been frequently tried by the school-masters in the country, the government furnishing mulberry trees and other materials,

What is still more important than this complete course of instruction, is the spirit of religious and moral industry and self-denial which pervades the seminaries, continually supported and inculcated by the directors, all highly distinguished men of piety and learning, and by the strict discipline under which the pupils live, without feeling themselves fettered by it.

EXTENT OF STUDIES.

The answer to this question may be found already in the preceding one. On the whole, the school-master is so trained, that he may form, in connection with the rector, even of the remotest village, where the last mentioned is always president *ex officio* of the school committee elected by the inhabitants, a central point of religious, moral and intellectual information, sending its beneficent and cheerful beams through the whole extent of the little community.

This whole system of instruction tends to a religious and moral end, and rests on the sacred basis of Christian love. As the most affecting and indeed sublime example of this spirit, I mention the little or branch seminaries for training poor school-masters in such habits and with such feelings as shall fit them to be useful and contented teachers of the poorest villages. Here is poverty, to which that of the poorest laborers in this country is affluence; and it is *hopeless*, for to this class of school-masters no idea is held out of advancement or change. Yet if ever poverty on earth appeared serene, contented, lofty, beneficent, it is here. 'Here we see,' as the well informed English translator of Cousin's Report on the state of public instruction in Prussia, says; 'Here we see men in the very spring-time of life, so far from being made, as we are told men must be made, restless and envious and discontented by instruction, taking indigence and obscurity to their hearts for life; raised above their poor neighbors in education, only that they may become the servants of all, and may train the lowliest children in a sense of the dignity of man, and the beauty of creation, in the love of God and virtue.'

APPARATUS.

The first thing requisite for the larger seminaries is a house, with ground for gymnastic exercises, for horticulture, and an orchard with fruit trees, to teach pomology, &c., attached to it.

Besides this a library composed principally of works on theology, moral philosophy, the art of teaching, and systems of education, historical and geographical compendiums, books on natural history, natural philosophy, husbandry, cultivation of fruits and vegetables, rearing of bees and silk-worms, the German classics, and musical works and compositions. Farther, a number of musical instruments, violins, flutes, pianos, and a large organ.

The apparatus for chemistry and natural philosophy, comprises only those instruments which are requisite for those primary branches of both

sciences that may be of use to the future school-master; and also a small cabinet of natural history, consisting of minerals, plants and animals.

MISCELLANEOUS OBSERVATIONS.

After having answered as satisfactorily as it was possible at the present moment, in a situation without access to the official sources of information, the queries proposed to me, I take the liberty to add a few observations on some other points intimately connected with the Prussian system of primary education, and serving perhaps to elucidate my preceding answers.

1. The *compulsory system of primary education*, first introduced in 1819 in Prussia, existed there as well as in the remainder of Germany in a certain way, some centuries before. This system, which has been enforced already by the first settlers in New England, and which was introduced by the Prussian government in the provinces formerly under the dominion of France, slowly and with due forbearance, is now hailed by nearly all the inhabitants of the kingdom, as the greatest benefit that could be bestowed upon them. This is proved by the following official numbers of the civil inhabitants, of the children between the first day of their seventh and the last of their fourteenth year, the age of school-compulsion, and of the primary, middle and grammar schools with their teachers and pupils. The number of inhabitants was taken by census, and the number of children from seven to fourteen years, ascertained by the rule well known to political economists, that among 1000 inhabitants of a country taken on average, 429 are from the beginning of the seventh to the end of the fourteenth year.

1831.	Inhabitants, (without the army)	12,780,745
	Children from 7 to 14 years, ...	2,013,030
	Primary Schools, ...	21,889
	Teachers in Primary Schools of both sexes, . . .	24,919
Middle Schools, (for boys, 421; for girls, 342.) . . .		823
Scholars in Elementary Schools, { boys, 987,475. girls, 930,359. } . .		1,917,834
Teachers in Middle Schools, (male, 2,296; female, 514,) . .		2,810
Scholars in Middle Schools, { boys, 56,879. girls, 46,598. } . .		103,477
Colleges for Citizens, and Grammar Schools, . . .		140
Teachers in Colleges and Grammar Schools, . . .		1,493
Scholars in Colleges and Grammar Schools, ...		26,041

Taking together the scholars of the three mentioned gradations, we find

Scholars in Elementary Schools, ...	1,917,834
Scholars in Middle Schools.	103,477
Scholars in Colleges for citizens and Grammar Schools, . .	26,041
Total, ...	2,047,352
Number of children from 7 to 14 years, ...	2,043,030

We find, therefore, though many children are retained by bodily or mental infirmities, from visiting the public schools, and though many

children of the higher classes are educated at home or in private boarding schools, that *more* children visit the public schools than are legally bound to do it. This arises from the circumstance that many children are sent to school before the prescribed age of six years, or go there after the beginning of the fifteenth year, proving at the same time the good sense of the population, and the value they set upon the benefits of a religious and moral instruction.

2. It will not be useless to give here a short enumeration of the *subjects taught in the elementary schools and in the middle schools*, the latter being for those who do not pretend to attain the highest degree of perfection in the different trades, commerce, manufacturing business, &c. &c. The subjects marked with an asterisk, *must* be taught, even in the poorest village schools; the others can *there* be dispensed with.

ELEMENTARY SCHOOLS.

*1. Religious Instruction. 2. German Language. 3. Elements of Geometry and Drawing. *4. Calculation and Practical Arithmetic. 5. Elements of Geography, General and Prussian History, and Natural Philosophy. *6. Singing. *7. Reading. *8. Writing. *9. Gymnastic Exercises. 10. Simple manual labors, agricultural instruction. *11. For girls, female work.

MIDDLE SCHOOLS.

1. Religion and Morals. 2. German Language, Reading and Composition in style, the German Classics. 3. Foreign Modern Languages. 4. As much Latin as necessary for the exercise of the mental faculties and the power of judgment. 5. Complete Practical Arithmetic and the Elements of Mathematics. 6. Natural History, Chemistry and Natural Philosophy, to explain the phenomena of nature. 7. Geography of the Globe, and of its position in the Solar System. 8. History, especially of Prussia. 9. Drawing. 10. Writing in the highest perfection. 11. Singing. 12. Gymnastic Exercises.†

Herewith I close this short paper on the state of Primary Education in Prussia, which, incomplete as it is, in combination with the fact, that regular quarterly returns on all juvenile delinquencies in the kingdom, are sent by the courts of law to the Minister of Public Instruction, and that we have in Prussia, now, twenty-eight institutions for juvenile delinquents, or houses of reform, *none for more than sixty pupils, all of the same sex*, will give some idea of the subject treated. But I must still add, that all this is only a part of a whole system, and that it is as a whole that the national education of Prussia is worthy of study and imitation. No work can be better adapted to give an introductory view of the general organization of this system, than Mr. Cousin's Report on the State of Public Instruction in Prussia, printed in the beginning of this year in London.

New York, 12th December, 1834.

† The list of German books is omitted for want of room.

MISCELLANY.

Education in New Jersey.

A late report to the legislature of New Jersey, fully confirms the extract formerly given from the Governor's message, and the report of the New Jersey Lyceum on the low state of schools. The school fund is again declared to have produced no good effects for want of proper inspection —to have 'retarded instead of advancing the cause of education.' 'The subject of education is becoming more and more unpopular,' and 'matters are every day growing worse.' The fund has been often grossly misapplied, and in some instances employed for other purposes. The Committee propose the repeal of the existing law; and the *immediate appointment of a Commissioner* or *Superintendent* of schools, to examine their condition, and prepare a plan of public instruction for future adoption. To pursue any other course, seems to us very much like prescribing for a patient, without a full examination of his symptoms.

We are pleased to see that the prospects of the venerable college of New Jersey are far better. One fourth of a fund of $100,000 has been subscribed for it in Princeton and New York, and new buildings erected.

New Seminary for Females.

A new Seminary for Females is about to be established at South Hadley, Massachusetts, on the plan of the Ipswich Seminary. It is designed to be a permanent institution, under the care of trustees, and with the special object of affording education to females in moderate circumstances, at the lowest rate which can be secured by the provision of buildings and funds for permanent objects, and by employing the pupils, *if it is found practicable*, in performing the domestic labors of the house.

Pestalozzian System of Music.

This system has made its way into Kentucky, as well as Ohio. The recent examinations of two schools at Lexington, of 100 scholars each, are spoken of as affording good evidence of the excellence of this system.

NOTICES OF BOOKS.

The Blind Child's Book, printed at the New England Institution for the Education of the Blind. 1835.

We have never received a child's book which excited our interest so deeply, as this first offering of American skill and benevolence to the American blind. To see a volume even of thirty-three pages, embracing

elementary and useful lessons in a character which is *palpable*, and thus opening the gates of knowledge to those who have hitherto been shut out from all that is contained in books, excites emotions which are more easily imagined than described. It contains the alphabet and a few columns of single words, succeeded by progressive reading lessons well adapted to interest and instruct, and closing with a selection from the Proverbs, and the elementary definitions of Grammar.

But we welcome this little book, not merely for its own sake, but as the first book of *a library for the blind.* We welcome it especially as the precursor of the HOLY SCRIPTURES. We have mentioned that a font of type was provided, and that the New Testament was printed as far as the Acts. Nothing more is requisite to complete the printing of the New Testament, in sufficient numbers to supply all the blind of our country, than *adequate funds*, and these, we are confident, will be supplied. A voluntary contribution of $200 made sometime since, for the object, is now in the hands of the American Bible Society. The Massachusetts Bible Society has appropriated $1000 to the same object; and we doubt not the mere mention of such a plan, at the Anniversary of the National Society, would excite thrilling interest, and call forth liberal contributions.

The fact that only a single page can be printed at once, and that it requires paper of a superior quality to retain the form which is given to it, of course renders the books for the blind far more expensive than any others; but the limited supply which is required renders the whole amount requisite comparatively small. The expense too has been greatly reduced, by the ingenuity and laborious efforts of Dr. Howe.

In our last number we stated, that by changing the form of the letter so as to occupy the smallest practicable space, the number of letters on a page was increased, by Dr. Howe, from 408 to 787 letters. The size of the page is thus reduced about one half, for the same amount of matter. The reduction in thickness, obtained by employing types less prominent, and paper of a finer quality, is nearly as great. 76 pages of a French book for the blind, compressed probably to the utmost by age, measure about 2 1-2 inches in thickness; while an equal number of pages, printed and bound recently, at the New England Asylum, measure only 1 4-8 inches; so that on the whole, the same book occupies only one fourth of the space. In the progress of experiment, it has been found, that as the fingers only touch the top of the letter, the height can be reduced at least one third more, without impairing the distinctness of the words, by using characters for *and*, and for the double consonants, and employing the apostrophe for elision, in terminations, like *ed*, *ught*, &c., as liv'd, tho't, tau't, &c. We doubt not that an amount of reduction may be made equal to that which has been already gained. We hope that enough will be accomplished in this way to prevent the necessity of resorting to stenographic characters, at least in all books for instruction, and for general use, in order that the blind may be thoroughly acquainted with

the orthography of our language. We have heard those who learned stenography late in life, regret the effect on their habits of spelling.

It is not the least important result of the improvement of Dr. Howe, that the *expense* as well as the size of the books will be reduced to one fourth of that required by the French plan. Dr. H. believes that a copy of the New Testament may be furnished for six dollars. It is also his conviction, that a copy of the New Testament, with a few preliminary lessons on the alphabet, and in spelling, would be sufficient to enable any blind person, not too far advanced, to learn to read, with very little aid; and thus afford to numbers, whose age or circumstances prevent their going to an institution, free access to the *word of life*. We need not enlarge upon the importance of such a result, or upon the peculiar claim which such persons have on the aid of our Bible Societies. We will only add, that the whole number of the blind in the United States, does not exceed 6000 or 7000; and that if we suppose that two thirds of these can learn to read the New Testament, the cost of supplying them would be scarcely felt by the Bible Societies of the respective States.

Cousin's Report on Primary Education in Prussia.

Mrs. Austin's translation of this report is republished by Wiley & Long, of New York. It is an account of the best school system in the world, by the first philosopher of the age.

The School Master's Friend, with the Committee-Man's Guide.

Containing suggestions on common education, modes of teaching and governing, &c., for daily use in common schools; also directions to committee-men and trustees of schools, and friends of education, on the means of improving instruction this year. By Theod. Dwight, Jr. New York: Roe Lockwood. 1835.

The title of this work, (quite too long, as we think) sufficiently explains its object and plan. Of its character, we can say without hesitation, that we have never seen a work which presented the most important principles of *common school education* in a more distinct or practical form; and we think the manner peculiarly adapted to attract attention, and excite interest, and lead to direct efforts for improvement. Could this, or some other of the works already published, be placed in the hands of every teacher, and trustee or committee man, we should have more hope of improvement in our common schools than from any legislative measures which wisdom can devise, unless they are accompanied by the personal labors of a well qualified public agent.

Levizac's French Grammar, improved by A. Bolmar.

This book is obviously a great improvement on the original grammar of Levizac; the additions are important, and the established character of M. Bolmar, is sufficient ground for confidence in its execution.

THE HOLY BIBLE. Containing the Old and New Testaments, translated out of the original tongues, and with the former translations diligently compared and revised, by the command of King James I., arranged in paragraphs and parallelism, with philological and explanatory annotations. By T. W. COIT, D. D., Rector of Christ Church, Cambridge. Cambridge: Manson & Grant, Printers. Boston: Wm. Peirce. 1834. 12mo. pp. 1190.

If one of our publishers were to present us with Gibbon's Rome, or the speeches of Webster, divided into verses, without any regard to the sense, and often separating the members of a sentence, and with the poems of Milton or Thompson, arranged like prose, in continued lines, and divided in the same manner, into detached portions, every reader would cry out upon the absurdity of the plan, and the great injury done to the works of these writers, by such mutilation. And yet the Scriptures have been treated in the same manner, in modern times. The division into little paragraphs, first adopted without much thought, and executed without judgment, has been preserved to the manifest injury of the meaning and influence of the bible; and the beautiful and sublime poems of the only sacred books we possess, have been almost divested of their beauty, and often despoiled of their meaning, by being always printed, and too frequently translated, as prose.

The friends of the bible are much indebted to Dr. Coit and his enterprising publishers, for the edition before us. Taste and learning have obviously been called into requisition, and much labor bestowed, on rendering this edition accurate and useful. The poetry is restored to its original form; and the prose is divided into paragraphs in accordance with the meaning; while there are marginal numbers indicating the ordinary divisions of chapter and verse. The type is distinct, the paper beautiful, and the whole execution worthy of the object. Without varying in any important particular from the common translation, the bible is thus presented to us in a form, incomparably more attractive and intelligible than any other accessible to us. To parents and teachers, we would especially recommend it, as adapted to render the scriptures more easy of explanation, as well as of comprehension. There should be one copy at least, in every school, and every family; and it will often save the use of a commentary, while it excites new interest in the best of books.

THE YOUNG PUPIL'S FIRST BOOK, an easy introduction to reading, &c. BY JOHN E. LOVELL. New Haven: S. Babcock. 1835. 12mo. pp. 164.

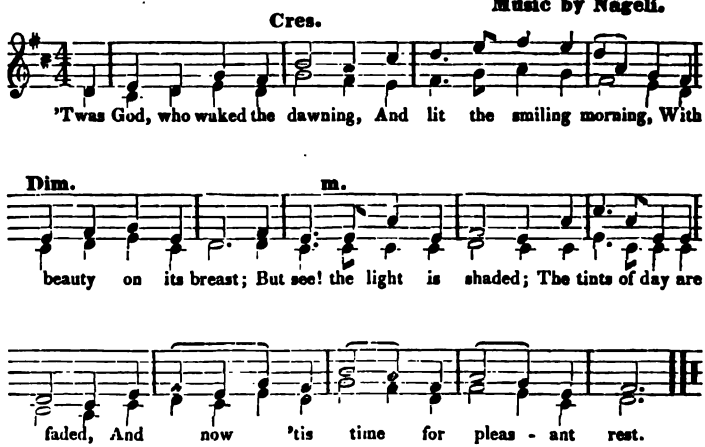
This is decidedly the best collection of lessons and stories in words of one syllable we have ever seen; and it is cheering to see so clear and beautiful printing, in a child's spelling book. We think it quite unnecessary to confine a child to monosyllables, and we doubt the ultimate advantages; but we can cheerfully recommend this book as one which will neither perplex the mind nor injure the eyes of children.

"'Twas God, who waked the dawning."

(FROM THE GERMAN.)

Furnished for the Annals of Education by LOWELL MASON, Professor in the Boston Academy of Music.

Music by Nägeli.



2

The chill of night comes over,
And fresher breezes hover,
From where the sun went down;
The warbling music ceases,
The hum of night increases;
To rest! till evening shades are gone.

3

Along their courses flaming,
The stars are now proclaiming
The greatness of thy might;
O God, with humble feeling,
Before thy presence kneeling
We own thee, Lord of day and night.

AMERICAN

ANNALS OF EDUCATION

AND INSTRUCTION.

MAY, 1835.

REVIEW OF AN ADDRESS ON LYCEUMS.

(Presented to the American Lyceum, by W. C. Woodbridge.)

Address of the Literary and Philosophical Society of South Carolina, to the People of the State, on the Classification, Character, and Exercises, or the Objects and Advantages of the Lyceum System, with a view to its General Introduction into our Towns, Villages, and the Country at large.

The writer anticipated the pleasure of renewing his intercourse with the lamented Grimke, on the day in which his death was announced; and it was his lot to witness the effect which the tidings produced among his fellow citizens. Amidst the fierce, political contests which separated friend from friend, and father from son, it was consoling to hear the strong expressions of respect for his memory, and regret for his loss, which seemed to flow spontaneously from men of all sects and parties. All were ready to unite in the resolution of the Charleston Bar, assembled to do him honor:

'That in the death of Thomas Smith Grimke, the poor and destitute have lost a friend,—society, a useful member,—the bar, a distinguished ornament,—christianity, a zealous advocate and supporter,—and our country at large, a learned, able, and patriotic citizen.'

But the friends of education and popular improvement felt the loss still more deeply—for they knew not where to turn for some one to supply his place. The Address before us is one of his last efforts in this cause—a dying testimony of his deep interest in the general diffusion of knowledge; and it is believed the American

Lyceum will be gratified with some account of the Address and of its author.

From a sketch of his life furnished by his family for the Calumet, we learn that Mr. Grimke was descended from a Huguenot family, and was born at Charleston, S. C., in the year 1786.

'He was remarkable in his childhood and youth for the tenderness of his disposition and the seriousness of his deportment, for his obedience to his parents, whom he truly loved and honored, his love of learning, and his perseverance in whatever he undertook, even if it were only a scheme of childish amusement. He possessed no uncommon quickness of intellect, but his patient industry more than compensated for the want of what may be termed genius; his talents were rather solid than brilliant; and his extraordinary powers of mind, his extensive knowledge, and his wonderfully retentive memory, were the result of labor that rarely knew intermission, and what he believed almost any man of ordinary talents might acquire by the same application, and the same economy of time. Of him it may be said, that from a child he loved the Holy Scriptures, and although increasing years developed to his inquiring mind more and more their inestimable value, yet he always read and reverenced them. He passed through the different schools with much satisfaction to his teachers, enjoying at the same time the careful instructions of a father well qualified to assist him.'

At the age of seventeen, he entered Yale College, where he pursued his studies with great success, and gained the friendship of the late President Dwight. In 1807, he commenced the study of the law, and acquired in its practice a high reputation for ability and eloquence. It was remarked by the Attorney General at the meeting of the bar, that 'he had long stood at the head of the profession.'

But his favorite pursuits were those connected with literature, education, and the objects of benevolence. He was an early, and strenuous, and successful advocate of temperance, and one of the most able supporters of the cause of universal peace. His published addresses 'On the character and objects of science,' 'On the character of the Bible as the great book of human knowledge,' an Oration delivered before the Phi-Beta-Kappa Society of Yale College, on its importance as a book of education, and an Essay addressed to the American Lyceum, 'On the appropriate use of the Bible in common education,' sufficiently exhibit, not only his interest in education, but his anxiety that every part of it should be imbued with the spirit of heaven,—that every effort of the human mind should be so directed as to lead immediately to HIM who formed the mind itself, and to whom all its powers should be dedicated.

But his labors were early brought to a close. In the autumn of 1834, he visited the state of Ohio, on a visit to his brother, and in compliance with invitations to address the students of Miami University, and the College of Teachers at Cincinnati. He ac-

complished all these objects, took an active part in the discussions of the College of Teachers, for which he received an unanimous vote of thanks, and set out on his return home, when he was arrested by the cholera, and in twelve hours he left his earthly labors, to attend the glorious meeting of the friends of light and peace above.

He adopted some opinions which do not meet with approbation from most scholars, and especially in regard to the inutility of classical and mathematical studies,—opinions in which we cannot ourselves agree, and of which, it seems to us, his own eminence furnishes a refutation. But it is neither decorous nor politic in the advocates of classical learning, to speak of a man so excellent and able in the terms sometimes employed, simply because he adopted an opinion which Locke proposed, and Bernouilli advocated, and more than one mind, among those in advance of the age, has maintained, and which is so much in accordance with the popular voice. Above all, let not those who attempt to cultivate the imagination and the taste by means of other ancient authors, so forget the sacred classics as to lose the confidence of the men who love the Bible more than all things else. Let them not deserve the reproach of giving more place and importance to the mythology of Greece, than to the religion of Christ, and of attempting to form Christian pupils on Pagan models.

The Literary and Philosophical Society of South Carolina, an association which embraces many names of eminence, passed a series of resolutions, the last season, in which they present the Lyceum System as an important means of 'promoting education and diffusing knowledge,' and cordially approve of the national institution. Not satisfied with the expression of an opinion merely, they deemed it their duty to lay the subject before the people of the state, and directed a committee, consisting of Messrs. T. S. Grimke, H. R. Frost, and Wm. P. Finley, to prepare an address which is now before us, and which is understood to be from the pen of Mr. Grimke. It commences with the following remarks upon the name, '*Lyceum*;'

'The origin of the word is to be found in Grecian Literature. The Lyceum was a grove in the suburbs of Athens, originally devoted to military exercises; but in the time of Aristotle, it was employed by him for the delivery of his lectures. Here, he taught in the morning a select number of disciples, and instructed them in that elevated philosophy, which Alexander rebuked him for having published to the world. In the afternoon, he taught in like manner by lectures, the young men of Athens promiscuously. Aristotle occupies a very high station among the most eminent Philosophers of the ancient and modern world. But we may remark of him, and of all the Schools of Ancient Philosophy, that whatever may have been the genius and learning of the Professors, and whatever the number of their disciples, and the duration of their Schools,

they produced no sensible effects on the great body of the people. They left behind them no vestiges of a salutary influence over manners and morals, over the cause of General Education, or over civil and political institutions. The reason was, that the schemes of the Ancient Philosophy did not comprehend the general instruction of the people, embracing both sexes, and all ages and conditions. The same defect existed in the Museum, founded in France by Pilatre de Rozier, the Cabinet and Library of which were sold, as the patrons were unable to sustain the institution. To this succeeded the Lyceum established by La Harpe, at Paris, in 1786, but whose object was limited to the improvement of a select company of the educated of both sexes, meeting together at stated times. "Thus," saith La Harpe, "the French nation will not boast in vain of having known better than all others the advantages of sociability, and all the pleasures of virtuous souls and cultivated minds."'

The address then presents an arrangement of a system of Lyceums adapted to a scattered population like that of the Southern States. They are divided into two classes, the Elementary, and the Representative Lyceums.

Among the Elementary Lyceums, are described the 'Family Lyceums;' the 'Social and Neighborhood Lyceums,' the first name applying to the city, and the second to the country; the 'Village, Parish, or Beat Company Lyceums,' corresponding to the Town Lyceums of the Northern States, and deriving their names from the divisions of the Southern States; and the 'Class Lyceum,' in which particular subjects may be pursued by members of a general Lyceum who are especially interested in them.

Among the Representative Lyceums, are enumerated, the District, the State, and the National Lyceum.

This portion of the address is so practical, and so full of interesting details in regard to the formation of Lyceums, that we have thought it important to publish it in a subsequent article.

The committee next describe the means of improvement, or the exercises to be adopted in Lyceums. Among these are designated, Lectures, Essays, Debates, and Conversation. The first are obviously indispensable to give sound, connected views of many important subjects; the Essay, and the Debate call into exercise powers of usefulness of great value, especially in our own country; and Conversation will draw forth many minds whose inexperience and diffidence will debar them from contributing, in other modes, to the common object, without this previous preparation.

The *application* of the system is the next topic of discussion; and it is urged that the clergyman, the physician, the lawyer, the merchant, the farmer, the planter, the manufacturer, the mechanic, and 'last but not least—as among the most honorable professions—the TEACHER,' would each and all derive incalculable advantages from meeting weekly with members of his own profession, and discussing points of common interest, and obtaining the combined results of the researches and experience of his associates.

By some, the Lyceum System is regarded as an useless innovation; while by others it is treated as a pompous display, of what is already familiar. Neither view is well founded. Schools have been long in existence, but it still remains to be settled, how they shall be arranged and organized among us, so as to produce the highest degree of physical, intellectual, and moral improvement. Thus it is with Lyceums. On this point, the committee remark;

'Perhaps it may be asked, what are the Literary and Philosophical Societies, Lectureships in Colleges and Universities, Debating Clubs, Mechanics' Institutes, and Conversation Parties, but Lyceums? We reply, that they are. We have only given to an OLD NAME, a more extensive application to OLD THINGS, in order the more easily to embrace in one system all those various forms of improvement, and to give a more regular, extensive and frequent application to known methods of improvement; while the additional advantages are secured of concerted action, and of the intercommunication of a large amount of experience.

The obvious application of a system of associations like the Lyceum to the cultivation of Natural History, Political Economy, and in short, to any branch of science, literature, or the arts, and which, if fully tested by experience, is presented as an additional evidence that the plan is adapted to universal improvement.

The address concludes by stating the views of the committee in regard to the advantages and results which may be expected from the general establishment of Lyceums.

'The Lyceum system interferes with no other scheme of improvement, and is, on the contrary, auxiliary to them all.'

'It is in harmony with the spirit of the age,' and by combining various modes of action, will 'give it new strength and animation.'

It will counteract the spirit of jealousy, which prevails too extensively among individuals of particular classes and professions.

It is essentially a plan of self-instruction, and of mutual instruction.

It furnishes a convenient and simple method of preserving knowledge acquired in early life, and of maintaining and diffusing a taste for reading and intellectual improvement.

It will thus enable all the members of society to act with more effect in promoting the cause of education, and the progress of literature. It will elevate the tone of social intercourse, by furnishing the materials, and inspiring the taste for a more improving and useful conversation. It will of course produce a higher standard of moral and intellectual pleasures, both in the family and social circles.

The last benefit which the committee mention is, that the Lyceum System is peculiarly a *Republican Institution*,—THE PEOPLE'S SYSTEM—and admirably fitted to confer precisely that de-

gree, and that kind of knowledge which is so valuable to the people of this country, which, without making them profound scholars, will enlarge their minds so that they can comprehend the value of learning, and enable them to discover, in some measure, their own ignorance,—which will inspire the love of improvement, and while it shows them their own defects, directs and assists them in providing a remedy, and in surmounting the obstacles which lie in their way.

It is peculiarly gratifying that this able testimony in favor of the Lyceum System should have been among the last acts of one of the most accomplished scholars and excellent men of our country; and that it should be adopted and confirmed by such a body as the Literary and Philosophical Society of South Carolina. May those who *fear*, and those who *despise* 'the people' remember, that the power has passed from the hands of the few, and that the only mode of preventing its abuse, and the ruin of our country, is in *enlightening the many*.

We cannot but hope that this document will produce happy effects, not only on the state for which it was intended, but on our country at large; and we trust that its principles and arguments will be widely circulated.

Agreeably to our promise, we add in the following article, that portion of the Address which presents the plan for a system of Lyceums for South Carolina. Even those remarks which are local, will apply to most portions of our country which are thinly settled; and those details which may not be interesting to the general reader, will be peculiarly so to many who are practically concerned in this subject.

PLAN OF A SYSTEM OF LYCEUMS.

(Extracted from the Address of the Literary and Philosophical Society of South Carolina.)

THE first view which we shall present of the Lyceum System is, the relative arrangement of all the parts, beginning with the *Family* Lyceum as the simplest, humblest form, and ascending to the State Lyceum. We must observe, however, that although the parts are capable of being moulded into the harmony of a great and complex system, it is not indispensable that they should be. Thus, we might have two thousand Family Lyceums in the State, and none of any other description; yet great benefits would be derived from them, not merely to the particular subjects of their influence; but to all with whom they had intercourse. As already

stated, the improvement of a single individual, is an advantage to the community. How much more so, then, the improvement of a single family! Let the number of cultivated families be ten thousand; and how signal would be the gain to society! The same remark applies to all the other *elementary* Lyceums; but not of course to such as are founded on the *representative* principle. These cannot exist without those. We proceed, then, to explain the different character of the several species of Elementary and Representative Lyceums.

1. The Family Lyceum may exist, wherever there is a family, containing a sufficient number of persons, desirous and susceptible of improvement. There is of course no fixed number, and circumstances will best determine what number is sufficient. The chief, perhaps the only mode of improvement in the Family Lyceum, is conversation; though occasionally something may be expected from the best informed member, partaking of the nature, though without the forms of a lecture or essay. This species of Lyceum is of peculiar value to families residing in the country; and deprived, therefore, of many of the advantages enjoyed by those that live in towns, or even in villages. Doubtless, a great many families spend several evenings of the week, in mutual reading, and in conversation; and we may be asked, is not that family already a Lyceum? We reply that it is in some measure such; but the leading points of difference are, we apprehend, very important. They are these: First, *particular evenings* are set apart. Every one knows the value of fixing a time for the stated discharge of any duty, and how much the anticipation of it renders it peculiarly agreeable. Second, a *particular subject* is taken up and followed out, until a familiar knowledge is acquired of it. This has certainly a great advantage over desultory reading and conversation. Third, the young persons of a family are brought into the Household Lyceum, and the exercises are such, as to advance their improvement in valuable and interesting knowledge. Will it be denied, other things being equal, that the Lyceum family must, in a course of years, become very superior to another, destitute of their method of cultivation?

2. The second class of elementary Lyceums is, that which we denominate the Social and Neighborhood Lyceum. This is composed of as many persons, including families, as situation, the number in any one or more households, familiar intercourse, &c., may render advisable. We believe that twelve would be a good medium number. This Lyceum meets once or twice a week, by turns at the houses of the members, in the afternoon or evening, or both, as may be decided. The Social is the appropriate name in the *town or city*, where the members would most probably con-

sist of friends, collected from different parts, without regard to distance; the selection being determined by previous intimacy, rather than by proximity of situation. The Neighborhood Lyceum is appropriate to the *country*, where the members are led to associate chiefly on the principle of being neighbors, in the habit of visiting each other. This Lyceum has a still further advantage over the usual intercourse of visits besides the three already mentioned in relation to Family Lyceums. Visiting would cease to be any longer a mere matter of ceremony or social pleasure, and would become a permanent source of friendly interchanges and of mutual improvement, each imparting and receiving benefit. We presume it will hardly be doubted, that those who meet together with such views, must become more valuable and interesting acquaintances, and cannot fail to love and to be loved, with a more rational attachment, than those who assemble only to keep up etiquette, or to chat pleasantly together. The fact of meeting regularly, for a specific object, and that object useful as well as agreeable, presents the Neighborhood Lyceum, as far superior to the usual intercourse of visits, whether in town or country. It ought to be added, that the greater length of time devoted to the exercises of the Social or Neighborhood Lyceum, than to customary visits, dispenses at once with all formal visiting, and substitutes a virtuous, rational interest in one another's welfare, for those ceremonious calls, and irregular, and often uncertain visits, which consume much time, to little or no purpose.

3. The third class of Elementary Lyceums is, that of the Village, Parish, or such other subdivision of territory, as may be found convenient. Perhaps Beat Company Districts may be, in many parts of this State, of suitable extent. These Lyceums are to be chiefly composed of the principal members of Family and of Social or Neighborhood Lyceums, in point of improvement, and zeal in the cause, and who can spare the time to attend both. Other persons also, who feel the same interest, should join them. This Lyceum is not representative; because the persons forming it are not selected by the Family, or Social, or Neighborhood Lyceums; and other individuals may be members. The reason why the principal members of these others are chiefly to compose it, is to fit them the better to discharge the duties of the Lyceums, out of which they come. The exercises of this species of Lyceum, should be of a higher order, than in those we have already mentioned. One subject worthy of particular attention at suitable times, should be the best subjects, and books, and modes of improvement, in the three former Elementary Lyceums. The interchange of opinions, experience and counsel, would strengthen the bonds of union, and accelerate the advance both of the superior

and inferior Lyceums. They ought to meet once a week, at farthest, once a fortnight, at one another's houses.

4. In cities and large towns, or in very populous neighborhoods, another description of Lyceums may be formed, which cannot, perhaps, be better designated than by the name of *Class* Lyceums. It is obvious that Lyceums, correspondent to the Village, Parish, or Beat Company Lyceums, may and ought also to be founded in large towns and cities, and should be formed in like manner; so that the Family and Social or Neighborhood Lyceums of towns and cities would have the same opportunities and means of deriving improvement from such institutions. But Class Lyceums are to be formed chiefly, if not wholly, of those who do not belong to any of the species already mentioned. The object of these is to bring together such persons as would otherwise pursue separately the same branches of knowledge, upon the principle, that union in learning the same things has, for most persons, immense advantages over solitary, independent efforts. Both attention to and interest in the subject, are increased many fold. A lively, yet perfectly virtuous emulation springs up, and the consciousness of reciprocal encouragement and aid, adds the pleasure of doing and receiving good, to the satisfaction of personal improvement. How pure also, and cordial, and kind, are the intimacies thus formed!

The Class Lyceum is, of course, like all the rest, a voluntary association. The number to compose it may be large, compared to the Family or Social Lyceum. The means by which its exercises may be carried on, may be all the four methods described at the commencement of this address, viz., Lectures, Essays, Debates, and Conversation. It might, if so many could be found pursuing the same course, embrace a hundred members, with a view to the first mode of improvement by Lectures. But with a view to all the four, suppose such a Lyceum in a city or large town, to consist of forty members, let it meet once a month for Lectures, once a month for Essays, once a month for Debates, and once a month for Conversation. As a Lecture Lyceum, the whole would meet together, and four persons, by delivering each three lectures, would occupy the year. As an Essay Lyceum, let it meet in two divisions, each comprising twenty members. The four who deliver the Lectures, are not to be called on for any exercise in composition, during the three months allotted to each for lectures. Twenty-four Essays will carry the members through the year, allotting two to each night of meeting. Let the same persons meet in like manner, as a Moot Lyceum in two subdivisions, each of twenty. If then, four be appointed to debate each evening, they would require forty-eight speakers for the twelve months, so that each member would speak about twice a year regularly;

though it ought to be understood and expected, that others, if there be time, should take part in the discussion. Let the same persons meet as a Conversation Lyceum, in four sections of ten persons each, once a month. No exemption need be claimed here for the lecturers, essayists and debaters; whether the subjects be the same or different from those treated in the former modes. Perhaps, however, the best rule would be, to appoint for conversation, the very topics treated of, the three preceding evenings. All this, however, would be left to each section. We would suggest as advisable, that the divisions of twenty, and the subdivisions of ten, should be formed anew every year, so that an exchange of members may take place, by transferring half of each division into the other, and half of each subdivision into another. This rotation will have the advantage of producing a more intimate union and cordial intercourse than could prevail, if the divisions and subdivisions consisted permanently of the same persons. In this case, they would be like distinct Societies, having no common bond of union but the monthly lectures. The Class Lyceums embrace all the modes of improvement recommended in Dr. Watts' admirable practical treatise on the improvement of the mind. They have also this further recommendation, that they fully meet the just and felicitous thoughts of Lord Bacon, when he says, that reading makes a full man, writing a correct man, and conversation a ready man. To this we may add, that the Class Lyceum cultivates all the best means of public and private influence in the cause of religion and our country, and in the cause of literature, sound morals and general improvement.

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On the supposition that they spend two hours together, that they devote one to reading, and one to conversation on the subject treated of; and that they read only twenty pages in the first hour, they would have read during the year, one thousand and forty pages, and have held intelligent conversation for fifty-two hours upon them. Select any book which is fitted to improve the reader, and who will doubt the value of the plan? Suppose a class of ten were to meet in this manner, were in a series of years to read Shuckford's, Russell's and Prideaux's Connections, and Mosheim's Ecclesiastical History, would any one be willing to believe, that these one hundred and four hours per annum, would not have been very profitably employed? Suppose a class to devote a year in like manner to Ferguson on Civil Society, to the first volume of Robertson's Charles the Fifth, or to Villers on the Reformation, will any one question the substantial benefit that would be derived from such a course? Even if not a single member looked at the part appointed for the evening, until they

met, there can be no doubt they would receive much benefit from the course thus recommended.

5. We come now to the first in order of the representative kind, viz., the District Lyceum. This consists of Delegates from all the Social or Neighborhood, from the Village, Town, Parish or Beat Company Lyceums, and from the Class Lyceums. The object is to gather into one Council, once every two or three months, at some suitable, convenient spot, representatives from all the above elementary Lyceums; in order by exchanging opinions on the Lyceum System generally, to improve each of the different kinds, by the experience of so many persons engaged in a common cause. Let the delegates be invited, alphabetically, or in any other order, to deliver their sentiments, on any particular branch of the general subject of Lyceums; and let one or more persons be requested to make sufficient memoranda of the material facts or principles, reasonings or illustrations presented by the speakers. Let these be afterwards digested into a Report or Address, by a Committee appointed for the purpose, and then distributed in pamphlet form among the Elementary Lyceums. All will thus derive a joint benefit from the separate action and experience of each member of the Primary Lyceums. We shall, hereafter, show the great value of the Lyceum System, in regard to education and schools. At present we remark, that it is desirable to have many teachers sent as delegates from the Elementary Lyceums, that by exchanging opinions with each other, and with other intelligent persons, they may derive advantages from the representative branch of the Lyceum System, to which they would otherwise be strangers.

6. The next in order of the Representative Lyceums, is the State Lyceum. This consists of Delegates from the District Lyceums, and should meet at Columbia once a year, at an early day during the sitting of the Legislature, in order that many members of that body may become delegates; as they would be able to attend early in the session. This body should appoint a Committee, whose duty it should be to present at the next meeting, such views of the system, both general and particular, as they might judge advisable. The Committee should be furnished in September, or in October at farthest, by all the District Lyceums, with their summaries already adverted to, that an Annual Report or Address may be prepared, and laid before the State Lyceum, at the anniversary meeting at Columbia. This Annual Report or Address, should be printed and circulated extensively, copies being sent to every District Lyceum, and if practicable, to every Lyceum represented therein.

This survey completes the State System of Lyceums; and it must be admitted by every candid, reflecting mind, that if it be completely organized and extensively executed, very great blessings must result to THE PEOPLE from its operations.

We would here remark, that even if the system as exhibited in the preceding pages, should not be carried out for several years, in all its harmony and completeness of parts, still very great advantages must result from the establishment of Elementary Lyceums throughout the State. Be not, therefore, discouraged, though there should be no concert of action in the forms of the Representative branch of the system, for some years to come. Let the subordinate department be carried into execution everywhere, and the District and State Lyceums may be expected to follow as a matter of course, wherever the subordinate Lyceums, after being firmly established, and in successful operation, shall become duly sensible, as they must, of the manifold advantages derivable from concert in action, and the interchange of experience.

The same remarks apply to the American Lyceum which meets annually at New York, and is composed of Delegates from State, Territory and District (of Columbia) Lyceums, and of other persons invited by the Executive Committee. The very inconvenient season (for us at the south) at which the anniversary is held, viz., in May, renders it little less than impossible for any one to attend as the representative of a Southern Lyceum. But whether our State System shall ever unite with and be represented in the American Lyceum, is at present a very minor consideration. Let us create the State System first, and then we may safely leave the State Lyceum to decide for itself and its constituents, whether it shall be represented in the National Society at New York. That some benefit would be derived from such a connection, can be doubted by no one, who admits the advantage of joint counsels and experience. The object of the American Lyceum, according to the 2d Article of the Constitution, 'is the advancement of education, especially in Common Schools, and the general diffusion of knowledge.' And what objects can be more truly popular and republican, wise and benevolent? Common Schools form the great majority of youth, and prepare them to become THE PEOPLE of each succeeding generation; while the general diffusion of knowledge provides daily bread for the cultivation of their minds, and the improvement of their affections, through all the period of mature life.

FIRST LESSONS FOR YOUNGER PUPILS AT SCHOOL.

(Communication.—Concluded from page 169.)

In preceding remarks on the first lessons of younger pupils, I observed that the rules of language suggested by the word spelled, should be given by the teacher *in his own words*, not to be committed to memory, but to be applied as examples occur; and that this plan would impress them more deeply on his mind than merely learning by rote.

It is also to be remembered, that in this simple way, he can be taught them long before he can know how to read them from a book. Embrace every opportunity that presents, to *classify* words and sounds,—to connect them by association together. Our language is particularly irregular, and thoughtful children are excessively puzzled by the difficulties it presents, unless the teacher be continually on the watch to make these difficulties useful instead of troublesome. This can be easily done, if he be interested in his duty to the individual mind of each child. Suppose the teacher have a little class of children of four years old learning to read and spell in the manner related; let him institute a daily exercise of questions and answers with them, in a varied and interesting style, which will seem to them like pleasant play,—if a teacher make and think it so. I will give a specimen of this questioning, with the proper replies.

'What letter has often the sound of *k*, as in cat,—or in cubby-house,—or in cave? (sounding each word distinctly.) Answer, *c*.' 'What is the letter which has a *hard* sound, as in the word hard, or hark? (mark the aspiration with the breath,)—*h*.' 'What letter has the sound of *i*?' (repeating the sound of that letter which is heard in *probity*.) It is one which I never knew a child to discover of himself alone, and which should be pointed out at every opportunity, or he may go on all his life, spelling words incorrectly which have this peculiar sound of *i* in them.

There are a thousand other questions which may be put on this daily exercise, such as the various combinations made with the letter *h*,—*th*, *ch*, *sh*,—the sound which the *g* almost invariably takes,—as in *dog*, *goose*, *go*, &c. Let care be taken however, where these things are learnt as *rules*, *by rote*,—to give, and induce your class to give, *examples*; sounding the different combinations *distinctly* yourself, both separately and in the words adduced as examples. This practice of giving examples is one very attractive to children generally, particularly when they are encouraged to seek them in their own minds; and it can be used to

advantage in almost every study which a child can pursue. Perhaps it would be thought, at first sight, less likely to be practicable in the mechanical exercise of spelling, than in any other; yet in few have I known it to work such wonders.

These methods of employing little children can indeed only be made use of at such times as a teacher can attend to them exclusively. It is of little use to give them reading or spelling lessons to learn by themselves, as a silent task to be rehearsed afterwards. The principal effect of such a course is to be noticed in the worn and dogs-eared book, and the listless and wearied countenance. Every mental exercise, at all mechanical in its nature, should receive the utmost zest of which it is capable, from the lips of the teacher, and the contact of his mind with that of his pupils.

But there are other employments in which such young children can be engaged to advantage. Take a slate, for instance, and rule one side of it in squares, like those of a multiplication table. Write figures, of a large size, on the top line,—two, or three, or more, according to the age, capacity, and readiness of the child,—for even in such trifles, all these are to be taken into consideration. Call the child, and let him see you make the figures you have set for him to copy. See that he attends closely; and tell him that he is to make them afterwards himself. Guide his hand over them once, and see that he understands where he begins his figures; for I have known children to begin them at the wrong end, or in the middle. Then tell him to fill the side of the slate with copies of such as you have made; if he begins to play with it, as he will be very apt to do, tell him that he has the other side left for him to play upon, after he has accomplished what you have given him, and do not discourage his efforts if they are the worst possible; that is, if you are sure he has tried his best; if you think he has *not*,—and by watching him a moment, you can easily satisfy yourself on this point,—then rub out all he has done, give him the same thing to do again, with the same help from you in the beginning, and so on again and again if necessary,—calmly assuring him that he will have no time to play with his slate, unless he does soon what you have given him to do. On the contrary, if you are convinced that he has endeavored to do so,—that he has examined, with all his little ability, the curves, angles, and marks you have made, and has striven to make some in accordance,—then, however unsuccessful his efforts, let him see that you estimate them; show him gently how he failed, and wherein the difference consists between his attempts and yours,—and perhaps, if you are not at the moment otherwise engaged, you can go over them with him once more; but very shortly give him the pleasure to which his diligence has entitled him, and let him feel that he has earned it.

A child will enjoy his slate and pencil much more after such an exercise, than he would were they given him gratuitously at first as a plaything; besides its affording him the important knowledge, that even a plaything may be made useful, and giving a beginning, however feeble, in the important arts of writing and cyphering. After a few such trials, most children will accomplish something,—though here, as in nicety of ear,—there is the greatest variety in the powers of different children.

When they have learned to make all the figures, and to know one from the other, fill the slate with similar squares, and tell them to count,—writing down the numbers as far as they are able. If they can teach the magic number 20, (the first ty, or ten) they can be taught by a ready process, all the succeeding numbers up to 100, 200, and so on. In a future paper, I may have occasion to offer some remarks on the study of Arithmetic, when this subject will be more fully commented upon, and rules for its induction more minutely laid down.

ON EXAMINATIONS.

(Communicated for the Annals of Education.)

It has been repeatedly remarked, that no profession is more important in its relations and results, or more laborious in its practice, than that of teaching; that the instructor has many difficulties to meet and overcome, many discouraging circumstances to encounter, many vexations to endure. For all this, he can be repaid, only by a sense of usefulness; by the love, obedience and advancement of pupils, by the encouragement and approbation of parents; and by the kind co-operation of those who are chosen by the public, to watch over and inspect the progress and results of his endeavors. In the course of my labors as a teacher, I have had abundant experience of the pains and pleasures above referred to, some of which I may hereafter specify; but my present object is to drop a few hints in relation to hurried and imperfect examinations.

As far as my experience extends, with but few exceptions, the Committees of public schools perform the duty of examination in a very loose, hasty and superficial manner. A very short time generally suffices for them to run through the classes of a large school, and to examine its members in a variety of studies; and from such an inspection, a report is made, pretending to state *fairly* and *from observation*, the acquirements and discipline of

the scholars, and of course, to decide upon the faithfulness and merit of their master. Now, of such a course, every teacher has a right to complain; and I protest most earnestly against it as fraught with evil consequences to the cause of education, manifestly unjust—ungrateful to the teacher—unfair to the taught—and a reproach to the Commitees themselves. I would have it distinctly understood, however, that my remarks are directed exclusively against *hurried examinations* and their results. I find no fault with censures justly passed upon those who are plainly negligent and unfaithful; but on the contrary, I think no motives of delicacy should lead men, in such instances, to withhold the truth. My aim is to show the unfairness of passing judgment, either for or against any school, when, from the hasty manner of inspection, it is manifestly impossible that a Committee should be capable of deciding fairly, upon its merits or deficiencies.

No faithful teacher will at any time shrink from a careful, thorough inquiry into the state of his school. Nay, he will anxiously court a deliberate and patient examination, that he may reap the fruit of his labors by an exhibition of the attainments and order of his pupils, and by a favorable impression on the minds of parents and the public. But a momentary visit, a few hurried questions and answers, and an inquiry into the number of students present, upon which an opinion is to be grounded as to the state of those under his charge, must fill the instructor's bosom with anxiety and dissatisfaction, and cannot inspire him with that pleasure which every good teacher wishes to feel, at the presence of a visitor or an examiner. Passing by the ill effects which such a course may have on the members of a school, or at least the benefits which are lost by not pursuing another and a better plan, I wish to point out its unfavorable influence, in some particulars, upon the feelings and exertions of the instructor.

In the first place, it wounds the professional feelings of the teacher. In every pursuit, there is a common, a very natural desire for a reputation,—whether it be for honesty, ability, skill or general success; and there is no reason why this feeling should not enter the breast of the instructor as well as another. He feels ambitious to obtain a reputation as a good teacher; but he feels that no one can judge fairly of him, and of his labors, and of his pupils, who does not give them a careful examination. That this is not done, he is too sensible; and he cannot but perceive, that his character as a teacher depends upon the defective and hasty observation of a few persons, who *may* praise, but who are quite as likely to condemn, to prove, perhaps, to their superiors, that they have performed the duties of their office. The clergyman would cry out bitterly against the unfairness of one who should

peep into his church during the sermon, and from seeing a member asleep, should conclude and report that the whole congregation were in a like predicament, and that the minister was generally stupid, and his sermons dull. He would demand a fair hearing before judgment should be passed, either upon the attention of the people, the energy and ability of the speaker, or the dulness of his style. The lawyer would be much dissatisfied to hear his pleas spoken of as feeble, and disconnected, and pointless, by one who had spent but a few careless moments in court. He would ask for a patient examination of his general argument before it was condemned, and his talents depreciated. The merchant would deem himself unjustly dealt by, were an individual, because he saw no customers in his counting room, to declare that his capital was small, and his business circumscribed. He would wish to show his books, and to prove, by plain demonstration, his resources and the extent of his mercantile connections. Why should not these individuals, when elected to serve on School Committees, deal in a like manner with scholars and teachers? Why not devote a reasonable time to examinations, that the instructor may feel his labors are appreciated, that the scholar may know his industry and good conduct are noted and approved, and also that the reports of the committee may leave them 'a conscience void of offence?'

I know it may be said in excuse,—'We are men of business; we have other cares which will not allow us to devote more time to examinations.' To me this seems only an aggravation of the fault; for such men have no business on the list of Committees. They should have consideration enough, if not for themselves, at least for the public good, to decline an office, the duties of which they have not time to discharge faithfully and fully. If men cannot be found who have sufficient leisure for this, it would be far better for all concerned, to dispense with examinations entirely. But, in my opinion, men may be found amply qualified, and ever ready to attend to this very necessary and important duty.

Again; imperfect examinations tend to destroy the teacher's confidence in the Committee. It is clear that there *should be* a full and free intercourse between the Committee and the instructor, in order to the most vigorous and effective action in all cases which require their joint exertions. But it will not be sufficient that the Board have an entire confidence in the merit and ability of the teacher. Unless this feeling be reciprocal, unless he can regard them as faithfully performing *their* duty in all respects, the most essential link in the whole chain is broken. He views them, not as fellow-laborers, but as hindrances in the way of his success; for he has no security that they can or will do him justice. True, as before observed, they *may* represent him favorably; but what

honest, industrious teacher feels gratified, or even content, with *gratuitous* praise? He desires no commendation but that which is seen and known to be deserved; and least of all can he bear even a mild censure, when unmerited or when founded on a superficial inspection. He is conscious of injustice; and he cannot regard his co-adjutors with that respect and kindness, which are essential to the complete success of their mutual endeavors.

The last ill effect of partial examinations which I shall mention is, that they *dishearten* the teacher. No man needs more than he, the sympathy, counsel and approbation of others. No man looks with more earnestness for the good will of his fellow citizens. He desires to win, not merely '*golden opinions*,' but durable respect, founded on diligence, ability, honor, and success. But if he encounter difficulties, with whom must he take counsel? Under a sense of injustice from parents, to whom must he appeal? To whom must he look, in a great degree, for that meed of praise, which every man, sensible of having done his duty, covets and deserves? Surely, to the Committee. But these very persons, upon whom his reputation as a teacher depends, (as they constitute the medium by which his claims are transmitted to the public,) and to whom he should be united in close and pleasant bonds,—by a careless performance of their duty, and by their injustice in exhibiting the mode and results of their inquiries, often damp the ardor of the teacher, excite in him distrust, and expose him to the severest pangs of disappointment. He cannot, without a deep sense of his obligation to labor, even though he suffer reproach, go to his daily toil with alacrity and cheerfulness; for he wants the invigorating certainty that at the end, a close and honest inspection will be made, that his own industry and address will be seen and approved, and that his pupils will enjoy an opportunity of showing to their supervisors, how much they have profited by the instruction and reproofs they have received. Without this cheering prospect in view, one very active, sustaining power, a strong motive to exertion is taken away; and when not only this is wanting, but he meets with censure, (as is sometimes the case,) it operates as a direct check upon the ambition and energies of the

SCHOOLMASTER.

MORAL REFORM.

THE subject of Moral Reform has excited much discussion, and much anxiety. That it should be approached with extreme caution and delicacy, is admitted on all hands; and many think, that it has been touched too rudely, and presented to the public with too little prudence. But whatever difference of opinion may exist as to the manner of treating the subject, it is in vain to close our eyes to evils so deadly, and so extensive as those of licentiousness in its various forms. They are spreading with the certainty and fatality of the pestilence, and disgraceful as it is to us, it has become a lucrative trade to manufacture the books and engravings by which its principles are inculcated, and its practice promoted. Painful therefore and revolting as this subject is, the duties of our station will not allow us any longer to be silent; for we fear that many a teacher, and many a parent, are still utterly insensible to the magnitude and insidiousness of the evils, to which their pupils and their children are exposed.

We would say then, that the conclusions drawn from our own observations, and from the information of experienced educators, have been but too painfully confirmed, by the developments which have been made in reference to our own country,—that it is fully proved, that evils of this nature have existed unsuspected, or at least unnoticed, under the eyes of the most pure and affectionate parents—the most laborious and faithful teachers,—that they have blasted the prospects of many a youth, and destroyed the happiness of many a family, and rendered many a school a mere lazaretto of moral disease.

We could confirm our assertions by details, which would make our readers shudder, and of which we cannot think, without a tide of emotions which we are scarcely able to endure; but this is not the place for such details; and it is the most painful circumstance about this subject, that from its very nature, it must be treated so cautiously, and alluded to so indistinctly, that the voice of warning is scarcely heard or understood. We can only express it as our opinion, that every parent, and guardian, and teacher, must be himself acquainted with these facts, before he can know his duty or that of others on this subject; and we must content ourselves with a few general statements, which we hope may rouse them to inquiry.

1. We would tell them that the purity of children and youth will not be secured by avoiding all allusion to subjects of a delicate nature, and endeavoring to suppress all inquiry. The thirst for knowledge is only increased, when an air of mystery is thrown around a subject; and the very nature of man renders it impossible

to prevent reflection and inquiry. We could tell them of children who have been kept secluded, so far as their parents could secure this point, from all means of information on this subject, whose curiosity was only more strongly excited, and who were led to make it the incessant object of thought, and of research, until the imagination was polluted, almost beyond redemption. Parents have only to decide, whether their children shall acquire this knowledge in the manner which they may deem safest and best, or from those who will regard neither prudence nor purity.

2. And if the parent succeed in this plan of concealment,—*ignorance* is not of course, *purity*. We could point to cases where the only effect of such concealment has been, to leave the child unwarned, and unarmed, a prey to the first impulses of nature, or the first approaches of temptation, without any conception of his danger, or of his sin. Was this the course of wisdom, or of kindness? We could tell them of cases, where solitary vice has been thus begun, and thus continued, until the constitution was almost ruined without any knowledge of its evil,—and of some who have even been encouraged to continue it, by men of principle trained up in equal ignorance.* Let it be remembered then, that *ignorance is not security*.

3. Nor let the parent confide too fondly in the safety of his child, because he *appears peculiarly modest, and diffident*. It is sometimes hard to distinguish modesty from shame; and those who are familiar with the records of juvenile vice assure us, that one of the common symptoms of evil, is an extraordinary disposition to shrink from the eyes, and the conversation of others, and especially when reference is made to subjects of this nature. We earnestly advise parents to examine the opinions of physicians, on this subject generally,† and not to allow their vigilance to be lulled to sleep, by any *appearance* of security.

4. It is not enough that parents guard the purity of the family circle in their own presence. They must inquire with the utmost

* We add the following extract from the Boston Medical and Surgical Journal, March, 18, 1833.—'The individual becomes feeble, is unable to labor with accustomed vigor, or to apply his mind to study; his step his tardy and weak; he is dull, irresolute, engages in his sports with less energy than usual, and avoids social intercourse. When at rest, he instinctively assumes a lolling or recumbent posture; and if at labor or at his games, takes every opportunity to lie down or sit in a bent and curved position. The cause of these infirmities is *often* unknown to the subject of them, and *more generally* to the friends; and to labor, or study, or growth, is attributed all the evils which arise from the practice of this secret vice, which, if persisted in, will hardly fail to result in *irremediable disease*, or *hopeless idiocy*.' 'Shamefacedness' is mentioned as a frequent symptom.

† We may here refer to a work of the celebrated Tissot, republished by Collins and Hannay, New York, and to Graham's Lectures to Young Men; and the last chapters of the Young Man's Guide.

caution concerning all whom they receive to their house, as domestics, or inmates, or even as familiar visitors to their children. We can tell them, and we shudder when we think of the evidence we have of the fact, that tender age is not a security against the attack of the destroyer, and that seeds of evil may be implanted in a single hour, which will produce bitter fruits, through the whole course of life.

5. They must especially be watchful, to obtain the fullest evidence of the character of teachers to whom they commit their children. We could point them to youth, who received their first lessons of vice from their teacher; and the painful example of an instructor, well fitted for his task, but who is now suffering the penalty of a crime, brought to light by his conduct to his pupils,* should teach them to inquire with peculiar care, concerning those who travel from place to place, and whose character is not so easily known as that of settled teachers.

6. But one means of safety remains to be mentioned, more important than all the rest: it is to secure a knowledge of the conversation, the books, and the pictures, which the child meets in his intercourse with others, by *gaining his unreserved confidence.* If he be terrified to silence, by rebukes, or severity, or frowns, when certain subjects are alluded to, even in confidential intercourse, the parent is forever shut out from the view of some of his greatest dangers and temptations. But experience has proved, that if the story of his little life be inquired after with affection, and listened to with interest, instruction and warning will have their proper effect; and if his natural curiosity is satisfied when it has been awakened, if he is encouraged by kindness and sympathy to open his heart, we have seen the evidence that he will come, in the period of temptation, and *ask* for counsel and aid.

We say that this is more important than all other means of safety; and we say so, especially, because there is a sect openly established in our land, who are attempting to break down all distinctions between good and evil in reference to this subject, in the minds of the community, who are trying to scatter their poisonous principles among the young, and who avail themselves of opportunities when they are removed from their parent's care.

We say so, because the investigations made by men of the most respectable character, in our principal cities, have proved that there are establishments organized for the sole purpose of publishing books and pictures of the most corrupting character, in every form, from the cheapest and coarsest, to the most elegant and expensive,

* As we noticed favorably a writing book by this teacher, we feel bound to state, that we allude to James Worster.

for an institution with collegiate privileges, to be called the 'Teachers' Institute,' (apparently designed for the education of teachers,) which 'is intended to go into operation as soon as it can be effected with a prospect of permanency.' The committee present anew the importance of a general association of all interested in promoting education in the West; and we agree with them entirely, that the formation of the 'American School Society' is no ground of objection to this plan. The only object of that society is to call forth the interest and activity of those who are immediately connected with our schools; and could local bodies be organized in every section and state of our country, half their work would be done.

In regard to the state of education at the West, the committee remark, that notwithstanding frequent demands, the accounts are exceedingly scanty; but are still such as to call loudly for efforts, although they present some encouraging circumstances.

'From the few reports made to your committee upon the subject, may be gleaned the following facts:—That there exists a great and lamentable apathy among the mass of the community, with respect to education; that where there is some effort making to educate their children, the parsimonious spirit by which they are governed, forbids their obtaining other than incompetent teachers; and that thus, the narrow views entertained of the importance of education on the one hand, and the incompetency of those who pretend to impart it on the other, are re-acting upon both, to such an extent, as to draw around the community a vicious circle, which nothing but a strong and decided effort can break.

'In one county town, there is maintained but a single school of fifty pupils at from $1.50 to $2.00 each per quarter. In the entire county, there are only eight which are attended regularly throughout the year.

'It will be encouraging however to learn, that there are some exceptions to this state of things. Several schools of a high character have been established within a short period in this valley. And your committee have reason to believe, that the efforts which have been made to call the public attention to the subject of education, have not been altogether in vain.'

The following lectures were delivered to the college, and a large audience of citizens.

'On the Philosophy of Family, School, and College Discipline,' by Dr. Drake, of Cincinnati. 'On the Expediency of studying the Classics,' by Prof. Post, of Illinois College. 'On the influence of the regular study of the Bible on Intellectual and Moral Improvement,' by the Rev. W. H. McGuffy, of Miami University. On the subject, 'That neither the Classics nor Mathematics should form a part of the scheme of General Education in our country,' by the Hon. Tho's S. Grimke. 'On the Study of Mathematics,' by E. D. Mansfield, Esq. 'On the Application of Principles to Practice in the various departments of

Physical Science,' by the Rev. Elijah Slack. 'On the best Mode of Teaching Languages,' by Prof. Hopwood, of Cincinnati. 'On the Government of Public Literary Institutions,' by Prof. A. H. Niles, of South Hanover College. 'On the Nature and Moral Influence of Music,' by Prof. W. Nixon, of Cincinnati.

The subjects of discipline, and classical and mathematical studies, led to animated discussions. Three reports on 'Emulation' were presented to the college, and after discussion, several resolutions were proposed; but the following was finally substituted, and *unanimously* adopted:

'*Resolved*, That Emulation, so far as it implies a desire of excelling others, for the purposes of self-gratification, is inimical to the principles of pure morality, and ought not to be fostered in schools; but that so far as it involves a wish to excel in knowledge and virtue on their own account, to gain the esteem of the wise and good, and to improve to the utmost, those faculties which are bestowed on each individual by his Creator, it is praiseworthy and meritorious; that this convention feel themselves inadequate to devise any universal system of rules, by which this *original* element, endowment, or affection of human nature might be so directed as to secure the good, and to avoid the evil; but that they believe it will be found *less difficult* to fix it in *practice*, than to define it in *theory*, and that therefore it should be left to its own natural, undefined comprehensiveness, to be used according to the good sense and direction of the teacher.'

We believe equal unanimity will be found in all who regard the heart as of more importance than the intellect, in the adoption of the introductory definitions and principles of this resolution. The closing remarks, we confess we do not fully comprehend.

A report was also made on the subject of classical studies, and it was recommended to those who adopted the views of Mr. Grimke, to organize an experimental institution on that plan. A discussion was held on the Use of the Bible; and it was resolved *unanimously*, 'that the Bible be recommended as a regular text book in every institution of education at the West.' The College also expressed their conviction, that a text book of Anatomy and Physiology, and a new book on Mythology, are desirable. They declined giving an opinion on several books presented to them, as we think, very properly.

Resolutions were passed recommending the establishment of circuit schools, in thinly settled districts, and of associations of teachers throughout the western country. It was also advised, that the month of October be adopted as a suitable period for vacations, in order to allow time for attending the annual meeting of the College, which is to be held during this month.

A committee was appointed to issue a prospectus for a new periodical on education for the West, and endeavor to procure

subscribers, to report at the next annual meeting. A Board of Examiners was also appointed, to examine such teachers as should voluntarily offer themselves, in the course of study laid down in the annual report. In addition to the ordinary branches, the list of English studies requires some acquaintance with Constitutional and Criminal Law, and the Belles Lettres department, a knowledge of Drawing and Music.

An interesting letter was presented to the College by the Trustees and Visitors of Common Schools in Cincinnati, requesting the opinion of the College on a number of important questions relating to the schools. We shall look, with deep interest, for their replies.

We believe our readers will unite with us in rejoicing at the success of this association, and in cordial wishes that it may go on and prosper. It is an important instrument in elevating and improving the very heart of our country, whose influence will soon direct its destinies, and decide its welfare or its ruin. And indeed, no reason exists why it should not act as efficiently as any of our Eastern associations. The West is continually sending for the ablest, and most active, and most energetic of our young men. They are training up in a school which will call forth every faculty of their minds; and we think our country has a right to look to them for wise, and powerful, and successful action, in promoting its highest interests, and watching over its most precious treasures.

PRACTICAL LESSONS FROM HOFWYL.

Every year, and almost every month, is adding to the interest with which Hofwyl and its plans of education are regarded. In the first and second volumes of the Annals, its great principles are fully developed. A public board of commissioners appointed to examine the institution make copious extracts from the Journal of Vehrli, the instructor of the indigent pupils; and among the rest, the following little sketch of everyday occurrences, which illustrates some of these principles.

"The other day we had a field to reap. The children wished to divide the labor among themselves, and begged me to mark out a portion for each one, which I did. All but L. and S. agreed to finish their part in the day. When the usual hour of leaving work arrived, those who had finished their task went home; but the others persisted in remaining till they had finished, although it should be until ten o'clock. Finally, all was done, and the air rang with their shouts of joy."

'It is always a question who shall carry something back to the house in the evening, and they dispute, but without quarrelling, the privilege of driving the little cart.'

The commissioners go on to state;—

'He says in another place; "Nothing can be more delightful than the gaiety of spirit with which these children labor, singing, and learning Hymns, and new Songs. How often have I seen them mutually cheering and exciting each other, by singing the song which begins,

'Away my children,
Away to the fields;
The waving ears invite us to go."

'As one of the results of this active life, the pupils enjoy excellent health, and for years after the establishment of the school, but two of them were really sick. When they first come to Hofwyl, they are carefully examined by a physician, and the state of health of each one is noted in the journal. Several of them, as might be expected, are found affected with symptoms of scrofula or similar diseases. But a sufficient quantity of labor in the open air, simple and nutritive food, and constant cheerfulness, have been sufficient to dissipate those symptoms, almost without the aid of any other remedy. Many of them are feeble and delicate, as is usually the case with children in the city. They can neither bear heat nor cold, nor fatigue. Now,—all, without one exception, are so hardened, that with but little clothing, they cheerfully encounter rain-storms and severe cold, whenever their task calls them out. In the evening, after ten hours' labor, they amuse themselves with running and jumping. Their gymnastic exercises consists, indeed, of their duties, which are so varied as to develope every part of their system, and prepare them to fulfil their destination. They have, however, some exercises of the body for recreation, which have the same end in view.'

'Neatness, which is so much the more necessary as their occupation is less cleanly, is scrupulously observed. Every morning, the children wash their hands and face, and again at noon and at evening before they come to the table. When they have been at work with bare feet, they wash them before going to bed. During the summer, they bathe in the neighboring lake, several times in the week. The following extract from Vehrli's journal, shows how this neatness is enforced;'—

"Yorg had not been accustomed to wash himself; he was astonished that I required him to wash his hands and face several times in the day; and asked if M. Fellenberg ordered it."

'Certainly,' said I. 'Why does he look every morning at all the hands, if it is not to see that they are all kept clean?'

Yorg. 'But of what use is it?' Madorli, who was listening to us, answered, 'It makes you feel better.'

Yorg. 'And why does it make me feel better?'

'I will tell you the reason,' said I, 'if you will listen to me. We perspire constantly. Our bodies send out incessantly, a moisture on the skin; and you know, that when we work hard, we perspire very freely. And even when we are not at work, this vapor is always rising from our bodies. Look, while I hold my hand over this pane of glass—What is that so white upon the glass, and which prevents your seeing through it?'

Yorg put his finger upon it and said, 'It is wet.'

'Yes; it is made wet by the water, or the vapor which comes out of my hand. If we did not wash ourselves every day, and suffered the dust and dirt to harden on the skin, the perspiration would not come out; and then, we should very easily get sick.'

MISCELLANY.

Meeting of the American Lyceum.

The fifth annual meeting of the American Lyceum will take place at New York, on Friday, May 8th. We are informed that arrangements have been made which will render the meeting highly interesting. The Lyceums throughout our country are invited to send representatives; and if only a small portion of them comply with the request, the statements and discussions of such an assembly of men, interested in popular improvement, cannot but give new light, and a new impulse, to every friend of education.

Legislative Measures.

The Legislature of New York passed a bill incorporating a Medical Institution in connection with Geneva College. This institution is said to offer the best facilities for obtaining a thorough medical knowledge.

The Legislature of Indiana, at their late session, incorporated the New Harmony Manual Labor College. One of the provisions of the bill is, 'that no religious doctrine or tenets peculiar to any sect of professing christians, or atheistical, or infidel doctrines, ever be taught the students of said institution, as such, either directly or indirectly, by any of the

professors, tutors, or members of the corporation, or any persons connected therewith, under the penalty of immediate expulsion!'

The Legislature of Delaware have granted a *lottery* for the benefit of Newark College, and the fund for Common Schools, at the moment when other States are endeavoring to abolish lotteries, as destructive to public morals.

The Legislature of Maryland has provided that the premium paid by stockholders on $3,000,000 of stock for canals and roads should be formed into a fund which shall be employed for the support of Common Schools when it accumulates to $3,000,000. Is nothing to be done in the meantime?

The bill for the distribution of the Massachusetts School Fund has passed, with one provision peculiarly adapted to excite effort. The fund is distributed one half according to population, and the other, in proportion to the amount raised by the people. We hope this is only a commencement—a temporary measure. Massachusetts owes an example of a better system than she now has, to herself and to surrounding states.

Silliman's Journal of Science.

We are pained to learn that the subscription list of this able and national work is again reduced,—and still more, to believe, that it is for want of a sufficient number of men who give time to solid reading. The same cause destroys annually some of our best newspapers, and leaves their places to be occupied by those which are trifling, or even pernicious. But if those who value knowledge, cannot or will not *read*, we beg them to aid in preserving a treasury of knowledge so valuable as this.

Education in South America.

We are indebted to the New York Daily Advertiser for the following interesting intelligence from South America.

It is with much gratification that we hear of the success which continues to attend the patriotic and intelligent labors of the statesmen of New Grenada, in promoting education, moral and intellectual, as well as many other important objects in that leading republic of the South; and we cannot but hope that such laudable undertakings may find many imitators.

A "House of Refuge, Instruction and Beneficence," has been established in Bogota, the Congress having appropriated $5000 for this object. An Hospital has been fitted up for this important institution; and there are already placed in it 19 boys under 14 years of age, receiving instruction, 46 men, most of them old and invalids, 8 young children, 47 women, chiefly old and invalids, but a few of them girls employed in the domestic establishment, and 46 foundlings—total, 160. They are taught

spinning, &c., and carpenter's work. Shoemaking, and other trades are to be added.

When the building was prepared for the reception of inmates, the agents of the police were ordered to bring in from the streets all mendicants, vagabonds, &c., and thus the above collection was soon made. Dr. Ignacia Gutierrez has been appointed Director; and a handsome eulogium is paid to his zeal and activity in this interesting enterprise.

The arithmetic of Padre Mora, (a New Granadan,) has been reprinted for the use of the primary and secondary schools. It forms an octavo volume of 144 pages, at the price of $2. The Spanish running hand is taught in the schools of the republic.

A list is given of the literary institutions which gave public exhibitions the past year. They comprehend the central university, and those of Magdalena and Cauca, 16 colleges, and 4 minor academies.

A school of Mutual Instruction has been opened in a parish in the province of Veliz, by a Curate, Dr. Marino, who conducts it gratuitously.

A Literary Society for Mutual Instruction has been formed at Carthagena, which holds meetings for that purpose every Sunday and great holiday, and for other objects twice a month.

We are happy to learn also that a public library has been founded at Matanzas, (Cuba,) by the united exertions of the 'Patriotic Deputation,' the city Government, and governor Noriega.

Books for the Blind.

In addition to the Acts, and a Reading book, an Elementary grammar has recently been printed for the blind; and the plan is now so far matured, that nothing but the aid of the benevolent is necessary to secure a *library for the blind.* On the subject of the Bible, we received the following note from Dr. Howe, in reply to our inquiries as to the result of his efforts.

'Dear Sir,—I have received sufficient aid to warrant undertaking an edition of the New Testament, of 300 copies—$1,000 from the Mass. Bible Society, $1,000 from the American Bible Society, and $800 from the Ladies' New York Bible Society. I should like to print, also, Proverbs, Psalms, Genesis, &c.

'I am anxious to raise money enough, now the subject is before the public, to enable us to print a select library for the blind. I have prepared a circular, printed with the improved type, which I send you for insertion in the Annals.'

We insert this circular in its own appropriate character. Our readers will perceive, that by the reduction in the height of the type, the size of the books will be materially lessened; and the appeal which is made will, we are confident, reach their hearts. It is affecting to wit-

ness the eagerness with which pupils come, when a new book is printing, and ask—'Can you not give us some *scraps*? We want something to read. We do not like to wait till the whole book is printed!' The benevolence of the community has awakened their dormant minds, and put them in possession of the power of reading. But the work is then but *half done.* They are in the condition of the Sandwich Islanders, in whose behalf so loud an appeal has been made. They have *learned* to read; they *desire* to read; but there is almost nothing to supply this craving want. We would suggest as one mode of accomplishing this object, that individuals, or a set of subscribers, should select some little book which they may deem suitable for the blind, and give a sum sufficient to stereotype, and thus to perpetuate it, as has been done in other cases of the kind. In regard to the appropriation of the funds, none who know the high character of the Trustees will have any doubt that they will be faithfully applied.

We hope the subject will be brought up wherever it is known, before the meetings of benevolent associations in the month of May, and that something effectual will be done. Let our country have the satisfaction of supplying the blind throughout the world with books, and let not the object be defeated by dividing efforts!

A Flourishing Town.

Homer, in the state of New York, with a population of only 3,307 in 1830, contains 2 academies, and 32 school districts in which schools were kept seven months in a year. Allowing the largest possible proportion of children among this population, the average number in each school cannot exceed 30.

In the same town there are also circulated 425 copies of weekly newspapers, and 506 copies of monthlies; besides 113 magazines, some of which are monthly and others semi-monthly; in all, 1044. Among these, are 450 Temperance Recorder, 20 Childrens' Magazine, and 8 Parley's Magazine.

Oakland College.

Oakland College, founded about five years since, located in Mississippi, 30 miles above Natchez, contains at present, 110 students, a number of whom have the ministry in view, for a profession. Funds are now solicited to aid in its permanent establishment.

For the Benefit of Asiatic Females.

From a London Magazine we learn that a Society has been formed of ladies of various denominations for the improvement of females in

China and India, by collecting and diffusing information on this subject—sending out teachers, and aiding in the formation of schools, by grants of money and books.

Preble County Association of Teachers.

This association was formed at a convention of professional teachers, at Eaton, Preble County, Ohio, on the 21st of March. Their objects are the mutual improvement of the members, and the establishment, so far as their association extends, of a uniform system of instruction, and of school discipline, for common schools. With this view, the Corresponding Secretary is directed to correspond with other similar societies, wherever they exist, and obtain all possible information in regard to the most approved methods of teaching, and of discipline, and the best books for elementary instruction; and to submit the information thus obtained, to the inspection of the Society at each regular meeting, which is to be on the first Saturday of every month.

In the preamble to the Constitution, after complaining loudly of a universal want, among teachers, of the qualifications indispensable to those who conduct even the humblest school, they say that the fault lies in the unhappy practice of employing cheap and irregular teachers; and that the true remedy consists in raising the standard of qualifications for teachers, and paying them so well that they need not be compelled to leave their profession.

Those of our readers who are ignorant of the wants of the West, and the great neglect of primary education there, may be surprised to learn, that in thus attempting to elevate the standard of qualifications, it is only insisted that every teacher ought to be fully 'acquainted with Orthography, Reading, Writing, Arithmetic, and English Grammar;' and may hence see the importance of such efforts as those now making by the Western Literary Institute, already mentioned in another part of this number. We hope the exertions of the friends of education in this country will ere long produce such a change in the state of public sentiment, that our western brethren may raise their eyes to a higher standard of qualifications for teachers of youth than that which the Preble County Association seem compelled, at present, to propose. In a government like our own, it is not only disgraceful, but absolutely unsafe, for any state to be so far behind the spirit of the age as not to give to every child, besides the branches above mentioned, a knowledge of Geography, and the History of at least our own country, together with some general notions of the constitution of the state and nation in which he lives, and of the constitution and relations of his own physical frame.

The Preble County Association of Teachers were to have held a meeting, April 11th, on the subject of establishing a County Teachers' Seminary.

The Annals.

We are happy to announce that all the sets of the Annals on hand the last year are disposed of, and that, by additional sacrifices on the work, the Editor has succeeded in relieving it entirely from embarrassment, and securing a sound subscription list. To those who have aided us so cordially in this effort, we offer our *congratulations* as well as our *thanks*. As one result, we have been enabled for some months past to give more of our *personal* attention to the work, and we hope, to render it more interesting to them. We invite them again to join us in a pledge, that our efforts shall not cease, until *one American periodical on Education* shall be so patronized, as not only to secure its existence, but to call forth and reward the ablest pens; and to circulate as widely as possible, the best views on this subject.

Monthly Advocate of Education.

There is a peculiar tenacity in the public in regard to the titles of works, of which we were not formerly aware. Although five years have elapsed since the new series of the 'Journal of Education' was begun, under the title of 'Annals,' we still receive orders and remittances for the 'Journal.' This work is quoted and referred to as the '*Journal*.' In the American Almanac, it is spoken of only as a continuation of the 'Journal;' and, in a newspaper in the State of New York, one of our agents advertised it, a few weeks since, as the 'Journal of Education!'

We have also had occasion to know the inconvenience of similar titles, from the interchange of orders and payments, and complaints and communications between this work and the 'Journal of the American Education Society;' and although the titles were so different, the Society deemed it necessary to change the name to 'Quarterly Register,' in order to avoid the confusion.

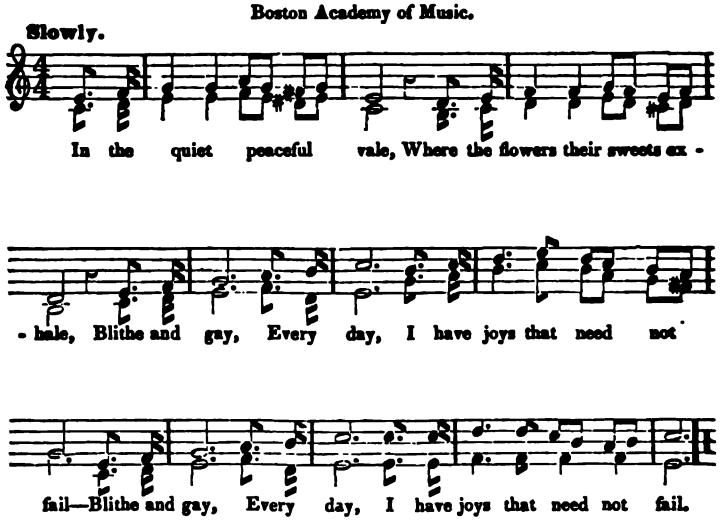
It was on the ground of these facts that we regretted the adoption of the name 'Monthly Journal of Education,' by a new work, and urged our claims, for the reasons familiar in the transfer of periodicals, and of the business and titles of established mercantile houses. We believe, that had the Editor of the new work been equally familiar with these facts, he would have agreed with us; and that if any teacher should establish an 'Edgehill Seminary,' after he had thought proper to change the name of his own school, he would view the whole subject in a different light; but we have no wish to continue the debate.

Satisfied as we were by the Editor's assurance, that it was not the result of design, we proposed a compromise, without an abandonment of principles on either side; and in order to avoid the inconvenience we anticipated, we offered to pay the expenses of a change. We are gratified to find that he has complied with our request, and designs to call the work the Monthly Advocate of Education; and, although the Editor appears to decline our proposals, we are still ready to fulfil them.

The numbers of this work have increased in interest; and although we may find occasion for 'breaking a lance' sometimes in a friendly way, on some point of difference, we trust we shall have in the 'Advocate' an able and cordial coadjutor, in the fundamental principles of Education. We are obliged to omit an interesting extract we had marked.

The Valley.

Furnished for the Annals of Education by LOWELL MASON, Professor in the Boston Academy of Music.



2

There a silver streamlet flows;
O'er its pebbly bed it goes
Hast'ning by, Merrily,
While the bushes round it close.

3

Meadows smile in shining green;
While the flocks, so white and clean,
Skip and play, All the day,
Till the starry night comes on.

4

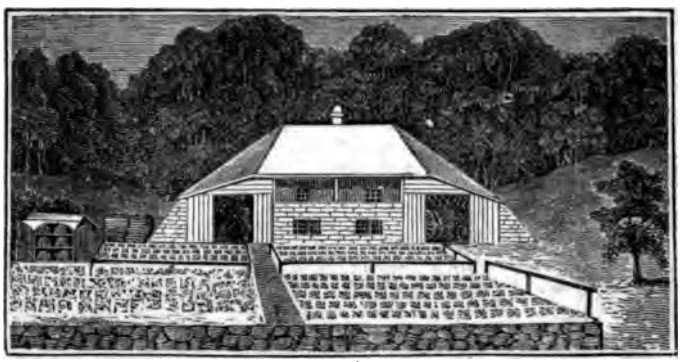
Softly blows the morning breeze,
Sing the birds and hum the bees;
Sweet the night, When the light
Fades around the forest trees.

5

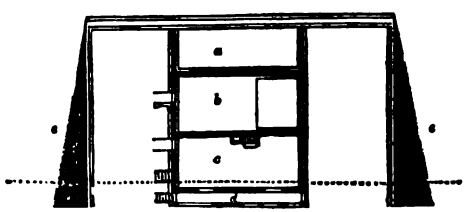
All is mild and gentle here,
Free from danger, free from fear;
Peace and love From above
Shine upon us all the year.

COTTAGE OF THE SCHOOL COLONY OF MEYKIRCH.

FRONT VIEW.

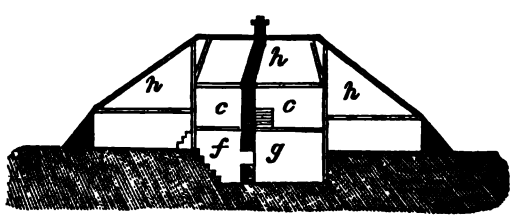


PLAN.



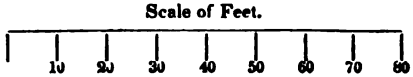
a, Stable—*b*, Dormitory—*c*, School and Dining Room—*d*, Piazza—*e*, Banks of Earth.

SECTION IN FRONT.



c, School and Dining Room—*e e*, Banks of Earth—*f*, Kitchen—*g*, Weaving Room—*h*, Loft for Hay, &c.

Scale of Feet.



AMERICAN

ANNALS OF EDUCATION

AND INSTRUCTION.

JUNE, 1835.

SCHOOL COLONY OF MEYKIRCH,

CONNECTED WITH THE INSTITUTION OF FELLENBERG.

Colonies have been planted, and settlements made for the working of mines, the establishment of manufactories and trading houses, and the promotion of civilization and religion among pagan nations; and these efforts have been successful. But we know of no effort in our own country, to avail ourselves of this economical and enterprising plan, to promote *the common education of the indigent and the neglected.*

In the first volume of the 'Annals,' we gave the following account of an effort of this kind which was made by Fellenberg, in connection with the establishment at Hofwyl. To many of our readers, it is unknown; and we believe all will be gratified in having their recollections revived on the subject, at a moment when so many plans are in agitation for the education of the destitute.

'The frequent failure of attempts to establish Agricultural Schools on the plan of Hofwyl, led him to believe that the difficulty of finding a suitable locality, and persons capable of directing it, was greater than he had imagined. He therefore resolved to establish a *colony of children*, under proper superintendence, on a piece of uncultivated land, and leave them to earn their own subsistence by their labors; employing the hours necessary for repose from bodily fatigue, in giving them appropriate instruction. He thus hoped to provide for their practical and intellectual education, with only the capital necessary to establish them, and the

aid of a low price paid by such pupils as might be sent by parents who were not in a state of poverty. About fifteen acres are devoted to this colony. In the climate of Berne, (which is far from being favorable,) this is deemed sufficient, in connection with the various branches of industry which will be introduced, to support a school of thirty pupils. This he considers as the extent to which such an establishment should be carried.

'It was not until the summer of 1827, after seven years' perseverance in seeking a suitable place and proper teachers, that he succeeded in beginning the establishment. It was opened with six pupils.

The boys who formed the colony were detached from the School of Hofwyl, and established, like Robinson Crusoe on his island, on the side of a mountain, favorably exposed, but poorly cultivated. Hofwyl serves, in place of the ship of Robinson, in furnishing them supplies, until they are able to provide for their own wants.

They found nothing on this mountain but a shed, which served as the nucleus of the house they were to build for themselves. The plan and materials of this building were prepared before hand; yet their labors in its construction attached them to it as their own work.

It was at the moment in which they were occupied with the completion of this building, that I first visited the Colony. There were traces of those imperfections which attend *first efforts*, and which, in needing to be corrected, serve as a lesson of experience and patience. They were engaged in extending the wings of their building for the accommodation of their animals—in digging a cellar, or rather a basement story, which would provide room for their dairy and vegetables during the winter, and also for one or two looms, as means of employing their hours of leisure. Their common bed, for the time, was a large space filled with straw, and covered with an immense sheet, on which they reposed side by side. Their food consisted almost exclusively of potatoes, with the milk of their cow, and bread sent from Hofwyl. Their dining room was furnished with slates and books, which indicated that it served also as their school room. Two or three hours in a day were devoted to instruction. A pupil of Vehrli watched continually over their moral conduct, and an improved system of agriculture, which they are required to bring into operation upon uncultivated land, served as a course of practical education. It was delightful to see, in the midst of this solitude and comparative privation, the cheerfulness and activity which pervaded the whole mass of the pupils, as well as the spirit of fraternal kindness which seemed to reign toward each other, and toward their leader.

At a second visit, in 1829, I found their house completed, with a convenient kitchen, cellar, dairy, and weaving room, in the basement story; and their bed room furnished with separate beds.

During the year preceding, they had, with the aid of a workman, pierced a passage through a soft sand rock, 5 feet in height, and 280 feet in length, into the mountain, to procure water. They had raised a terrace, fifteen feet wide, to serve as a road, and prevent the ground from washing; and another, twenty feet square, and six feet high at the extremity, as a garden spot, in front of the house. In addition to this, a spot of several acres, covered with wood four years before, was now perfectly cleared, even from stumps, and under fine cultivation, chiefly in potatoes. The tillage of this ground, with their washing, cooking, sewing and weaving, occupied their laboring hours; and four hours daily on the average, were devoted to instruction. They attended public worship in a village at the foot of the mountain, and occasionally at Hofwyl.

Their stock consisted of a hive of bees, two cows, one of which was presented by Capo D'Istrias, the President of Greece, two goats, and two swine, which arrived at midnight without any message, but were supposed to be a present from the philanthropic naturalist, Bonafoux, who had just before visited them.'

The engravings at the commencement of the article show the appearance and plan of the little compact cottage of these 'Robinsons,' as they are familiarly termed. They are sheltered in the rear by the mountain, covered with forests. In front, will be seen a terrace of some height, constructed by the boys, and employed as a vegetable garden; and on the right, a bee hive, which furnishes a part of their stores. The interior of the cottage is designed to bring all the appendages of the establishment under a single roof, both for the sake of economy, and of more complete shelter and warmth, during the severe winters of this climate.

'Their food consisted of potatoes, carrots, clotted or curdled milk, and soup made with butter or pork. They had a supply of potatoes, milk, and butter, from their own stores. They had not yet sufficient grass for their cow; and were also dependent on Hofwyl for bread, and oil for lights. In return, they had sent thither during the year, a calf, a kid, three pieces of linen of twenty or thirty yards each, and a quantity of wood.

In order to establish this school, Fellenberg had expended about seven hundred dollars in addition to the purchase money of the land. The latter has been paid in part, by wood cut from it; and the value of the spot, in its actual state, far exceeds the expense incurred.

It is well worthy of consideration, whether such an establishment would not serve best as *a moral hospital*, for those unhappy youths who are often sent in despair on board ships, or into military establishments, as the only means of subduing their habits of vice. The isolated situation—the necessary absence of external temptation—combined with a mild, but strict discipline—would exert an influence far more favorable to reformation, than the corrupting atmosphere of a ship or a camp. I could wish, however, to see it under the direction of *parents*, that the softening influence of the *family state* might be added to the subduing power of other means.'

We have recently received the following account of the same establishment, at a later period, by Francis Baldwin Duppa, Esq,. an English magistrate who visited Hofwyl, and who saw in it one indication of the mode in which the attempt should be made to relieve England from its load of pauperism.

'But I must not quit the boy's school, without taking notice of the *Little Robinsons*, so called, from the hero of De Foe. It was a beautiful day in the month of August, 1832, that I accompanied M. de Fellenberg on horseback, to see the little colony of which I had heard so much. We quitted Hofwyl, and after passing some rich, cultivated land, ascended the Jura ridge of mountains. In an opening of a pine forest, looking down upon perhaps the most superb view I ever yet beheld—a rich valley beneath, the glaciers of the Bernese Alps in the distance,—stands a moderate sized cottage, built after the Swiss fashion, with all the appendages under one roof, surrounded by about seven or eight acres of ground, cultivated with all the neatness of a garden.

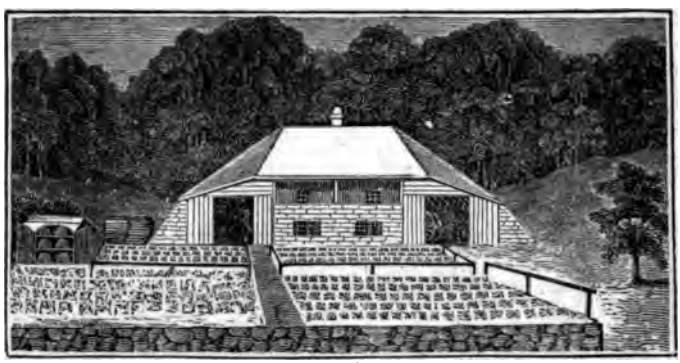
With a joyous, yet anxious look, my venerable companion seized the reins of my horse, bade me be silent and go in. I did so, and found twenty little boys at their lessons round a table. I had not been in an instant, before M. de Fellenberg followed. All the faces beamed again with joy, and every little hand was stretched forth to catch that of its benefactor. No father returning from a voyage could have been welcomed with greater joy, and no children could have had their welcome returned with more parental affection. It was one of the most pleasing and touching scenes I ever witnessed. Twenty-five boys, the eldest not above thirteen years of age, were inhabiting a cottage which had been entirely constructed by themselves and their comrades who had preceded them. It is a neat, comfortable dwelling, at a distance from any other habitation of man. In the room first entered, was the fuel for the winter, neatly piled; hard by lived the cow; and close to the cow-house, was the kitchen, where a large marmot bespoke

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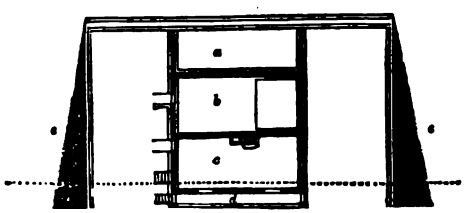
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COTTAGE OF THE SCHOOL COLONY OF MEYKIRCH.

FRONT VIEW.

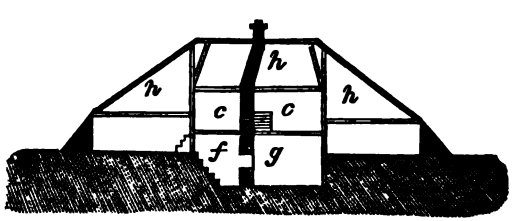


PLAN.



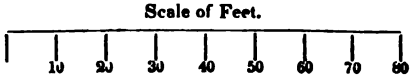
a, Stable—*b*, Dormitory—*c*, School and Dining Room—*d*, Piazza—*e*, Banks of Earth.

SECTION IN FRONT.



c, School and Dining Room—*e e*, Banks of Earth—*f*, Kitchen—*g*, Weaving Room—*h*, Loft for Hay, &c.

Scale of Feet.



AMERICAN

ANNALS OF EDUCATION

AND INSTRUCTION.

JUNE, 1835.

SCHOOL COLONY OF MEYKIRCH,

CONNECTED WITH THE INSTITUTION OF FELLENBERG.

Colonies have been planted, and settlements made for the working of mines, the establishment of manufactories and trading houses, and the promotion of civilization and religion among pagan nations; and these efforts have been successful. But we know of no effort in our own country, to avail ourselves of this economical and enterprising plan, to promote *the common education of the indigent and the neglected.*

In the first volume of the 'Annals,' we gave the following account of an effort of this kind which was made by Fellenberg, in connection with the establishment at Hofwyl. To many of our readers, it is unknown; and we believe all will be gratified in having their recollections revived on the subject, at a moment when so many plans are in agitation for the education of the destitute.

'The frequent failure of attempts to establish Agricultural Schools on the plan of Hofwyl, led him to believe that the difficulty of finding a suitable locality, and persons capable of directing it, was greater than he had imagined. He therefore resolved to establish a *colony of children*, under proper superintendence, on a piece of uncultivated land, and leave them to earn their own subsistence by their labors; employing the hours necessary for repose from bodily fatigue, in giving them appropriate instruction. He thus hoped to provide for their practical and intellectual education, with only the capital necessary to establish them, and the

aid of a low price paid by such pupils as might be sent by parents who were not in a state of poverty. About fifteen acres are devoted to this colony. In the climate of Berne, (which is far from being favorable,) this is deemed sufficient, in connection with the various branches of industry which will be introduced, to support a school of thirty pupils. This he considers as the extent to which such an establishment should be carried.

'It was not until the summer of 1827, after seven years' perseverance in seeking a suitable place and proper teachers, that he succeeded in beginning the establishment. It was opened with six pupils.

The boys who formed the colony were detached from the School of Hofwyl, and established, like Robinson Crusoe on his island, on the side of a mountain, favorably exposed, but poorly cultivated. Hofwyl serves, in place of the ship of Robinson, in furnishing them supplies, until they are able to provide for their own wants.

They found nothing on this mountain but a shed, which served as the nucleus of the house they were to build for themselves. The plan and materials of this building were prepared before hand; yet their labors in its construction attached them to it as their own work.

It was at the moment in which they were occupied with the completion of this building, that I first visited the Colony. There were traces of those imperfections which attend *first efforts*, and which, in needing to be corrected, serve as a lesson of experience and patience. They were engaged in extending the wings of their building for the accommodation of their animals—in digging a cellar, or rather a basement story, which would provide room for their dairy and vegetables during the winter, and also for one or two looms, as means of employing their hours of leisure. Their common bed, for the time, was a large space filled with straw, and covered with an immense sheet, on which they reposed side by side. Their food consisted almost exclusively of potatoes, with the milk of their cow, and bread sent from Hofwyl. Their dining room was furnished with slates and books, which indicated that it served also as their school room. Two or three hours in a day were devoted to instruction. A pupil of Vehrli watched continually over their moral conduct, and an improved system of agriculture, which they are required to bring into operation upon uncultivated land, served as a course of practical education. It was delightful to see, in the midst of this solitude and comparative privation, the cheerfulness and activity which pervaded the whole mass of the pupils, as well as the spirit of fraternal kindness which seemed to reign toward each other, and toward their leader.

At a second visit, in 1829, I found their house completed, with a convenient kitchen, cellar, dairy, and weaving room, in the basement story; and their bed room furnished with separate beds.

During the year preceding, they had, with the aid of a workman, pierced a passage through a soft sand rock, 5 feet in height, and 280 feet in length, into the mountain, to procure water. They had raised a terrace, fifteen feet wide, to serve as a road, and prevent the ground from washing; and another, twenty feet square, and six feet high at the extremity, as a garden spot, in front of the house. In addition to this, a spot of several acres, covered with wood four years before, was now perfectly cleared, even from stumps, and under fine cultivation, chiefly in potatoes. The tillage of this ground, with their washing, cooking, sewing and weaving, occupied their laboring hours; and four hours daily on the average, were devoted to instruction. They attended public worship in a village at the foot of the mountain, and occasionally at Hofwyl.

Their stock consisted of a hive of bees, two cows, one of which was presented by Capo D'Istrias, the President of Greece, two goats, and two swine, which arrived at midnight without any message, but were supposed to be a present from the philanthropic naturalist, Bonafoux, who had just before visited them.'

The engravings at the commencement of the article show the appearance and plan of the little compact cottage of these 'Robinsons,' as they are familiarly termed. They are sheltered in the rear by the mountain, covered with forests. In front, will be seen a terrace of some height, constructed by the boys, and employed as a vegetable garden; and on the right, a bee hive, which furnishes a part of their stores. The interior of the cottage is designed to bring all the appendages of the establishment under a single roof, both for the sake of economy, and of more complete shelter and warmth, during the severe winters of this climate.

'Their food consisted of potatoes, carrots, clotted or curdled milk, and soup made with butter or pork. They had a supply of potatoes, milk, and butter, from their own stores. They had not yet sufficient grass for their cow; and were also dependent on Hofwyl for bread, and oil for lights. In return, they had sent thither during the year, a calf, a kid, three pieces of linen of twenty or thirty yards each, and a quantity of wood.

In order to establish this school, Fellenberg had expended about seven hundred dollars in addition to the purchase money of the land. The latter has been paid in part, by wood cut from it; and the value of the spot, in its actual state, far exceeds the expense incurred.

It is well worthy of consideration, whether such an establishment would not serve best as *a moral hospital*, for those unhappy youths who are often sent in despair on board ships, or into military establishments, as the only means of subduing their habits of vice. The isolated situation—the necessary absence of external temptation—combined with a mild, but strict discipline—would exert an influence far more favorable to reformation, than the corrupting atmosphere of a ship or a camp. I could wish, however, to see it under the direction of *parents*, that the softening influence of the *family state* might be added to the subduing power of other means.'

We have recently received the following account of the same establishment, at a later period, by Francis Baldwin Duppa, Esq,. an English magistrate who visited Hofwyl, and who saw in it one indication of the mode in which the attempt should be made to relieve England from its load of pauperism.

'But I must not quit the boy's school, without taking notice of the *Little Robinsons*, so called, from the hero of De Foe. It was a beautiful day in the month of August, 1832, that I accompanied M. de Fellenberg on horseback, to see the little colony of which I had heard so much. We quitted Hofwyl, and after passing some rich, cultivated land, ascended the Jura ridge of mountains. In an opening of a pine forest, looking down upon perhaps the most superb view I ever yet beheld—a rich valley beneath, the glaciers of the Bernese Alps in the distance,—stands a moderate sized cottage, built after the Swiss fashion, with all the appendages under one roof, surrounded by about seven or eight acres of ground, cultivated with all the neatness of a garden.

With a joyous, yet anxious look, my venerable companion seized the reins of my horse, bade me be silent and go in. I did so, and found twenty little boys at their lessons round a table. I had not been in an instant, before M. de Fellenberg followed. All the faces beamed again with joy, and every little hand was stretched forth to catch that of its benefactor. No father returning from a voyage could have been welcomed with greater joy, and no children could have had their welcome returned with more parental affection. It was one of the most pleasing and touching scenes I ever witnessed. Twenty-five boys, the eldest not above thirteen years of age, were inhabiting a cottage which had been entirely constructed by themselves and their comrades who had preceded them. It is a neat, comfortable dwelling, at a distance from any other habitation of man. In the room first entered, was the fuel for the winter, neatly piled; hard by lived the cow; and close to the cow-house, was the kitchen, where a large marmot bespoke

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NATURAL SCIENCE IN COMMON SCHOOLS.

Essay on the Introduction of the Natural Sciences into Common Schools. Read at the Meeting of the American Lyceum, in May, 1833.

By Prof. Dewey, of Pittsfield.

As the subject of the following Essay was expressed in general terms by the Executive Committee of the Lyceum, the writer felt himself authorized to discourse upon it in the various aspects in which it presented itself to his mind. He may have entered more fully into the examination of the subject than the Committee expected; and he may have failed to treat upon some part of the subject which they had contemplated. As it is, the essay is presented before them. The thoughts will be arranged under several distinct heads.

I. Object and general view of the Natural Sciences.

The design of Natural History is the description of all the natural productions to which man has access. Its subjects are as numerous and diversified as are the objects in the atmosphere, in the waters, and on and within the earth itself. The science carries the student into an examination of this extensive department of the works of the Divine Being.

A general and particular classification of natural objects is indispensable to the description of them. The first great and general division is into the three kingdoms, *mineral*, *vegetable*, and *animal*, which comprehend all the objects belonging to our globe.

The Natural History of the *mineral* kingdom comprehends the great subjects of *Mineralogy* and *Geology*. Mineralogy classifies and describes all the earths, clays, ores, coals, stones, salts, gases, acids, waters, &c., which are natural productions, and which possess one homogeneous nature, or exhibit homogeneous properties. Geology performs the same task with the rocks or masses compounded of the preceding minerals, lying in extensive strata over the globe, and the strata of earth and clay, and examines the general structure and formation of the crust of the earth, and those changes which have taken place in the materials of which the earth is composed.

For the complete description of these objects, the science of *Chemistry* is essential; for no description will approximate completeness, which does not include the knowledge of the *elementary* substances and their properties, of their combinations and actions, and of the qualities of the compounds. Chemistry, extensive as it is in all its applications, is, in truth, only a subordinate part of the science of Natural History.

Geography, also, so far as it is a description of natural objects and exhibits the character of the surface of the earth, its rocks, mountains, volcanoes, petrifactions, waters, earths, soils, productions, native or cultivated, is entirely subservient to the great object of Natural History.

Thus far the naturalist contemplates only matter destitute of organization, and operated upon by those unknown and yet well known powers, gravitation, cohesion, and magnetic or electric or chemical agencies. In the other two kingdoms, *organized* objects are described, exhibiting that well known principle, that mysterious influence, that mode of divine operation, which we familiarly call life.

The *vegetable* kingdom comprehends every plant, as herb, tree, grass, ferns, seaweed, &c., as well as the lichens and fungi, those often minute and shapeless objects, fastened to rocks and trees, or buried in the earth, or just projecting their heads above its surface. Plants cover the earth and rocks, and throng the waters, from the equator to the highest latitude yet attained by suffering industry. To him, who has thought of the vegetable world, chiefly in the 'cedar of Lebanon,' or the lofty pine or oak of the forests, or in the general dress of green that decks the country, or in the blushing carnations that adorn our gardens and pastures, or waste their beauty and fragrance on 'the desert air,' the vegetable kingdom is yet an unknown world; and he is a stranger to the delight with which the *naturalist* searches out the history of a plant too insignificant perhaps to arrest *common* attention for an instant. All this world of vegetable life and wonder it is the province of the *botanist* to explore, and to pour into the treasures of Natural History, the descriptions of the riches he has procured from these varied and wonderful works of the great Creator.

Botany describes and arranges the whole *kingdom* of plants. The method, whether on what is technically called, the *artificial*, or the *natural* system, is admirable. A great general division of plants is first made, comprising, in one body, those whose organs, employed in the production of fruit or seed, are *visible*, and in the other body, those whose like organs are wholly invisible, or seen only by high magnifying power. The *latter* division of plants, of which there is a vast multitude, but which present few attractions to most minds, may be passed with only this general consideration; while the *former* division, which contains the common, and most useful, and ornamental plants, is open to the examination of any mind. The division of plants into *Classes*, *Orders*, *Genera* and *Species*, or into *Natural Families* and *Orders*, renders the prosecution of any part of Botany, a matter of comparative ease. Connected, as this may be, with the *facts* of their

economical use, as food for man or beast, as employed in the great variety of arts and manufactures, as medicine, or as mere ornament, and thus supporting rational life, or promoting the convenience and restoring the health of man, or of multiplying the sources of rational enjoyment, and of developing more perfectly, the powers and beauty of the human frame, even a partial knowledge of the vegetable kingdom must be deeply interesting to all who can acquire it.

The *Animal kingdom* is the last and highest of the three grand divisions of natural objects. The organization is more complex and wonderful, and the life itself of higher character. Although it has not been thought easy, in every instance, to point out the difference between a vegetable and an animal, it will be sufficient to consider *voluntary motion* as the characteristic of the animal kingdom. Even in the lowest grade of shell-fish, confined to a rock, we see indications of the same *voluntary* power.

Zoology is the arrangement and description of animals. The divisions are very logical, and the system very complete. If we consider it only in relation to beasts, birds, fishes, &c., a selection of objects of knowledge is very easy.

To excite our attention, however, to the multitude of objects in the animal kingdom, I shall merely mention some of the divisions in zoology; *Crustaceology*, the science of shell-fish, as *crabs, lobsters, centipedes; Conchology*, of shells, as the *clam, oyster, snail, &c.; Entomology*, of insects properly so called, *bugs, flies, bees, &c.; Herpetology*, of oviparous quadrupeds, *crocodiles, turtles, lizards, frogs, &c.; Ophiology*, of *snakes and serpents*; *Ichthyology*, of *fishes; Cetology*, of *whales, dolphins, &c.*, which produce their young alive, and support them by milk; *Ornithology*, of *birds; Mazology*, of quadrupeds producing living young and suckling them.

II. Reasons for the preceding general view.

I have considered the objects of Natural History thus particularly for several reasons.

1. That the magnitude of the subject, in all its parts, may come up before us, and convince us, that only a small part of it can be introduced into common schools.

2. That our attention may be directed to those portions of it which are the most accessible, and have most facilities already prepared.

3. To show the Lyceum that it is not without some plausibility, that many a zealous cultivator of some branch of Natural History, considers the project of introducing this study into common schools as little less than a satire upon wisdom, and a burlesque

upon knowledge. The finest minds have employed the leisure hours of their lives, and others of most splendid talents have consumed all their days upon the study of only a small part of Natural History, and before them rises, not the mere image, but the living reality of the school-boy, who will not be able to learn more than the rudiments of common education, engaged in this vast study. The prospect is sickening to their souls.

I hope, however, to show that the magnitude and difficulty in attaining a knowledge of it, is not opposed to the accomplishment of all that is intended in the common schools. The full and scientific study of the subject would be absurd.

4. That he is a public benefactor, who leads the minds of youth to any interesting knowledge of any of the multiplied works of the Creator, or surrounds them with facilities for becoming better acquainted with these works. The honor now resting upon many who have labored in this cause, will continue to reward those who shall labor for the same great object.

III. Selection of subjects in Natural Science.

Those parts of Natural History generally considered most appropriate to common schools, are Mineralogy and Geology, Botany, and some portion of Zoology. Only parts of these can be made use of.

In *Mineralogy*, the names and general properties of the minerals about a town or district, so as to be readily recognized, might be easily acquired; and in Geology, the knowledge of the rocks and strata of rocks or earth, wherever any were visible. Also the general uses of these substances in the arts. This has already been proved by experiment in several schools in Massachusetts; and minerals have been sent to other schools, by way of exchange.

In *Chemistry*, a large number of experiments of the simpler kind might be performed by means of simple and common articles. A little expense would enable a teacher to exhibit some of the gases, and some of the more striking experiments. I have known boys of ten years of age, in my school, form the illuminating gas by a means of a tobacco pipe and some oily seed, as that of the butternut or sunflower, cemented in the bowl by clay, and have seen them delighted with the bright flame produced by its combustion at the end of the stem.

In *Botany*, the parts of plants employed in the descriptions, as the several parts of the flowers and leaves, and the arrangement of plants, as well as the names of many genera and species, might be learned. I knew a lad of eleven years, who, by collecting plants with a botanist two summers, learned the names of four hundred species, and was able to distinguish many more, whose names were

not familiar to him, as well as to analyze flowers to a considerable extent.

In *Zoology*, some of the parts of Entomology would be most easy, as insects are so abundant, and many of their changes are so easily detected; of Herpetology, in relation to tortoises, lizards, &c.; of Conchology, in respect to land and fresh water shells in the country, and collection of shells along the shores of the ocean. Of birds and quadrupeds, the means of knowledge are increasing continually. The collection of specimens would be a healthy exercise, and exert a favorable influence over body and mind, while curiosity would be exerted and gratified.

IV. Advantages of Natural Science in Education.

Besides the value of the knowledge itself, there are indirect advantages attending the study of Natural History, some of which I shall briefly state.

1. This study calls into efficient action the power of discrimination. The constant tendency of the mind is, to consider things in the mass. Particularity requires attention, care, direct effort of the mind. Not a step can be taken in Natural History without discrimination. We must *begin* with particulars, and we must *go on* with *particulars*. And we must often begin with a very small part of one particular thing. The mind is trained to minuteness of examination, and to the improvement of its power of seeing and making distinctions. Thence the mind proceeds to generalization. The *inductive* philosophy is the glory of modern times. It begins with particulars, and ascends to general conclusions.

2. The relation of one part to another of an object, must be observed. The process of examination is fitted to induce the habit of attending to the relations of things, and of creating the power to consider the relations of things in all cases.

3. It leads to the adoption of system, arrangement, method, classification. Consider the multitude of facts in Chemistry, insulated and independent, until they were reduced to systematic order by some of the master spirits of modern times. In Botany, the wonderful genius of Linne brought into order the heterogeneous mass of its materials. This system, order, arrangement, is now a part of the subject itself, and the study cannot be prosecuted, without this part of logic being practically enforced upon the mind.

4. It awakens curiosity and opens the eyes to look with interest upon the works of God. It rouses the faculties from that listlessness, to which there is so strong a tendency in the naturally *indolent* state of mankind, and yields to the mind that gratification so desirable to be obtained from the very exercise of the powers.

5. It stores the mind with objects of thought and interest, and prepares it to increase their number. These objects too, can attend us in all our excursions. The naturalist is ever surrounded with those objects which have roused a deep interest in his mind. Cicero's splendid panegyric on Literature is equally applicable to Natural History.

6. Though many of the subjects have less apparent contrivance, and design, and adaptation, than some others, yet these become more evident, as the knowledge is increased, and are finally seen on every side. The mind becomes more familiar with the works of the great Architect, and perceives more of the benevolence and wisdom of our heavenly Parent, if the study is conducted in the proper manner.

Hence these studies exert a peculiar influence on the character of the young. The curiosity excited, and the objects presented continually on every side, offering employment for the mind, and exercise for the body, might naturally lead to important intellectual and moral results. I am aware that this advantage is not the most obvious, and I shall only confirm its truth by a mere allusion to several instances of young men who have, by an attention to Natural Science, been arrested in their mad career to intellectual and moral ruin. Some of these cases are known also to some members of the Lyceum.

Some part of these *indirect* advantages must attend any considerable attention to this study, and be enjoyed in no small degree by the young.

THE PROFESSION OF LETTERS IN CHINA.

(Extracted from the Chinese Repository, of Canton, China.)

[We have just received from Canton, a file of that interesting work, the Chinese Repository—from which we extract the following account of the much admired plans for the promotion of learning in that vast empire.]

THE profession of letters in China is adopted with a view to office in the civil service, to attain the judge's bench and magistracy; or, perhaps, the government of provinces; or, it may even be, a seat in the ministerial cabinet, guiding the councils of *the great emperor* himself. Such elevation is possible to the poor scholar, the humble student of Confucian principles; and, tempted by the prospect, almost every family of a little property dedicates

one or more of its sons to the study of books. But of the myriads of candidates throughout the empire, a few only can attain the degrees which render them eligible to office; and of those who are so far qualified, but a very small number are actually chosen to office.

But those who are not chosen, and who have property, can, of course, get on well enough in the world; others are usually a burden to their kindred or their friends. Some become private tutors or public schoolmasters; but the frequently recurring examinations for higher degrees call persons away from these duties; and they seldom do well, unless they abandon the profession and pursuit. He who lives in the country, if he has attained the *sew tsæ* degree, must repair, however distant his residence, to the provincial chief city, to be examined for the next degree, that of *keu jin*. And he who has acquired this degree, must repair, every three years, from the extremities of the empire to Peking, to try for the *tsin sze* degree. In this manner, a man's time and resources are frittered away; and, if unsuccessful, he passes through life a continual prey to disappointment. Besides, there is a pride of caste cherished by these *tuh shoo jin*, or book-reading men, as they call themselves, which is a hindrance to their entering on any useful calling. They would rather beg of their kindred and friends, or even of the public, in the character of 'gentlemen scholars,' than put their hands to some useful occupation. It is to be regretted that the government allows such an idle course of life as is that of the unsuccessful candidate. by at length rewarding those who without merit, have persevered to old age in this unproductive occupation,—rewarding them with the degree they have so long sought, when its attainment has ceased to be advantageous.

The following is a portrait of a living, unsuccessful Chinese scholar. 'A few days ago, a man, about forty-eight years of age, with a respectable head, but clothed in filthy, ragged, worn out garments, passed and repassed before my window, now and then looking up. Being engaged, I took no notice of him at the time. The next day he came again, and seated himself on a stone opposite to the window, looking up occasionally. Observing this, I sent a servant, one of his own countrymen, to ask him if he wished for anything. The man returned, and said he was a north-country man, and did not want anything; he was waiting for somebody. Knowing the unwillingness of natives to reveal the truth to each other, I sent and asked the poor, ragged stranger into the house, that I might speak to him myself. He came, and as soon as the back of the other Chinese was turned, he knelt

down before me, and knocked his forehead against the floor, then rose, and unrolled a dirty paper containing a statement of what he was.

'He was a native of Fuhkeen province, a *keu jin* graduate, and had been thrice at Peking, trying for the next degree, without success. He had exhausted all his own money, had tired his friends by repeated application for money, and had tried to earn a little by writing scrolls and papers, but could seldom get above 200 cash a day; he had not sufficient food, and his raiment had been gradually reduced to what I saw. The other day he wanted to kneel down in the streets and beg of me, but Chinese were constantly passing, and he was ashamed. I gave him a dollar to satisfy his immediate want of food, and bid him come again in two days, that I might have time to think what to do for him. I then sent natives to inquire about him. All they could learn was, that he was one of those north-countrymen, who, being friendless and without employment, sink into a state of beggary; instances of which frequently occur. There was no suspicion of his being a bad man.

'He came, according to appointment, in the same filthy rags,—but having his head clean shaved and his beard dressed. I had been thinking how to clothe him, and feared it would be expensive should I employ my own people, who would make a job of it and take a large per centage. I therefore asked my beggar-friend himself, for what he could get a second hand suit of clothes. He immediately made a minute estimate of the cost of each article, and thought that for two dollars he could dress himself in a summer suit of clean second hand clothes. Pleased at being able so cheaply to supply his wants, I gave him three dollars. He returned in about two hours, bringing a complete suit, neatly wrapped up in paper, and three quarters of a dollar left. Yesterday he appeared in clean, decent raiment. I conversed two hours with him, concerning Formosa, Ningpo, Soochow, Peking, &c. He is of course acquainted with his native dialect, Fuhkeen; he also converses in the mandarin dialect, elegantly. He read and wrote in my presence. I have no doubt of the general truth of his story. His father held the office of cheheen for many years, from which he retired about twelve years ago, at the age of eighty, having acquired or saved only about six thousand dollars. Part of this he distributed among three sons, of whom my friend doctor *Ting* is one. Allured by the fame of its riches and liberality, he came to Canton. He has *thrice* been assisted to repair to Peking, to seek higher honors and office; but he almost despairs of further aid, "for how," says he "can I hope that heaven will

rain down three hundred dollars."* However, he means, next year, to try his patrons once more. If he fails this time, Ting intends to abandon the pursuit, for he will then be in his 50th year;—he will then conclude that it is his destiny to be poor. Like most of the Confucianists, he is intellectually a proud, self-sufficient fatalist, apparently resigned and yielding, but not humble,—giving up exertion, and submitting to opposition, but with undiminished pride of spirit. For these men never take blame to themselves, but charge all the ills that befall them, to their destiny.

'Such is a specimen of an unfortunate Chinese literary adventurer. He has classical learning, but not much useful knowledge, beyond an acquaintance merely with what he has seen. He asked me, when we sailed beyond England, and go as far as it was possible for us to go, what it is we at last find—on the supposition that earth and ocean are a plane surface! As long as China secludes itself from the rest of mankind, it must remain ignorant and conceited. If men were merely brute animals, the present policy might be a wise one; but since a rational nature is characteristic of men, the Chinese certainly injure themselves by their exclusiveness.'

ON THE IMPORTANCE OF ELEMENTARY INSTRUCTION.

(Extracted for the Annals of Education from a letter to the Editor.)

[We received, several years since, a letter from a friend urging the importance of improvement in the elementary branches of education. The truths it presents are so important, and so applicable even to the present condition of our schools, that we hope they may excite some additional interest in this important part of the field of labor before us.]

'CAN you not devote yourself to that particular department of Education which relates to children from eight years of age downwards to the period when their instruction may be made to commence? Here *must begin* the great work of reform. Here, the public mind is the least disposed to act. Here there is, I fear, too much apathy, and a mistaken notion prevailing, that all at-

* A keu jin graduate, joining with three or four others, can go to Peking and come back for this sum. The candidates are allowed to pass the custom houses without being searched; and they wish to be at court about twenty days before the examinations commence, to recover from the fatigues of the journey, and refresh their memories a little with the classics. Many of the men of Keaying chow are barbers, and exercise their skill in this way on the road to Peking, instead of spending the whole time in unprofitable journeying.

tempts at improvement are either visionary or hopeless. How much we need a judicious, intelligible, systematic series of books of all kinds, and especially of a moral and religious kind, to aid in carrying plans of reform into effect. Without such a reform, Mothers in their families, Teachers in our Infant and other schools, will continue to grope their way along in the old track of unintelligibility, perplexity, mysticism and absurdity, disgusting the little learners at the very outset of their career in the acquisition of human and Divine knowledge, doing very little to develop and fit for future exercise, their moral and intellectual powers, and throwing unnecessary obstacles in the way of the instructors who are to undertake the task of conducting the higher branches of their education.

Take one single view of this extensive and important subject. Is not language the great instrument by which all truth, human and Divine, is to be communicated to the mind? Does not the Spirit of God himself, employ this instrument in sanctifying the heart? What sure advances can a child make in the acquisition of knowledge; how can you develop his intellectual and moral powers; in what way can you carry on any processes in his future education,—nay, how can you impress Divine truth upon his mind, either in his reading the Scriptures, or in the Sabbath School, or in the house of God, if he is ignorant of, or has, at the best, but an imperfect acquaintance with spoken and written languages? So long as he attaches vague and indistinct ideas to single words, or to words in connection, as exhibiting trains of thought, just so long must you fail in accomplishing the great objects of his education. He ought early, fully, accurately, to be made acquainted with his mother tongue. Now to do this, we want a new system of instruction, and a new set of books.

I remarked to an Agent of Sabbath Schools, 'You say that the Sabbath School teachers need enlightening. That is true; but give them all the light posssible, and they can communicate it to their scholars, only through the medium of language. We ought, therefore, to go a step farther back, and carry into effect some plan for making their scholars understand the language which is used in their instruction.'

The Principal of our Grammar School tells me, that one of the greatest difficulties he has to encounter, is the *imperfect acquaintance* that the lads who are sent to the school have *with the English language!*

Will you not be induced, humble as the employment may seem, to delve and work at the *foundation?* There are workmen enough engaged in the upper stories, and I fear the whole building may be in danger, if some new stones are not laid to support it.

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REASON AND THE AFFECTIONS.

BY MAD. NECKER DE SAUSSURE, OF GENEVA.

(Extracted from her work on Progressive Education. Translated by Mrs. WILLARD and Mrs. PHELPS.)

[During our visit to Switzerland, we were so happy as to form the acquaintance of Mad. Necker de Saussure, of Geneva, a daughter of the celebrated naturalist and pioneer of the Alps, M. de Saussure, and the widow of the son of Necker, the minister of Louis XVI. Agreeably to a pleasant usage of Geneva, she continues to bear the name of both families. We were deeply interested in her views of education, and brought out to this country a work on early education, for which we have sought in vain for a translator. We are gratified to find, that the task has been performed by Mrs. Willard and Mrs. Phelps; and from the specimen we have seen, we trust the translation will be a valuable addition to the library of education. The annexed extract, on an important topic, deserves serious reflection.]

What are we to understand by the word reason? In the extended sense which philosophy has given to it, we employ it to express understanding, that great faculty of the soul by which we discover truth. Taken in a more limited sense, it is applied to the conduct of life, and continues to retain its first signification. Reason, also, as it is commonly considered, decides upon the relation of effects to causes, deduces consequences from principles, and pronounces relatively to the individual, upon the advantages or inexpediency of actions. Elevated above the inequalities and weaknesses common to humanity, we may consider it as the wise counsellor, who, in the government of ourselves, endeavors to maintain an equilibrium between our different powers. If it finds itself supported by exalted principles, it takes a very elevated character. United to religion, it may become the lofty wisdom which comprehends our internal interests; confined to the moral world, it draws from the constitution of society, practical rules for our conduct. Indeed, whatever principle we admit, and whatever feeling animates us, this governs, in the calculation of the consequences which we are to experience from them. Incapable of creating our various inclinations, it only teaches us to direct those which exist. It is then a regulator, and not an impulse. This alone shows the kind and limits of its power.

When reason considers man in the abstract, it supposes him endowed with the most noble qualities, and consequently points out to him the greatest happiness to which he can aspire. From this fact arise the admirable precepts which the wisdom of all nations has collected; but when reason addresses herself to the individual, she does not find in him all the faculties equally developed; some are languishing, others have an excessive activity; and as she can only appeal to those which already possess a certain degree of life, there remain to her few general rules to give.

Yet the influence of reason is always salutary; it takes the future into the account; it forms a union among the weak sentiments, in order to subdue the more violent; it says to a creditor irritated by the continued delays of his debtor,—If you cause this man to be imprisoned, you will feel pity at the distress you will occasion his family, and the world will condemn your excessive severity. These considerations may be perfectly just; but why has reason produced an effect in presenting them? It is because it has found compassion and the fear of blame; otherwise it would have had no influence.

Such is the part of reason. Its skill consists in balancing the desires, the one class by another; its resource is the action of opposing forces. Possessing of itself no power, and acting but by the aid of the very feelings which it is sometimes called to oppose, if it finds in the soul nothing which favors its influence, it loses all its efficacy. When this is the case, there is no foundation in the character, either for morality or true happiness.

Education cannot therefore attend too soon to the establishment of impulses; it should direct the development of the various faculties which act upon that sensible part of the soul from which the desires spring, and where decisions are formed. There are impulses of various kinds, which it is useful to distinguish. Some more particularly named instincts, watch over the preservation of our material existence; others, not less selfish, but more nearly allied to morality, are stationed to guard that part of our happiness which depends upon the opinion of men. Such are self-love and its various modifications. Others, more elevated, as the feelings of justice, truth, and beauty, introduce the soul into the calm regions where it is purified, enlightened, and enlarged. There are others more impetuous, which seem to transport our existence out of itself, to place it among objects foreign to us, and cause us to live in other souls; such are the tender affections, which, from sympathy, their weakest shade, to the complete devotion of love, cause us to experience for our fellow creatures, emotions as vivid as those which have self for their object. Finally, there exists one impulse which combines all the others possess that is great, tender, or devoted, which elevates the soul, not only above its proper sphere, but the world itself, and gives it a foretaste of eternity. This, I need not to say, is the religious sentiment.

This inequality in the moral value of the impulses of the human heart prescribes to us the course we should pursue. It is the more essential for education to cultivate the disinterested and generous feelings, as these alone require culture. The selfish desires and physical instincts grow without care; they are even indestructible. If then you do not strengthen those which balance them, you not

only cease to make any progress towards good, but you deprive reason of the greatest force which she can oppose to unreasonable desires. Do we not see that the passions are ungovernable in selfish hearts? This is what we do not, perhaps, sufficiently consider.

Thus each state of morality and of feelings corresponds with man to the idea of a certain kind of happiness; and his reason, limited by this state, can indicate to him nothing beyond. Extol to some beings the beauties of nature, the charms of study, of friendship, of domestic life, and your voice will resound in the desert of his heart. If the effects of eloquence are transient, it is because it has only roused dormant impulses which very soon sink to their former state; having never been called into action, they are not there connected with the permanent interests of life.

Confined to a sphere, yet reason does her best; what more could we wish? Ask of her to regulate interests purely material, she will counsel to prudence; she will tell you to abuse nothing, to preserve your health, your fortune, and will make of you one of those people whom Socrates ridicules in the Phedore, in saying that they were temperate by intemperance. Seeking to make us avoid dangers, she will encourage the observance of the social laws, since we cannot neglect these without exposing ourselves; and, without having the motive of hope to give us, she will have, at least at her disposal, a liberal supply of threats.

Where reason does not find itself based upon lofty principles, it preaches the morality of consequences; it leads us to view the results of our actions more than their motives, and shows that vice produces evil, instead of leading us to regard it as itself an evil. It thus enters again into the system of utility, the master-piece of its most ingenious combinations, insufficient, like itself, for its own ends, and without value in improving the heart. It undoubtedly possesses a repressive principle, but a force which can only be employed to restrain is often insufficient even for that. It is necessary to have the power of opposing one emotion to another, the sallies of good feelings to those of bad desires; for if the simple barrier of duty only is opposed to them, the violent passions too often overleap it.

That reason is indispensable in life, that without it we could not take one step, that it is necessary to govern the inclinations, or to direct them, I readily admit. I say further, that, in a very extended point of view, we see that it has some power over the formation of sentiments; but it is an influence slow and indirect. In frequently repressing excess, it deprives the bad inclinations of exercise in the same proportion, and may, in time, extinguish them. There is implanted within us a principle of development,

e vitality, which, restrained in one direction, is borne in another; and even the feeling of selfishness cannot, for a long time, remain stationary in the human heart. The character of the same generation changes little; but what one does by calculation, another does by impulse. The religious and disinterested feelings spring up, and facilitate, in their turn, the work of reason. She then causes a prevalence of truths which have long remained dormant, and which assume a rank in society, as soon as public sentiment accords with them; and when these truths are expressed in actions, when they influence manners, and institutions are consecrated to them, their real value appears, in the production of national intelligence and virtue.

But it is the correspondent development of feelings and intelligence, which produces these happy results, and these can be but little appreciated at a distance. Ages and people must be placed in the balance, in order to perceive the weight which reason has given to them. When she has not time to act, when her action is confined within the narrow sphere of the mind of a single man, her influence must be very limited;—in order to produce great effects upon communities, reason must have a simultaneous action upon many minds.

On all sides we discover our limits; this is what I propose to show. The emotions are impetuous, blind, subject to various excitements; but they are the living forces of the soul. Let us cultivate them in our children, along with the intellectual powers; let us never leave them without nourishment in the heart, or without exercise in the life, and let us not repose upon reason alone. We believe that the greater part of the evils of this age may be attributed to that systematic personality, which leaves individuals without energy, as well as the political body without vigor. When one is attached to nothing, it is well for him to be attached to himself. Selfishness is only a more severe word to express indifference to others; its natural effect is to neutralize all other loves.

In general, the fault of education is rather negative than positive; it is in what we neglect, rather than in what we do. During a long course of instruction where all is passive with the child, without understanding the nature of the mind, there is danger that its fair proportions will be irrecoverably altered. The memory and reasoning powers are too often exercised alone, and the feelings are neglected, excepting self-love, which is excited as a stimulant. What may we expect will be the result of such a course? Exactly what we may observe with grown people, a great want of disinterested motives, and an ever increasing preponderance of those which are sensual or selfish; such cannot fail to be displayed

sooner or later. A will, feeble for what is good, ardent and skilful for every other object, thus becomes a necessary consequence.

FEMALE EDUCATION.

(Communicated for the Annals of Education.)

THOSE who treat upon female education are too apt to speak merely of the knowledge, and habits, and accomplishments which are to be acquired by young ladies. But they forget that their education, in order to be effectual, and complete, must begin in infancy—that failure here, will produce imperfection, and difficulty, and suffering, throughout the whole course. In considering this subject, therefore, we ought to think of those fundamental points which should be in view from the first moments of an infant's life; or we may find ourselves erecting a building, without laying a solid foundation.

Where in the wisdom of the wise, can we find a better rule of education than these;—'Let the child be taught the practical duties of manhood,'—'Let him learn while he is young, what he is to do when he becomes older.' These maxims are but a paraphrase of the Scripture precept, which reflection and repetition will only render more valuable to those who understand this subject—'Train up a child in the way he should go, and when he is old, he will not depart from it.' This precept comprehends, in fact, the whole system of education. Whether we are to be called upon to labor or to study, to think or to speak, or to write, to govern or to obey, or to suffer, we must acquire the power and the habit in early life, or we shall always feel the want of preparation. The truth of this has been attested by the experience of ages. It is confirmed by observation and common sense. The peace and prosperity of families, trained aright for life in their childhood, form a circle of evidence all around us. The utter failure of all means to supply the defects of wrong early education, and the decay of families that have been educated in the way in which they should not go, present evidence equally striking, in a melancholy contrast. Even while rising into life, health and hope are blasted, and the children of dissipation are often carried to the family tomb before their parents.

Since there is no question that health and virtue are the only and the living fountains of enjoyment, and rational hope, so there

can be no dispute that every child should be so trained as to secure, at least, these great points. If these are not gained, all is lost. In females especially—the daughters of Eve, 'the mother of all living,'—whose character will determine that of future generations, it is all important. It is, under Providence, the turning point of the salvation or the ruin of our country and the world.

Health then is one of the objects of primary importance to be aimed at in the education of females, from its commencement; and be it remembered, that education commences with life.

The habit should be continued from the earliest infancy though childhood and youth, of plain, unseasoned *food*, in moderate quantity and at regular times, so as to secure, in the language of Heinroth, 'temperance and order—the great pillars of life.'* One thing only is necessary at once; and Providence has so ordered it, that man, more than almost any other animal, can subsist upon any one of the great variety of articles of food.

Time must always be allowed for digestion. This will give a natural appetite which renders all high seasoning unnecessary. So long as it is keen, it is safe to indulge it; but when it begins to flag, when plain food is 'not good,' it is time to stop. Additional appetite, produced by spices, or stimulants, or the temptation of a second or third course, is always wrong. It is only by maintaining the relish for a single dish of plain food, that the habits of temperance and self-command can be secured. And let it not be supposed, that this is a small point of virtue. Self-denial is the first step in the road of wisdom; and if we are not taught to practice it in 'little things,' as they are termed, in childhood, how can we expect to have strength for it in the greater trials of manhood. 'He that has no rule over his own appetite as well as passions, is like a city broken down and without walls.' And when we think of females, what greater miseries can we prepare for posterity, than a race of mothers, whose health is impaired by indulgence, and who have never learned to command, even their appetite.

It is obvious that *regular sleep*, in reasonable quantity, is necessary to health. The occupation or dissipation which leads to late hours, and breaks in upon the sleep of the young, saps the foundation of their constitution. On the other hand, feebleness, and inefficiency, and early decay, are the inevitable result of improper indulgence in morning slumbers; and form that most disgusting of characters, the half-living sluggard.

The necessity of pure air frequently changed, has been so fully exhibited in the Annals,† that it is unnecessary to say how impor-

* Annals of Education, Vol. 4, p. 402.

† On the size and ventilation of school rooms, Vol. 3, p. 530.

tant it is, that the room which a child inhabits, should be thoroughly ventilated, and kept carefully free from all unhealthy vapors and exhalations.

But it is not enough to inhale even the purest air of a chamber or a house at all proper seasons. The child should enjoy much of the open air, in connection with the next great requisite to health, —*active exercise*. The restless activity of childhood is wisely ordered by the Creator, to secure the young from being entirely restrained by any artificial system. It needs only a place free from danger, and a few simple objects which it can handle with safety; and it will find occupation and play for itself—provided, however, that it be not spoiled by too constant attendance, and thus be converted into a mere parasite—dependent on others for its strength and progress—a puppet, moving only at another's will. Let not this activity be restrained too much, in conformity with the notion and feelings of manhood; or checked too early by the artificial, sedentary habits of society.

It is not requisite to go at length into the subject of physical education here. The only object in view is to impress upon the minds of those who form plans of female education,—that *it must begin*, like all other education, *in infancy;* and that health, and vigor too, so far as their frame is adapted to it, should be aimed at more carefully even with girls, than with boys.

There are subordinate considerations which urge this attention— 'Tell the pale ladies,' said a great physician, 'that plain food and much exercise only can give a supply of pure blood; and pure blood only can give the bloom of beauty. If you would have the milk maid's glowing cheek, use her simple food, and frequent exercise in the open air.'

Intimately connected with health, are the habits of *industry* which form the basis of other virtuous habits. A moral—a virtuous—a pious idler!—where can such a paradox be found? Let females be taught from their childhood the habit of industry; and if we begin early it is not difficult to teach. It is only to direct aright the activity of childhood. Children *will be busy*, and go on from one thing to another, until their fickleness leads them round the circle of their little movements and occupations. They will be constant in nothing but change. They are untiring, until their curiosity is gratified, or their strength or patience exhausted. When they are refreshed by rest, the routine again begins. But 'It is vanity!' at length the young experimentalist in life concludes; 'I am tired of this; it is not pleasant.' Curiosity invents something new, in the objects or the arrangement,—the means of attaining, or the manner of using them. But experience opens her school, and continues her instructions. They are led on,

step by step, until 'vanity of vanities' is inscribed upon all that they have found or tried, in their little sphere of observation.

This curiosity and activity are fountains, that may be drawn off into such channels as parental care may open; and like streams in the hands of a skilful gardener, may be made to fertilize and quicken every part of the character. It is only necessary to direct aright, that love of action which never sleeps. Work is his delight; but he must be taught when, where, how, and how long to employ himself. His activity must be made regular—continued prudently—changed when necessary,—and alternated with proper periods of rest. In this way it may gradually be formed into the habit of diligent employment—directed to some useful end,—'*and when he is old, he will not depart from it.*'

A habit thus formed, is the basis of happiness and health, as well as virtue. What is more painful to the active, than idleness? What more fatal to health and morals? What more pleasant, even for the time, or more happy in its consequences, than regular employment.

> 'An idle moment—nature never made or meant;
> But good in act, intent, or plan, should fill up all.'

It is unworthy of one who aims at doing good to say, that it is an irksome, a tiresome task, to direct aright the incessant activity of infancy and childhood. Read again the worn out lines of the excellent poet—practice on them in the spirit of HIM who went about doing good—who took little children in his arms and blessed them—and the more they are read and practised upon, the more true and beautiful will they appear.

> 'Delightful task to rear the tender thought,
> To teach the young idea how to shoot,
> And plant the generous purpose in the glowing breast.'

Who without pity, and almost indignant disdain, can behold an accomplished mother neglecting the plants of paradise, to employ all her maternal energies on a cage of birds, or a garden of flowers, or upon a dress for the party, or the amusements of society, or the gaiety and late hours of the ball room and the theatre!—a mother—resigning an office worthy of an angel!—and for what? Think—for words cannot describe the insignificance of the object or the occupation. Wretched triflers! 't is heaven-daring thus to neglect the little immortal stranger, sent to be educated for a higher, better world!

But it would be inconsistent to censure such mothers thus severely, and pass unnoticed those, (we hope they are few) who complain of 'the little, tedious cares' of watching childhood, be-

causes it interferes with the improvement of their minds, or what they call, 'the great duties of life,'—with 'doing good.' 'Great duties!'—'Doing good!' And is there a *greater* duty, than training up a candidate for immortal happiness? Is there any mode of 'doing good,' more important than preserving and educating those who are to do good? Or is the whole work to be accomplished by the burning zeal and activity of the present generation, so that we may safely leave the next untrained, or unprepared for this great duty? Can it be *a mother* who reasons thus? If natural affection be indeed wanting, we cannot impart it; we can only pray that her helpless children may *somewhere* find a mother. But if this best of human feelings be only concealed, or buried by an excessive appreciation or love of other objects, we beg the erring mother to remember, that this little being is committed to *her* care—that *she*, and *she only*, is responsible for its life with her own—that she has assumed this responsibility voluntarily—that she has given it existence, and she is bound to devote herself to the task of making it good and happy, until all that human effort can accomplish is secured. Let her remember the Great Shepherd, who said to the chief of the Apostles—'Feed my lambs,' and who carried them in his bosom. While she looks with pity upon the mother who deserts her children for the amusements of life, while she repeats over her, the sad sentence of Paul,—'She that liveth in pleasure is dead while she liveth'—let her beware, lest she herself is seeking the same personal gratification, at the expense of her first duties, though it may be in another and higher sphere of pleasures. Let her tremble, lest she should receive her punishment at last in the loss of those which are, after all, *dearer* to her; or in that 'sword which shall pierce through her own soul,' when, by her neglect, life, or health, or character shall have been destroyed. Let her not expect the 'Well done good and faithful servant,' if she neglects the appropriate duties assigned her, to perform those which her own wisdom has devised, or her own taste selected. She may hear the echo of her own sentence, in the judgment of the world around her.

The wise man seems to have provided no maxim for such a case; but to have chosen 'a bird that wandereth from her young,' as the strongest image to reprove the impropriety and the folly of 'the man that wandereth from her place.'

SENEX.

TRANSACTIONS OF THE AMERICAN LYCEUM.

Fifth Annual Meeting of the American Lyceum.

THE anniversary of this National Society was opened in the District Court Room of the United States, in the city of New York, on the 8th of May, 1835.

The meeting was called to order by President Duer; and Robert G. Rankin, in the absence of the Recording Secretary, was appointed Secretary pro tempore.

Credentials were presented from the following Lyceums and Societies:—

1. The Massachusetts Lyceum.—2. New York City Lyceum.—3. United States Naval Lyceum.—4. Brooklyn Lyceum.—5. Faculty of Yale College.—6. New Bedford Lyceum.—7. Hamilton Literary Association of Brooklyn.

And subsequently from the following—

8. Hempstead Lyceum, L. Island.—9. Newark Young Men's Society.

The following Committee was appointed to examine credentials; Judge Peter J. Radcliff, Professor Dewey and Dr. Russ, who reported the following gentlemen as duly authorized to seats as members of the Lyceum:

Delegates from the Massachusetts Lyceum:—Rev. Chester Dewey, Hon. Alexander H. Everett, and Frederick Emerson, Esq.

From the New York City Lyceum:—Hon. James Tallmadge, D. D. Field, W. P. Lander, William B. Lawrence, J. C. Brant, Samuel Ward, H. W. Havens, and Robert G. Rankin.

From the United States Naval Lyceum:—Rev. Charles Stewart, Mr. Handy, and Lieutenant Sands.

From the Brooklyn Lyceum:—Hon. Peter W. Radcliff, Rev. Mr. Johnson, Theodore Eames, George Brinckerhoff, and Lieut. W. L. Hudson.

From the Faculty of Yale College:—Elias Loomis.

From the New Bedford Lyceum:—Samuel Rodman, Jr., John Williams, Jr.

From the Hamilton Literary Association of Brooklyn:—Alexander Hadden, Jr., M. Van Cott, and H. G. Hadden.

From the Newark Young Men's Society:—Samuel H. Pennington, Stephen Conger, Amzi Armstrong, Silas Merchant, David A. Hays, Frederick B. Betts, and Eneas M. Leonard.

The following additions were subsequently reported:

Members presented on invitation of the Executive Committee and Lyceum:—The Prussian Envoy, Mr. Christopher Oscanean from Constantinople, Mr. Sheldon of Ohio, Mr. Howell of New Jersey, Professor Dennison Olmsted, member of the ex-committee, from New Haven, Rev. Austin Dickinson, President Haskell of Brooklyn, Mr. James Cole,

Mr. William Dunlap, Mr. ——— Edgar, Rev. Eleazer P. Wells of Boston, Professor Millington of Virginia. Delegate from the Hempstead, (L. I.) Lyceum, Alden J. Spooner.

A communication was received from Mr. Lorenzo de Zavala, late Mexican Minister to France, who regretted that ill health prevented him from attending the annual meeting. He consented to furnish a communication on a subject interesting to the Lyceum.

The following committee was appointed to report the order of business:—Mr. Dwight, Lieut. Hudson, and Lieut. Sands, who made the following report, which was adopted:

ORDER OF BUSINESS.

The sessions shall open at 10, A. M. with prayer, and at 5, P. M., except when otherwise ordered.

The business shall be arranged as follows:

1. Reading the minutes. Reports from officers or committees.
2. Reports from Lyceums, and other societies, schools, &c. to be in order half an hour after the opening.
3. Essays in order one hour after the opening.
4. Discussions of regular questions, in order one hour and a half after the opening.
5. Resolutions in order two hours and a half after the opening.
6. Resolutions may be offered at any time on leave.
7. The Essays on the Fine Arts shall be read on such evenings as shall be designated by the Lyceum.

The same committee proposed the following as the questions for discussion, which were accepted:

1. Should Natural History be taught in common schools?
2. Ought the principles of the Christian Religion to be made a regular part of common instruction?
3. By what means may a taste for the Fine Arts be generally cultivated among all classes?
4. What improvements are necessary in the laws of the State of New York, in relation to common schools?
5. How may our thinly settled districts be best supplied with the means of education?
6. Ought more female teachers to be employed in common schools?
7. Ought corporal punishments to form a regular part of common school discipline?
8. How may the application of science to the arts of life, be best taught in common schools?
9. Ought Political Economy to be taught as a branch of common education?

The Corresponding Secretary stated, that besides an unusual number of letters, essays had been received from Miss Catherine E. Beecher, and Messrs. Dewey, Dunlap, Cole, and Frazer, as well as several reports and other communications.

The Corresponding Secretary presented his annual report, but suggested that it might be better to postpone the reading of it till another day, which was agreed to.

The President then called for information, from members present, concerning lyceums, schools, &c., in the order of the States, when Mr. Dewey made a verbal report on the condition of the Lenox Lyceum, and the Pittsfield Young Men's Society, Mass.

In consequence of several members being unprepared to make reports, letters were presented and read by the Corresponding Secretary, from a number of friends of education in different parts of the country—Henry R. Schoolcraft of Mackinaw, P. S. Duponceau of Philadelphia, John Pickering of Boston, President Fisk of Middletown, President Wayland of Providence, Alexander H. Everett of Boston, Miss Catherine E. Beecher of Ohio, Charles Frazer of Charleston, J. C. Neagle of Philadelphia.

Mr. Rodman made a report from the New Bedford Lyceum.

Professor Olmsted on the Franklin Institute, the Mechanics' Society, and the Athenæum of New Haven, &c.

The Secretary read a letter from Mr. James Brewster of that city, on the Franklin Institute, and one from Professor Silliman, on the same subject and the Athenæum.

Mr. Rankin made a report on the history, condition, and prospects of the New York City Lyceum.

Mr. Radcliff, on the Brooklyn Lyceum.

Mr. Stewart read an interesting report from the U. S. Naval Lyceum; when a resolution was passed, requesting a copy of the report for publication.

Mr. Van Cott made a report on the Hamilton Literary Association of Brooklyn.

The following reports were stated to have been received, and ready when called for by the Lyceum:—

1. The report of the committee appointed at the third annual meeting, to inquire, 'Whether the study of the Greek language is commenced at a proper age, and pursued on the best plan.'

2. The report of the committee appointed at the fourth annual meeting, to inquire, 'Whether the Monitorial System, in any form or degree, is appropriate to our common schools.'

Saturday Morning, May 9th.

The session was opened with prayer, by the Rev. Austin Dickinson.

The Annual Report was read by the Corresponding Secretary.

On motion of Mr. Radcliff, it was

Resolved, That the Report be adopted and published.

President Duer read an Essay on the Education of Female Teachers, by Miss Catherine E. Beecher, of Ohio. It was stated to the Lyceum, that under the authority of the Executive Committee, this Essay was read before a meeting of Ladies, invited at Constitution Hall, on the 29th of April, in order to make it as extensively known as possible; and that they determined to raise money for its publication. By the favor of a friend of Education, the committee had been enabled to print it without delay.

Mr. Radcliff offered the following resolutions, which were unanimously adopted, after addresses had been made by Messrs. Dewey, Haskell and Johnson, and Professor Millington, of Virginia.

Resolved, That the thanks of the American Lyceum be presented to Miss Catherine E. Beecher, for her Essay on the Education of Female Teachers.

Resolved, That the Lyceum, considering the extensive circulation of this Essay to be well calculated to excite public attention to its object, and the sentiments and facts it contains, particularly important at this time, would recommend it to the public, and request those connected with the popular press, to aid in their promulgation, by publishing extracts.

Resolved, That the subject of Female Education deserves more attention than it has yet received from the American community.

Resolved, That the establishment and liberal endowment of female seminaries of a high order, especially for the education of female teachers, is highly deserving of the benefactions of the intelligent and wealthy of the community, as well as of legislative patronage.

Resolved, That the thanks of the Lyceum be presented to the Ladies who have undertaken to defray the expenses of publishing this address.

A communication was read from Mr. Morton, Secretary of the National Academy of the Arts of Design, inviting the officers and members, in the name of the Council, to attend their tenth Exhibition of Painting; whereupon it was

Resolved, That the Lyceum accept of the invitation, and will meet the Council of the Academy at the exhibition room in Clinton Hall, on Monday, at two o'clock.

A vocabulary of the Screculeh language was presented to the Lyceum, by a member of the Executive Committee, with a paper relating to the history of that African nation.

An Essay on Books and Apparatus for the Blind, was read by Dr. Russ.

On motion of the President, it was

Resolved, That it be the duty of the Executive Committee, to select from the Essays, Correspondence and other communications made to this Society, such papers as they may deem generally interesting and useful, and to publish the same from time to time, under the title of 'Transactions of the American Lyceum.'

On motion of the Corresponding Secretary, it was

Resolved, That the American Lyceum view with the highest approbation, the exertions of Senor Joaquin Mosquera, in favor of education in New Grenada, and sympathize with him in the difficulties he has to encounter, in a country which has suffered so long under adverse circumstances.

Resolved, That the exertions made in New Grenada in favor of Female Education, both by the Female College of Bogota, and by the Ladies' Committee of the Elementary Society of Popayan, are worthy of a patriotic government, and of the intelligent daughters of a young and enterprising republic.

A letter was read from Mr. Woodbridge, one of the Corresponding Secretaries, expressing regret at his unexpected detention from the annual meeting, and presenting to the Society two hundred copies of his review of the Address of the Literary and Philosophical Society of South Carolina to the people of that state, on Lyceums. Whereupon it was

Resolved, That the thanks of the Lyceum be returned to Mr. Woodbridge, for the copies of the Review.

The Lyceum then adjourned to meet at 8 o'clock in the Lecture room, in Clinton Hall, to hear the Essay of Mr. Cole, on American Scenery, written at the request of the Society.

Monday Morning, May 11th.

The Lyceum met at ten o'clock, Mr. Dewey in the chair, in the absence of President Duer.

A manuscript text and class book on Physiology was received from Boston, through Mr. Woodbridge, to be offered to the Committee on the subject, for the prize of $300 offered by the Society at their third annual meeting.

The following resolution was adopted.

Resolved, That a committee be appointed to ascertain by what means education in New Grenada may be promoted by the American Lyceum, to solicit the friends of knowledge in the United States for funds to be devoted to that purpose, and to em-

ploy those funds for that object, with the approbation of the Executive Committee.

The following persons were appointed to form that committee:—Messrs. Dwight, Rankin and Kinney.

A communication having been made on the subject, it was

Resolved, That the American Lyceum have heard with satisfaction of the means used in South Carolina, Virginia, Georgia and other states, to multiply Lyceums; and cordially invite them to co-operate with each other, and with this society, for the promotion of knowledge.

Resolved, That a committee be appointed to correspond with the friends of Lyceums in the South, and to propose a meeting of the American Lyceum this year, at such time as may be approved.

Resolved, That the Executive Committee be authorized to invite a special meeting of the American Lyceum, at such time this year, as they may judge most convenient to the friends of Lyceums at the South.

The following resolutions were then moved and adopted:—

Resolved, That the American Lyceum highly approve of the operations of the American Institute of Instruction, and cordially wish it success.

Resolved, That Professor Dewey, Theodore Dwight, Jr., Robert G. Rankin and William B. Kinney, be a committee to attend the annual meeting of that Society in August next, to communicate to it the sentiments of the above resolution.

A Vocabulary of the language of the Uniapa, was presented by a member of the Executive Committee, accompanied by a paper, giving a brief account of a group of Islands in the Pacific, supposed to have been never visited by any white man, which was read.

Mr. Oscanean, an Armenian gentleman, read an Essay on the history and condition of education among his countrymen; whereupon, on motion of Judge Radcliff, it was

Resolved, That the thanks of the Lyceum be presented to Mr. Oscanean for his essay.

Resolved, That the Executive Committee enter into a Correspondence with such persons or institutions among the Armenians, as they, on consultation with Mr. Oscanean, may ascertain to be most expedient, concerning the general interests of education among that interesting people.

The Corresponding Secretary then read a letter from Mr. Holbrook, a Report of the history and effects of Essex County

Teachers' Association, (Mass.) by Rev. Gardner B. Perry, of Bradford, dated May 2d, a letter from Mr. Elisha Loomis, at Rushville, N. Y., with remarks on his Ogipue, (Chippewa) Spelling book, a copy of which accompanied the letter, and from Mr. D. Prentice, dated Utica, May 2d, proposing to the Lyceum to take measures to procure uniformity in making meteorological observations in the United States.

It was then moved, that Mr. Prentice be requested to prepare an Essay on this subject, to be communicated to this Lyceum, which was seconded by Mr. Dewey in a speech, and adopted, after some remarks in its favor, by Mr. Rodman.

Mr. Emerson communicated some interesting information concerning the Massachusetts Lyceum, the Institute of Instruction, and the public schools of Boston.

Mr. Wells made some statements concerning the Boston Lyceum.

Dr. Congar reported the condition of the Newark Young Men's Association, and the Newark Mechanics' Institute and Lyceum.

Mr. Kinney made some statements concerning the Orange Lyceum and the New Jersey Lyceum.

The Lyceum then adjourned.

Afternoon Session, Monday, May 11th.

The Lyceum met, Mr. Eames in the chair.

The following preamble and resolutions, which were submitted in the morning by Mr. Dewey, were moved and adopted.

Whereas, the American Lyceum has received from Charles Frazer, Esq., of Charleston, S. C., an Essay on the *Condition and Prospects of Painting in the U. States of America;* and from William Dunlap, Esq., of N. York, an Essay *On the Influence of the Arts of Design, and the true mode of encouraging them;* and from Thomas Cole, Esq., of this city, also, an Essay on *American Scenery,*

Resolved, That the Lyceum present to the above named gentlemen their high acknowledgments for the liberality and energy with which they have complied with the request of the Executive Committee; and which has resulted in the elaborate essays on the subjects mentioned.

The following resolutions, submitted at the request of Mr. Radcliff, were then moved and adopted.

Resolved, That the American Lyceum have learnt, with satisfaction, the formation, plan and prospects of the New York City Lyceum.

Resolved, That Lyceums are well adapted to large cities; and that it be recommended to the friends of knowledge in the city of New York, to form them in the different wards or districts.

Resolved, That the Executive Committee of the American Lyceum be instructed to promote their formation and support, so far as their aid may be desired.

Resolved, That, according to abundant evidence in the possession of this Society, Lyceums are calculated to afford a cheap and agreeable means of intellectual and moral improvement, in the various forms of which they are susceptible; that they offer means for the development of latent talents, and tend to cultivate taste, and the useful arts.

Resolved, That the investment of money for the establishment of Lyceums has proved of solid advantage to the wealth, as well as the habits and enjoyments of communities and neighborhoods.

The election of officers of the Lyceum for the ensuing year, was then held; when all the surviving officers were re-elected.

It was stated, with regret, that a vacancy was to be supplied, caused by the death of one of the most esteemed and useful vice presidents, the Hon. Thomas S. Grimke, of S. Carolina.

The Hon. Peter W. Radcliff, of Brooklyn, was then appointed in his place.

The Lyceum then adjourned till 7 P. M.

Evening Session, Monday, May 11th.

The Lyceum met after the close of Mr. Dunlap's Lecture.

Mr. Dwight took the chair, and Mr. Rankin acted as Secretary.

Resolved, That the thanks of the Lyceum be presented to Professor Dewey, for the Essay he has been so kind as to prepare for the Fifth Annual Meeting, on a subject so interesting to agriculture and science, and so appropriately assigned to him.

Resolved, That Professor Dewey be respectfully requested to read his Essay before a public audience in this city, to be invited in the name of the Lyceum; or, if not convenient, to leave it with the Executive Committee for that purpose.

Resolved, That he be requested to allow its publication among the Transactions of the Lyceum.

On motion, *Resolved*, That the Executive Committee appoint the Committee constituted by the resolutions relating to a special meeting of the Lyceum.

On motion, it was also *Resolved*, That the thanks of the Lyceum be presented to Judge Betts for the use of the District Court

Room of the United States during the present session of the Lyceum.

On motion, *Resolved*, That the Executive Committee be instructed to invite a Convention of Teachers in this city, for such specified objects, and at such time as they may determine, provided such a measure shall appear to them advisable.

The minutes of the Lyceum at its fifth annual meeting having been approved, the Lyceum then adjourned.

MISS BEECHER'S ESSAY ON THE EDUCATION OF FEMALE TEACHERS.

An Essay on the Education of Female Teachers—written at the request of the American Lyceum, and communicated at their annual meeting, New-York, May 8, 1835—*by* CATHERINE E. BEECHER. Published at the desire of a meeting of ladies of New York. New York: Van Nortrand & Dwight, 1835. 8vo. pp. 22.

It is well known that Miss Beecher has been for many years devoted to the cause of female education, with great zeal and success. At the request of the American Lyceum, as will be perceived from their minutes, she prepared for the last annual meeting, the able essay before us, 'On the education of Female Teachers for the United States.' It was deemed so important that it was first communicated to an assemblage of ladies, and such was the interest excited, that measures were immediately taken to secure the publication of several thousand copies by subscription. We rejoice, both in the appearance of the essay, and in the interest it has excited; and we trust it will prove the means of rousing a new spirit on this subject.

The essay commences with a statement of the difficulties existing in regard to female education. One of the prominent evils is a want of permanency in female institutions, and of a fixed standard for their education. They are left dependent on private exertion, and the caprice of parents, and the course and extent of studies is regulated by no fixed principles. The obvious remedies for these evils, are the establishment of permanent female institutions, under proper superintendence, and an agreement among the leading female schools, for a uniform course of education. We are glad, however, to perceive that Miss Beecher considers the bestowment of titular degrees on females, (which

common sense does not quite approve even in the other sex,) as of questionable propriety, and 'certainly in very bad taste,' calculated to 'provoke needless ridicule, and painful notoriety.' It seems to us to betray sad ignorance, or forgetfulness, of that characteristic shrinking from publicity and observation which the Creator has enstamped upon females, and the domestic station to which Divine Wisdom has assigned them, to attempt thus to unsex them.

Miss Beecher next insists upon a point often adverted to in this work, that the course of education should be such as to fit woman for '*her peculiar duties*'—'the care of the health, and the formation of the character of the future citizens of this great nation.'

For this purpose, it is obvious that she must acquire a knowledge of those domestic duties and employments to which she will be called. But Miss B. urges that it is equally important that she should pursue such a course of study, as shall give her habits of reflection and reasoning, enlargement of mind, and an amount of knowledge which shall secure and direct her influence in her family and in society, and enable her, in some degree, to watch over the progress of her children. For this purpose, it is necessary that additional provision should be made for instructors, and for apparatus in the various branches of science, with a liberality somewhat corresponding to that which is adopted for the other sex. We would suggest that the duties of housekeeping require a distinct professor in a female school, no less than the practice of medicine, in a medical institution. The health and cheerfulness of many a man would be saved, if the humble, but rare art, of *making good bread* could be thoroughly taught to the guardians of our tables. We have been in more than one family, where we were confident this one defect would account for constant suffering, and its attendant irritability.

Miss Beecher next presents, at some length, the importance of making education something more than instruction—of aiming, not at the mere cultivation of intellect, but at the formation of character, by a course of moral discipline and religious instruction. She adverts to the practical neglect of this point, so universally conceded, and asks, how often school committees inquire concerning the improvement of temper, or the increase of good dispositions in the pupils. She alludes to the unsuccessful experiment now going on in England, of improving society by mere intellectual light, and the abandonment of this principle as utterly useless, by the philosophers of France.

She then contrasts the example of Prussia, which annually furnishes a large number of teachers, to supply every child in the

kingdom with moral and religious, as well as intellectual education, and of France, which is fast following in her steps, with that of our own country, yet scarcely opening her eyes on this all important subject, while her existence is hazarded by the clouds of ignorance that hang over her rising population. Thousands of well qualified teachers are needed annually to supply the mere increase of our population; and we cannot find enough to fill the schools already established.

But how shall these difficulties be overcome? How shall these evils be remedied? Miss Beecher urges that it is 'chimerical' to expect, amidst the claims, and the honors, and the profits of other professions, that a sufficient number of the male sex can be found, to devote themselves to self-denying, toilsome duties, for the scanty pittance allowed to our teachers. We have indeed little hope of this ourselves, except from the extension of that same spirit which sends the missionary to pagan lands. Miss Beecher believes that our hopes must rest on *woman*—formed by nature for confinement—appointed to be the guardian of childhood—and accustomed to the patient, persevering watchfulness, and the slender support which belongs to the teachers of our schools. In this way only, she believes that an adequate supply can be furnished, in season to prevent that ruin which will almost inevitably result from the misrule of a generation trained up in ignorance.

Miss Beecher believes that the want of professions adapted to the sex, and the supply of articles by our manufactories which once furnished a large part of their domestic labors, leave many females, of all classes, without any useful occupation. The low wages of females is indeed a painful, but sure indication, of the want of sufficient employment; and we may add, that our census shows an unusual proportion in the states from which our young men emigrate to the western forests.

To bring into action a large amount of talent and zeal for the instruction of the young, at the lowest possible rate, it is then only necessary that institutions should be opened and endowed at public expense, to furnish them a suitable education—gratuitously where it is necessary—and some plan for ascertaining the wants of schools, and providing places for instructors. This is the object to which the views of Miss Beecher tend—the plan which she has for some time wished to present to those who were able to accomplish it, and to which we have before alluded. It is only to repeat, and extend, and render permanent, those efforts for preparing female teachers, which have been made so successfully at the seminaries in Ipswich, Hartford, and Troy, and are about to be attempted at Northampton. It has been listened to with deep

interest, by a collection of liberal ladies in New York; it has excited the attention of more than one able advocate of female education, as presented by the principals of these institutions; and we cordially wish it, GOD SPEED!

MISCELLANY.

DISTRIBUTION OF THE MASSACHUSETTS SCHOOL FUND.

The following are the principal provisions of the law for the distribution of the Massachusetts School Fund.

Returns are required to be made from every town and district before the 1st of November, annually, according to the following form, with answers to the questions succeeding. We insert them as a useful guide to others who are investigating the condition of our schools.

INQUIRIES TO BE ANSWERED IN RESPECT TO EACH SCHOOL DISTRICT.

Districts.	Children attending Common Schools. From 4 to 16 years of age. Male.	Female.	Average attendance.	Children not attending Common Schools any portion of the year. From 4 to 16 years of age. Males.	Females.	Time of keeping School. Winter.	Summer.	Instructors. Male.	Female.	Wages in money, exclusive of board. Per Annum.	Per month, winter.	Per month, summer.	Price of board per week. Male.	Female.	Sch. House, its size and condition.

Inquiries in respect to all the Schools in the town.

What amount of money is raised by taxes in the town, for supporting the Common schools, and what by voluntary contributions? Ans.

What part of the money raised by taxes is paid for furniture, wood and incidental expenses, and what part for instruction only? Ans.

Are there any Private schools or academies, and what is the average number in the year attending them? Ans.

What is the estimated amount paid for tuition in such schools and academies? Ans.

Are the School Committee regularly chosen each year; do they organize, and do they visit and examine the schools, as required by law? How are the examinations conducted? Ans.

Do parents interest themselves in the character of the schools, and attend the examinations? Ans.

What are the books in general use, specifying Spelling Books, Arithmetics, Grammars, Geographies, Reading and other Books? Ans.

Who selects the Books? Ans.

What is the furniture of the School House, and the apparatus, including Maps? Ans.

Is it desirable to increase the amount of studies? Ans.

Are there any local funds? Ans.

It is added;—'No apportionment of the school fund as hereinafter provided, shall be made to any city, town or district, which shall have failed to make returns according to law, for the year next preceding the time of said apportionment.'

It is also enacted, 'That the income arising from the school fund established by the statute of one thousand eight hundred and thirty four, chapter one hundred and sixty-nine, shall be apportioned by the Secretary and Treasurer of the Commonwealth to the city of Boston, and the several towns and districts in the Commonwealth, on the first day of January annually, in the following manner, to wit: The said income shall be divided into two equal parts, and one moiety thereof shall be apportioned to the said city, and to the towns and districts, on the ratio of population as determined by the next preceding census of the United States—the other moiety shall be apportioned on the ratio of the amount of monies raised by taxation, and expended by each city, town or district, for the support of Common schools in the next preceding year, as by the several school returns shall appear.'

$100 annually are also allowed to support Common schools among the Marshpee Indians.

Plan for Public Instruction in New York.

In a recent number of this work, some defects of the School System in New York were pointed out by one of our correspondents; and especially, that of requiring a single individual to perform duties so important as those of a Superintendent of Schools, in connection with that of Secretary of State. We are glad to perceive, in the following account of proceedings in the New York Legislature, from the Albany Gazette, that a remedy is proposed. We are only surprised at the strange anomaly of making the same officer a commissioner of the Canal Fund, and wish some explanation of the reason might be given by some of our correspondents.

'Mr. Wetmore presented a very able report in relation to public instruction; it recommended the organization of a department to be called 'the Department of Public Instruction,' under the direction of a Secretary, to be denominated 'the Secretary of Public Instruction.'

The House ordered four times the usual number of copies of the report to be printed, and the bill, of which the following is an abstract, to a third reading.

SECTION 1. There shall be a Secretary of Public Instruction, who shall be appointed by the Legislature in the same manner as the state officers are now appointed.

SEC. 2. Such appointment to be made once in three years from and after the first Monday in February, or as often as a vacancy shall occur.

SEC. 3. The Secretary of Public Instruction shall possess the powers and discharge the duties of Superintendent of Common schools, and in addition, virtute officii, shall be Chancellor of the Regents of the University, Trustee of the State Library, and Commissioner of the Canal Fund.

SEC. 4. All colleges and academies shall be subject to his visitation: to be his duty personally, as often as once in two years, to examine into the condition and situation of each seminary selected by the Regents for the education of teachers, and also into the system of education and discipline therein, and report the same to the Legislature.

SEC. 5. The annual returns required to be made by the colleges and academies, shall be made to the Secretary, as Chancellor of the Regents of the University, who shall lay the same before the Regents at the first annual meeting in each year.

SEC. 6. Every academy in which a department for the education of teachers of Common schools shall be established, shall state, in addition, in their return, the following subjects;—

1st. The organization of the Department.

2d. The subjects of study pursued, and class books used.

3d. The number and classification of students.

SEC. 7. The Commissioners of Common schools, in addition to their annual report made to the county clerk, shall state,

1st. The general branches of education in which teachers of Common schools presented for instruction, are required to pass an examination.

2d. The degree of proficiency required in each branch, before a certificate of qualification is given.

3d. The number of schools visited by the inspectors during the year; the number of times each school was so visited, and the number of inspectors who were present at each examination.

SEC. 8. Penalty on commission in case of neglect,

SEC. 9. Salary, $2000.'

School District Libraries.

The following bill, which has now become a law of New York, is another indication that this state will not stop in its course of improvement.

Sec. 1. The taxable inhabitants of each school district in the State, shall have power, when lawfully assembled in any district meeting, to lay a tax on the district, not exceeding twenty dollars for the first year, for the purchase of a district library; consisting of such books as they shall in their district meetings direct; and such further sum as they may deem necessary for the purchase of a book case. The intention to propose such a tax, shall be stated in the notice required to be given for such a meeting.

Sec. 2. The taxable inhabitants of each school district shall also have power, when so assembled in any subsequent year, to lay a tax not exceeding ten dollars in any one year for the purpose of making additions to the district library.

Sec. 3. The clerk of the district, or such other person as the taxable inhabitants may, at their annual meeting designate and appoint by a majority of votes, shall be the librarian of the district, and shall have the care and custody of the library under such regulations as the inhabitants may adopt for his government.

Sec. 4. The taxes authorized by this act to be raised, shall be assessed and collected in the same manner as a tax for building a school house.

Convention of Teachers at Carthage.

A Convention of Teachers was recently held at Carthage, (Ohio,) and organized themselves into the Hamilton Co. Association of Teachers; auxiliary to the Western Literary Institute, to meet quarterly, for lectures and discussions. The following resolutions, will show the spirit of this Association. May their example be followed extensively.

1. *Resolved*, 'That in the present condition of our country, it is highly important that associations be formed, to aid indigent females to qualify themselves to become efficient teachers of our common schools.'

2. *Resolved*, 'That as the moral powers of man require cultivation, as much as the intellectual, and as intellectual, without moral culture, ceases to be a blessing, it is highly important that a well-devised plan of moral education, be introduced into our schools and seminaries.'

3. *Resolved*, 'That as the Bible, independently of its claims upon us as a Divine revelation, contains the most perfect system of morals, it should be studied as a text book of morals, in all our institutions of learning.'

'Mr. Wetmore presented a very able report in relation to public instruction; it recommended the organization of a department to be called 'the Department of Public Instruction,' under the direction of a Secretary, to be denominated 'the Secretary of Public Instruction.'

The House ordered four times the usual number of copies of the report to be printed, and the bill, of which the following is an abstract, to a third reading.

SECTION 1. There shall be a Secretary of Public Instruction, who shall be appointed by the Legislature in the same manner as the state officers are now appointed.

SEC. 2. Such appointment to be made once in three years from and after the first Monday in February, or as often as a vacancy shall occur.

SEC. 3. The Secretary of Public Instruction shall possess the powers and discharge the duties of Superintendent of Common schools, and in addition, virtute officii, shall be Chancellor of the Regents of the University, Trustee of the State Library, and Commissioner of the Canal Fund.

SEC. 4. All colleges and academies shall be subject to his visitation: to be his duty personally, as often as once in two years, to examine into the condition and situation of each seminary selected by the Regents for the education of teachers, and also into the system of education and discipline therein, and report the same to the Legislature.

SEC. 5. The annual returns required to be made by the colleges and academies, shall be made to the Secretary, as Chancellor of the Regents of the University, who shall lay the same before the Regents at the first annual meeting in each year.

SEC. 6. Every academy in which a department for the education of teachers of Common schools shall be established, shall state, in addition, in their return, the following subjects;—

1st. The organization of the Department.

2d. The subjects of study pursued, and class books used.

3d. The number and classification of students.

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3. *Resolved*, 'That as the Bible, independently of its claims upon us as a Divine revelation, contains the most perfect system of morals, it should be studied as a text book of morals, in all our institutions of learning.'

4. *Resolved*, 'That Vocal Music should be made a part of common elementary education, for boys and girls.'

5. *Resolved*, 'That the elements of Natural Science, including an outline of Anatomy and Physiology, should be made a part of popular education.'

6. *Resolved*, 'That teachers should devise and provide for their pupils, such exercises as are calculated to impart activity, and strength to their bodies, as a means of enabling them to endure without injury of constitution, the application necessary to intellectual improvement.'

7. *Resolved*, 'That the elementary principles of republican government, with an outline of the state and federal constitutions of the Union, should constitute a branch of popular education.'

Convention of School Committees.

The following resolutions of a Convention of School Committees at Holliston, (Mass.) contain so much that is useful, and furnish so good an example of interest and energy in the cause of common school instruction, that they claim a place in the Annals of Education.

'A convention of School Committees and other gentlemen from towns in the vicinity, met at Holliston, April 20th. Rev. Mr. Clarke, of Sherburne, was chosen moderator, and Rev. Mr. Demond, of Holliston, scribe.

The object of this convention was to consult and adopt measures to elevate the character, and increase the usefulness of our common schools.—After an interesting discussion of various subjects, connected with common school education, the convention unanimously adopted the following resolutions:

1. *Resolved*, That it is the indispensable duty of school committees to approbate no persons for teachers in our schools, who are not thoroughly qualified for successful instruction in all the branches which they are called to teach.

2. *Resolved*, In view of every person's feeling a deep interest in his employment, that it be recommended to prudential committees, to engage no teachers for our schools without evidence that the business of teaching is congenial with their feelings, and, in their own view, highly responsible; and that the examining committee withhold their approbation from such as do not exhibit this evidence.

3. *Resolved*, That teachers of our *summer* schools, in order to be *properly* qualified for their employment, should be thoroughly acquainted with orthography,—with the principles of reading, spelling and writing,—with mental arithmetic to the extent of Colburn's First Lessons,—with practical arithmetic as far as through the single rule of three in the order of Adams',—with modern geography,—with English grammar,—and with some epitome of the history of the United States; and that teachers for our *winter* schools, in addition to the above, should be well acquainted

with practical arithmetic as far as through Adams',—with some simple form of book-keeping,—and with some compendious system of natural philosophy.

4. Believing that the branches of learning, usually taught in our common schools, receive far less attention in our academies and high schools than their importance demands, and believing also, that an improvement in this respect would essentially contribute to a more thorough and useful education; therefore,

Resolved, That we specially recommend to the teachers of academies, and high schools in the vicinity, to acquaint their pupils thoroughly with these branches, and refuse to recommend them as teachers, unless they have a familiar and correct understanding of them.

5. *Resolved*, That, considering the admirable adaptation of the instructions and precepts of the Bible to regulate the conduct, and elevate the character of mankind, we recommend, that it be daily read, in a serious manner, in all our schools; and that the preceptive and historical parts of it especially, be subjects of study and instruction.

6. *Resolved*, That, as the system of rewards, as generally practised in our schools, so powerfully tends to excite and strengthen some of the worst feelings of the human breast, and is so unequal in its effect on the literary progress of scholars, we recommend that it be entirely dispensed with in our schools; and that those motives only be presented whose influence is pure, and more equal in its effects.

7. *Resolved*, That some general regulations, embracing concisely the objects and principles of our common schools, if adopted by our towns, printed, and circulated among the families of the same, would contribute to the order and success of these schools.

8. *Resolved*, That it would serve to promote the great object of common school education, if towns' committees would keep a record of their own doings, and make an annual report to the town, of the state and character of the schools under their supervision.

Impressed with the wise adaptation of our *common free schools* to sustain and perpetuate all our civil and religious institutions, and also with their frequent failure, through the remissness of parents, committees, and teachers, to answer their designed end, the convention voted to hold a semi-annual meeting in the vicinity, for the object above stated.

By order of the Convention,

Holliston, April 28, 1835. E. Demond, Scribe.

Study Made Agreeable.

In a late number of the Advocate of Education, we find the following interesting anecdote of an occurrence in the school of the Editor. It confirms the truth of a principle we have always maintained, that the young will delight in mental, as well as in bodily activity, if it is adapted to their powers and their taste.

'It was our purpose to have spent the fall vacation in travelling through some of the most interesting portions of our country, in company with a few of our pupils, who are too far from home to spend the holidays with their friends. Circumstances occurred a few days before the close of the session, which rendered this impossible; but the fact must, of course, be communicated to our embryo travellers, whose expectations of pleasure from the contemplated jaunt, were very high. We called them into our study, and with much painful regret at being compelled thus at one rude blow, to dash the cup of happiness from their lips, we stated our change of purpose, but added that they should, if they desired it, read and commit to memory, Horace's Art of Poetry, during the vacation. With united voice, they replied, 'that if they might do that, they would as soon stay as go.'

School Law of Pennsylvania.

The school law, passed the last year in Pennsylvania, has met with the most strenuous opposition from the enemies of light and knowledge; and more than one demagogue, we are told, has endeavored to preserve that ignorance, which is the only basis of his power, by telling the people that it is designed to tax the poor, for educating the children of the rich! The attempt to repeal the law at the last session of the Legislature, failed, however, entirely; but some changes were introduced. In case any school district shall refuse to accept the late school law, no tax shall be levied, and the former act, for educating the poor gratis, is to be in force; but the district is not to receive any portion of the state fund. Its share is to be reserved for two years, subject to the disposition of the district, as soon as they shall levy a school tax; but after that period, is to be distributed among the other districts, until the law shall be accepted, and the proper tax levied, by the opposing district.

To debate with those who deny the benefits of education on such grounds as the Pennsylvanian farmer, who argued—'My son learned to write, and he forged my name,'—would be useless. But the error of those who imagine, that a system of schools adds to the burthens of the people, is admirably exposed in the following extract from the speech of Mr. Stevens, of the Pennsylvania Legislature, on the Education Bill.

'But while few are found ignorant and shameless enough to deny the advantages of general education, many are alarmed at its supposed burthensome operation. A little judicious reflection, or a single year's experience, would show that education, under the free school system, will cost more than one half less, and afford better and more permanent instruction than the present disgraceful plan pursued by Pennsylvania. Take a township of six miles square, and make the estimate. Such townships, on an average, will contain about 200 children to be schooled. The present rate of tuition, generally, (in the country) is two dollars per quarter. If the children attend school two quarters each year, such

townships would pay $800 per annum. Take the free school system—lay the township off into districts three miles square; the furthest scholars would then have one mile and a half to go, which would not be too far. It would require four schools. These will be taught, I presume, as in other states, three months in the winter by male, and three months in the summer by female teachers. Good male teachers can be had at from sixteen to eighteen dollars per month, and board themselves; females at nine dollars per month. Take the highest price, eighteen dollars for three months, would be - - - - - - $54 00
And then for females at nine dollars for three months, - 27 00

Each school would cost - - - - - - - - - 81 00
Four to a township, - - - - - - - - - 4

324 00
The price now paid for the same is - - - - - 800 00

Saving for each township of six miles square, $476 00 per annum.

If the instruction of 200 scholars will save by the free school law, $476, the 500,000 children in Pennsylvania, will save $1,190,000. Very few men are aware of the immense amount of money which the present expensive and partial mode of education costs the people. Pennsylvania has half a million of children, who either do, or ought to go to school six months in the year. If they *do go*, at two dollars per quarter, their schooling costs two millions of dollars per annum! If they *do not* go, when they are able, their parents deserve to be held in disgrace. Where they are unable, if the state does not furnish the means, she is criminally negligent. But by the free school law, that same amount of education, which would now cost two millions of dollars, could be supplied at less than one-third of this amount.'

Hamilton Literary and Theological Institution.

This institution, established in 1820, has 180 students under the care of 8 professors. It is located on a farm of 130 acres, in Hamilton, Madison Co., N. Y., and is provided with three large stone edifices, two for instruction, and one for a boarding house. It is stated that the whole annual expenses of a student for board, room, washing, and tuition, do not exceed $53 80. It is under the direction of Baptists; and provides a complete course of literary and theological instruction, but exclusively for those who propose to enter the ministry. Thirty of its students receive their education gratuitously. 140 young men have graduated at this institution.

The Western Reserve College.

The faculty of this college consists of a president, professor of Languages, professor of Sacred Literature, and professor of Moral and Intellectual Philosophy. A professor of Mathematics and Natural Philosophy will be appointed as soon as suitable arrangements can be made with an individual qualified for the office; and a professor of Christian Theology, as soon as circumstances require.

It consists of a Preparatory, Collegiate, and Theological department. Students over twelve years are admitted to the preparatory class, are furnished with regular instruction, by experienced and well qualified teachers, and enjoy the same privileges as those of the college, with regard to the library, chapel, workshops, &c. The necessary yearly expenditure of a student is comparatively small, and the facilities are great for defraying a portion of that sum by wages for work during hours of exercise. Ample accommodations are provided for such as use mechanical tools. The compensation in the workshops, or for gardening and agriculture, is from three to twelve cents per hour. Some students have in this way done much towards defraying their expenses. Others have gained little besides *health of body, and vigor and elasticity of mind.* There are now in the Collegiate and Preparatory Department, 80 students; and in the Theological Department, three pursuing Philological studies, and one Systematic Theology.

Improvement in Camden.

Amidst the gloom in which the schools of New Jersey are shrouded, it is cheering to see the noble example set by the town of Camden. A Committee appointed at a town meeting in March last, have reported the expediency of erecting a building for a public Monitorial school—one room to be opened at suitable times, as a reading and lecture room, of purchasing a library for the use of the pupils and citizens, and of employing two able teachers estimated at salaries of $600, and $300—raising $1350 for the annual expenses, by a tax on 850 taxable inhabitants. The average annual expense of each pupil is estimated at $4.

NOTICES OF BOOKS.

Select Letters of Pliny the younger; with Notes, and Illustrations of the Manners, Customs, and Laws of the ancient Romans. For the use of Schools. Boston: Published by Perkins, Marvin & Co. Philadelphia: Henry Perkins. 1835.

The design of the editor, in making this selection from the letters of Pliny, will sufficiently appear from the following extract from his preface.

'The object aimed at in the present selection, has been to exhibit the author's powers on a variety of subjects, and thus to render the work as interesting as possible to the student, to whom the reading of the whole would prove a tedious task. The notes are intended solely for the explanation of the text.'

The selection seems to have been, in general, judiciously made in reference to the editor's design; and no one, we think, can read the table of contents, without wishing to peruse the letters to which it refers. We should have been gratified by the insertion of the celebrated letter of Pliny, relating to the character and conduct of the Christians of his day, together with the reply of the Emperor Trajan. The style of these two letters is such as would well entitle them to a place in any selection; and their subject matter would seem to invite the particular attention of all who feel an interest in the antiquities of Christianity. In the latter view, it is probably the most important document, respecting the christian church, which can be furnished from the whole mass of ancient heathen literature.

Although it was the professed design of the author to furnish explanatory notes alone, it would perhaps have been well, had he, as a guardian of the morals of youth, occasionally given a word of caution, respecting the irreligious tendency of some of the sentiments to be found in most of the Latin and Greek classics, and even in some of the letters of Pliny. The letter relating to Aria, might have afforded a good opportunity for this purpose.

To the readers of the 'Annals,' and to all who take a deep interest in the subject of education, the letter relating to the school at Corno, cannot fail to afford a high gratification. The views of education presented in that letter, seem to us to be eminently just, and we would especially recommend to the attention of parents, at the present day, the sentiments of Pliny relating to the advantages to young men, of residing in their parents' families, during the period of their education.

The epistolary style is one which presents considerable difficulties to the young student, in the solution of which, he will commonly need the assistance of judicious notes. His difficulties are, in general, of two kinds, such as relate to customs, and to historical and geographical facts, of which he is ignorant, and such as belong to the idiomatic character of the language. The former may often be best explained by reference in the notes to standard treatises, relating to these subjects. To remove the embarrassment arising from difficult idioms, three different courses, at times, are pursued. The first, is to translate all difficult passages; the second, to give philological notes explanatory of idioms and phrases; and the third, to refer to grammars in which they are explained. The first, which is the one generally adopted by the editor of this work, serves but little purpose beyond removing the difficulty in hand,—it does not teach the student how to surmount other and similar difficulties. The other modes therefore, and especially the last, whenever it can be adopted, seems to us the preferable mode, as it leads the learner to the acquisition of philological principles of extensive application, in his subsequent progress in the classics.

THE LYCEUM ARITHMETIC, in three parts, each adapted to different ages and classes; prepared for Common Schools, High Schools, and Academies. By an experienced Teacher. Boston: William Peirce. 1835. 18mo. pp. 248.

This work is divided into three courses; adapted to pupils at different stages of their progress. The first part contains examples of the most simple arithmetical operations, with all the necessary explanations. The second part applies the same principles to more difficult examples, and presents rules, following a series of examples, to explain the mode of operation, and fix it in the memory, instead of the ordinary, but absurd practice of giving an abstract rule in the first place. The third part requires the pupil to review the elementary principles, apply them to new examples, and then proceed to the higher rules. Mental and written arithmetic are combined. There is abundant evidence that this is the work of 'an experienced teacher.' The illustrations are so ample, that they will serve as an important aid to the inexperienced; and will render explanations unnecessary to an intelligent pupil.

We feel the more confidence in this work because we know that the plan was tried, and found useful, both to teachers and pupils, before its publication; and was revised and corrected, after it had thus been tested by experiment.

PINNOCK'S IMPROVED EDITION OF DR. GOLDSMITH'S HISTORY OF ENGLAND, &c.; with a continuation to the year of 1832. With questions for examination,—notes and engravings. Philadelphia: Key & Biddle. 1834. 12mo. pp. 454.

This is a new edition of Goldsmith's England, beautifully executed; and illustrated with a number of fine engravings. The questions and notes will increase its value to most schools; and it is much to be preferred to the old editions. We must, however, enter our protest, against presenting a work so well established, 'revised and corrected,' by an *anonymous American editor*. If his name is not deemed worthy of appearing on the title page, or if he is unwilling to be responsible for the alterations he has made, and to acknowledge their amount and nature, it will necessarily impair the confidence of those who know anything of the mysteries of book-making.

AMERICAN

ANNALS OF EDUCATION

AND INSTRUCTION.

JULY, 1835.

DARTMOUTH COLLEGE.



THE benevolence of an individual, exerted for the benefit of the aborigines of our country, gave rise to one of its most venerable and useful institutions—DARTMOUTH COLLEGE. In the year 1743, Samson Occum, a Mohegan Indian, who afterwards became a worthy and acceptable preacher, solicited admission into an English school taught by the Rev. Eleazar Wheelock, of Lebanon, Connecticut. The success of the experiment with Occum, induced Dr. Wheelock to form the plan of an Indian missionary school. Two boys of the Delaware tribe entered the school in 1754. In 1762, the number of Indian pupils had increased to more than 20.

Many of his pupils were sent out as missionaries and school masters among their brethren in the wilderness; and the school acquired so generally the confidence of the Indians themselves, that a larger number desired to have their children educated, and to receive teachers and missionaries, than the funds allowed. Private subscriptions, and grants from the legislatures of Massachusetts and Connecticut, and from the commissioners of the Scotch Society for the Promotion of Christian Knowledge, were obtained for their maintenance. Among other contributions, a farmer, by the name of Moor, made a donation of a house and land contiguous to Dr. Wheelock's, in consequence of which, the institution received the name of Moor's Indian Charity School.

In 1766, the increasing demands and hopes of the institution induced Dr. Wheelock to employ the Rev. Mr. Whittaker, and his first pupil, the Rev. Samson Occum, to visit Great Britain, in order to solicit funds for prosecuting their benevolent designs. The Earl of Dartmouth and others were appointed by Dr. Wheelock, trustees of the funds, which finally amounted to £10,000 sterling, with authority to fix on the site for the school. As it increased, it was deemed best to remove it nearer to the Indians; and as the largest tracts of land were offered for its endowment in New Hampshire, it was finally established at Hanover, on the Connecticut river. In opposition to the views of the trustees, Dr. Wheelock resolved to establish a college in connection with the school, for which a charter was granted in 1769, but which was kept entirely distinct from the seminary for the Indians.

Thus New Hampshire is indebted to the Christian benevolence of a single individual, for an institution which has produced some of the most distinguished ornaments of the state and the country, and has furnished a regular supply of well qualified men to fill her professions and offices.

In 1770, Dr. Wheelock removed to Hanover with his pupils, although a few log houses were the only shelter provided for himself and family, now amounting to 70 persons. A small, two story, frame college was soon erected. The first commencement of the college was held in 1771, at which four students graduated. Of the whole number of students at this period, 24 were destined to be missionaries, of whom six only were Indians.

Experience, however, proved in this case, as at Harvard, and in other attempts of the kind, that the plan of a distinct institution for the Indians could not be sustained. Of 40 Indian youth who had been under Dr. Wheelock's care, 20 had returned to the vices of savage life. The reasons for this result have been so fully exhibited by Mr. Schoolcraft in his essay on this subject, published in a recent number of the Annals, that it should excite no sur-

prise. But Dr. Wheelock felt it necessary on this account, even to the welfare of the Indians, to establish a school in connection with this to prepare young men already imbued with the habits and spirit of civilization, to become teachers and missionaries among them. Notwithstanding every discouragement however, the fruits of Dr. Wheelock's labors are abundantly evident. The Oneida and Mohawk Indians, who are among the most civilized in our country, owe their improvement chiefly to his pious efforts.

The first President Wheelock died in 1772, after having been engaged in the instruction of the Indians thirty-four years, and president of the college nine years. He was succeeded by his son, nominated by his will, as allowed by the charter, who continued in office thirty-four years. In 1815 he was removed, and the Rev. Francis Brown appointed in his place. In the year following, an act was passed by the legislature of New Hampshire, appointing a new board of trustees and overseers, to assume the direction of the college. This act was considered unconstitutional by the former trustees, as violating their charter. The students, almost without exception, still attended the instruction of the old professors. Other buildings were provided, and the exercises and commencement of the college proceeded under President Brown with the usual regularity. After several years of litigation between the contending bodies of officers, it was finally decided by the Supreme Court of the United States, that the act appointing a new body of trustees was unconstitutional, and that the direction of the funds and affairs of the college, belonged of right to the trustees appointed in accordance with the original charter. It is a subject of congratulation to the friends of learning, that by the decision in this, as in some other cases, attempts to interfere with the organization of established literary institutions, in order to render them the mere appendages to the movements of party, have been disappointed. Here, if anywhere, there should be an insurmountable barrier established against the changing influence of the political world, that there may be at least one impartial, independent tribunal, for the investigation of truth. Even despots have usually respected the privilege of the republic of letters, to direct their own affairs; and our country are deeply indebted to the men who had the courage to resist injustice, even when clothed with legislative authority.

The buildings of Dartmouth College were erected in the last century; and it has received moderate but important endowments, from the legislatures of Vermont and New Hampshire, as well as from private munificence. Its situation in the interior of our country, necessarily prevented its becoming a brilliant and crowded institution; but its hardy sons derived from the neighboring states,

were well prepared to employ with energy in the service of their country all the talents cultivated or bestowed by their alma mater. The whole number of graduates since the foundation of the institution is about 1800, of whom 480 became ministers, and many have occupied important and conspicuous stations in public and private life. It contains about 150 students, under the care of 10 instructors.

TRANSACTIONS OF THE AMERICAN LYCEUM.

REPORT OF THE CORRESPONDING SECRETARY ON LYCEUMS, T. DWIGHT, JR. ESQ.

NEW YORK, MAY 8, 1835.

THE American Lyceum was formed in May, 1831, by a Convention of Delegates from several state and local lyceums, and friends of education from different parts of the country, assembled at the call of the Lyceum of the State of New York. Its objects were declared by the Constitution to be, the promotion of education, particularly by means of common schools; but the adoption of measures in the prosecution of the design, was chiefly entrusted to an Executive Committee, residing in this city and its vicinity. That Committee have always found a difficulty in impressing upon the friends of knowledge around them, the feasibility of effecting great ends, by means within reach, and of course, had felt the embarrassment naturally arising from the want of such co-operation as might otherwise have been afforded. Long attention to the objects of the society, however, and some experience in prosecuting them, have convinced the Committee, that perseverance is their duty, and that only a little acquaintance with their plans, and the facts in their possession, are needed to enlist in their favor numerous patrons, as well as many more co-operators than have yet presented themselves.

It is very easy to prove, that there are millions in our country anxious to obtain useful knowledge; and that hundreds of men, well qualified to communicate it, might be induced to impart it, in such forms and modes, as might render it most acceptable and most useful. The first creation of the American Lyceum attracted the attention of intelligent persons in different parts of the Union; and its first invitation was promptly replied to far in the West, by the organization of a branch at Detroit. Delegates have come from Illinois to attend an annual meeting, anxiously pressing the adoption of energetic measures, as well as asking information for the successful prosecution of Lyceums in the West. Other delegations and more numerous correspondents from different states,

and from a variety of associations and individuals, have reiterated the declaration, that the country is in need of such influences as we have wished to exert, and prepared to co-operate in such measures, as we desire to pursue. Among the numerous replies which have been received to invitations sent out to distinguished writers, for essays to be presented at the annual meetings, gratifying evidence has been afforded of the productive resources of intellectual powers at our command; so that while the demand is evidently great, the supply appears to be sufficiently abundant, and easily accessible. Not a few of our distinguished statesmen and eminent professional men, as well as those more immediately devoted to science and literature, are ready to withdraw from their engrossing occupations, and to devote thought and labor to the diffusion of sound knowledge, and correct sentiments, among the numerous local associations to which we have access. And what can be more encouraging to a friend of his country, while it must be truly gratifying both to the giver and the recipient, than such a friendly and harmonious intercourse between individuals often personally unknown to each other?

The Executive Committee, as has been remarked, have been left to select such a course as they might find most expedient, in directing the operations of the Society. They have, therefore, pursued this part of their general plan with particular activity, because circumstances have thus far chiefly favored it. At the three preceding annual meetings, they have laid before the Lyceum Essays on the following subjects, contributed by authors whose names are given.

On the Orthography of the English Language, by Wm. R. Weeks, D. D., of Newark.

On Monitorial Schools, by Walter R. Johnson.

On the Study of our Constitution and Political Institutions in Common Schools, by the Hon. Theodore Frelinghuysen, of Newark.

Primary Education in Spain, by J. A. Pizarro, of Baltimore.

School Discipline, by Prof. John Griscom, of Providence.

Early Education, by J. M. Keagy, of Philadelphia.

The use of the Bible in Common Education, by Tho's S. Grimke, of Charleston, S. C.

Vocal Music, as a branch of Common-Education, by Wm. C. Woodbridge, of Boston.

On Education, by George P. McCulloch, of Morristown, N. J.

On the Chippewa Language, by Dr. Edwin James, of Albany.

On the Improvements of Common Instruction, by Dr. Wm. R. Weeks, of Newark.

A sketch of Education in Mexico, by Senor Juan Rodriguez, member of the Mexican Congress.

On Geology, by Dr. Comstock, of Hartford, Conn.

On the Study of Physiology in Common Schools, by Dr. Wm. A. Alcott, of Boston.

On raising the Standard of Female Education, by Mrs. L. H. Sigourney, of Hartford, Conn.

On Education in Mexico, its History, Condition and Prospects, by the Hon. Lorenzo H. Zavala, Mexican Minister to France.

On the means for Promoting Civilization and Education among the Western Indians, by Henry R. Schoolcraft, Esq., of Mackinaw.

On Literature and Education in Poland, by Augustus Yakoubusky, a young exile from Podolia.

On the higher branches of Education in Cuba, by Justo Velez, Rector of the principal College of Havana.

In addition to these, a number of valuable written communications have been received on the history and condition of local lyceums in different parts of the country, which are preserved entire, and extracts from which have been published.

Most of the Essays just mentioned have been published in the numbers of the American Annals of Education, to the intelligent Editor of which, the Lyceum have been indebted, not only for the use of his pages as their official channel of publication, but also for a liberal arrangement, which enabled them to circulate thousands of pamphlets, containing separate copies of many of them, to all parts of the Union, and to several foreign countries.

But this form of operation has not been the only one in which the Society have engaged, even with the limited means at their command. Besides a correspondence and personal intercourse with numerous friends of knowledge, both at home and abroad, to which the existence of the Lyceum has given rise, interesting discussions have been held at the annual meetings, on questions of prominent, practical interest at the present day, reports of which have been published to some extent; and the influence, so far as has been known, has been decidedly salutary. The information requested and received from delegates of literary societies, sometimes at a great distance, which has been obtained every year, has been listened to with pleasure, and remembered with benefit. The impressions made by these meetings on individuals, has thus, in various instances, been strong, and appeared to increase the zeal of those already much devoted to the common cause of diffusing useful knowledge among all classes of our countrymen.

Among the effects of the Society's operations, may be mentioned the appearance of a text book for schools, the Outlines of Constitutional Law, published by the President, at the request of the Lyceum. A premium of $300 has also been offered by their authority, for the best text and class book on Human Physiology,

most of the competitors for which, it is believed, have delayed sending in their productions on account of notices seasonably published, of a prolongation of the period allowed for their reception, which the Executive Committee thought it proper to decide upon.

It has been considered expedient to present the foregoing detail concerning the history and prospects of the Society, because not a few of the delegates and other members expected this year, have never before favored the Lyceum with their presence; and the account, long as it may appear, is much more brief than a perusal of the journal of the previous annual meetings, and the minutes of the Executive Committee would furnish.

The time would fail, if even a brief analysis should be attempted of the reasons which have recommended to the Executive Committee, and the Lyceum, the numerous measures they have at various times contemplated and proposed. It must suffice to give a mere list, as well of those on which resolutions have been adopted at the annual meetings, as of such as the Committee have approved and determined actively to prosecute, when opportunities shall allow.

Among these we may particularize the plan of employing agents, whenever it shall be in our power; the formation of a central cabinet of Natural History by contributions, and a system of exchanges for the furnishing of cabinets for local lyceums in every village and town, for which plan was to be invited the co-operation of travellers and navigators; the promotion of a friendly and careful co-operation between schools; the general introduction of apparatus; the addition of vocal music to the branches of common education, as well as the study of the principles of our laws and national constitution, natural history, and the rudiments of civil history, particularly that of the United States. It has also been proposed, to present to local lyceums an uniform plan for keeping meteorological tables, to form town maps, to collect and preserve the materials of local history, and to beautify village scenery. Nothing is now needed but a limited amount of funds, to carry into effect one of the most feasible plans proposed by the Executive Committee, viz., the collection of the best essays from local lyceums, the publication of such, as a committee shall select, and their general distribution among all the associations connected with us.

It will be easily inferred from the preceding remarks, that the Executive Committee and the Lyceum, whenever they have deliberately considered the intellectual condition of the country, and the modes of improving it, have regarded the need of action as imperious, and the accomplishment of their wishes as practicable. And who, with such facts before him as the Society have been

made acquainted with, can suppose, either that the necessity for its exertions has not increased, or that the efficacy of such measures as it has contemplated has become doubtful? The population of our country is daily and rapidly increasing, and with it, the insufficiency of the existing means of diffusing knowledge. Happily, however, a conviction of the necessity of co-operation for this great object is not diminished, but rather increased, so that the Lyceum may confidently rely on the support of a much larger number of individuals and associations in our land now, in any judicious plans it may propose, than it could have done in any previous year.

While we have to regret the absence of some of those whose presence would be highly welcome at our annual meetings, allowance should be made for the active and constant engagements of many who are most interested in its objects, and especially the instructors of youth. The officers of colleges and the teachers of academies and schools, are seldom able to absent themselves from their appropriate sphere of duty, even for a short period; and as for the friends of knowledge in this city, the pressing duties of their avocations allow few of them even a single day of entire leisure. While, therefore, few have sometimes been present at our anniversaries, many have felt, while absent, a warm interest in our objects and success, as letters annually received continue to testify.

Among the interesting information received from abroad, are accounts of the successful labors of the Patriotic Society of Cuba, a branch of which has diligently fostered the schools, and founded a public library in the city of Matanzas.

We have to lament the death of one of our esteemed friends in that Island, Dr. Justo Velez, Rector of the principal college of Havana, and author of the sketch of higher education in Cuba, published by the Lyceum a few months since. We have also to regret the absence of a highly intelligent friend who took a lively interest in our previous annual meetings, Don Tomas Gener, the last president of the Constitutional Cortes of Spain, eleven years an exile in this city, and recently returned to Cuba; but his devoted character affords us the consolation of reflecting, that he, like our other absent friends, will still be an active promoter of the important objects which we have in view, and that the news of our proceedings will awaken in him a lively pleasure, in his distant retreat.

Though we miss some from our number this year, whom we would rejoice to meet with the return of this day, we have the satisfaction of welcoming one of our warmest foreign friends, Senor L. H. Zavala, late minister from Mexico to France, whose timely arrival enables him to present himself once more among us, and whose devotion to the promotion of general intelligence among

his countrymen, so strongly attested in his valuable essay on Education in Mexico, heretofore published by the Lyceum, we may presume, has been rather increased than weakened by his visit to Europe.

Among the correspondence which has been held during the year, some of it has related to the operations in several States, for the improvement of the systems of common education. On this subject something has been accomplished, and more has been proposed and attempted, in several different States. Time, however, will allow us now merely to allude to a few particulars. We may mention the provision made in New York for the education of teachers in eight of the academies, the foundation of libraries in the school districts, and the continued prosperity of our system, in those points which are reached by the laws. We may refer, also, to the plan proposed to the legislature of Massachusetts for the distribution of the income of her school fund,—now beginning to be productive—a plan embracing some features probably superior to our own; and that proposed in Illinois, apparently formed with much intelligence. It is to be regretted that no change has been made in the system of New Jersey, although a committee of the legislature introduced a report, proposing a repeal of the present injurious law, and the appointment of an agent to collect information, preparatory to the adoption of a better.

Some of the correspondence of the past year has related to the movements made in favor of Lyceums in several different parts of the Union. The New York City Lyceum has been formed within a few months, under highly favorable auspices; and the associations previously existing in the vicinity, have continued to flourish, and offer still more flattering prospects; while we find a strong tendency gradually to multiply their number, in the country around us. But the most general interest at present prevails in some of the Southern States. Lyceums have been taken up with spirit in Georgia and South Carolina, advocated in the latter state by the late lamented Thomas S. Grimke, one of the ablest contributors to our list of essays. In other places, also, Baltimore and Philadelphia, particularly, evidence will be furnished to show, that much has been attempted, and something important effected, by the labors of one of the most active of our officers.

The foreign correspondence continues to afford gratifying information, particularly concerning the exertions of some of the patriotic South Americans, among whom, General Santander and the Hon. Joaquin Mosquera, the President and late Vice President of New Grenada, hold most prominent stations. As extracts from their letters and publications will be read, it is necessary only to add here, that the latter, who may justly be denominated the most

distinguished champion of common education on the Western Continent, has left the second office in the state within a month, with the fixed intention of devoting the remainder of his life exclusively to the multiplication and improvement of schools, and the promotion of knowledge and virtue among his countrymen, depending on his own resources alone, and laboring only for the love of doing good.

The report of the Minister of the Interior and of Instruction of Venezuela, in 1834, informs us that the provincial government have already given a powerful influence to primary instruction under the new laws. Regulations for the schools have already been adopted in most of the provinces; and schools have been established in the larger places. The system suffers most from want of funds; but the object aimed at is, to form a school in every neighborhood. Public opinion is improving, and there is already a prospect that the next generation will be much more enlightened, and more friendly to education, than any preceding one.

Information has been received, through a correspondent at Caraccas, that the government continues to make laudable exertions for the promotion of education. In one of the provinces which was left destitute of a college, an institution of that kind has been ordered to be formed forthwith, by a decree which fixes the number and salaries of officers, course of studies, &c., and designates the buildings of a suppressed convent as the college edifice, while the income of the former community is to be appropriated, (as in many other cases in Venezuela,) to education.

Primary schools appear also to receive much attention, under the enlightened administration of that interesting country; and one has been established for some time in the city prison.

The Society of Friends of the Country, which was formed several years, and has branches in different parts of the republic, continues actively to pursue the patriotic objects of its founders, in promoting intelligence and taste. Public notice is given, that they have opened an Academy of Design in the capital, where students of all classes and descriptions who can read and write, and are decently dressed, may attend instruction gratuitously every day, different hours being designated for artists and artizans.

Since our last meeting, the American School Society has been formed in Boston, and only waits for the means and opportunity, to promote, with zeal and intelligence, the great objects of our association. The Lyceum cannot but view with cordiality, the enlistment of so respectable a Society in the objects they have so warmly at heart.

At the last annual meeting, the Lyceum passed resolutions instructing the Executive Committee to form branches, or depart-

ments, in the natural and moral sciences, literature, and the mechanical and fine arts. This was done for the purpose of drawing forth the talents of persons interested in those subjects, for the benefit of the public, and to promote a mutual acquaintance, esteem, and friendly co-operation between all the advocates of knowledge and taste. It was thought that an annual assemblage of persons interested in the various departments, in our principal city, would have a happy influence on the country, as well as on our fellow citizens, so far as the objects proposed should be understood, and the results made known. A somewhat similar experiment has been tried in England, with a view to the diffusion of knowledge, and with favorable effect; and in this country, there is, at least, equal need of exertion to present knowledge and taste, as objects worthy of general attention; and by popular essays and public discussions, and other suitable means, to place useful facts and well founded opinions within the reach of all who have leisure hours to protect from evil influences, or families to train to virtue and intelligence. The Lyceum were anxious to do, on a large scale, something like that which has been done by many local societies, by enlisting the aid of persons engaged in professions, identified with the cultivation of the mind. In many villages and towns, lyceums have received material assistance from gentlemen in the learned professions, artists, mechanics, and agriculturalists, as well as teachers and professors; and from experience already had, it is evident that talent, learning, and a disposition to cooperate for the diffusion of knowledge, may be found in our country, sufficient to accomplish the wishes of the American Lyceum, in one way or another, whenever the objects proposed shall have been fairly and generally considered.

In reply to requests made to gentlemen in different States, competent to furnish valuable essays on various topics, many favorable expressions have been received; and in several cases, prospects have been held out of ready compliance with invitations given, by individuals whose communications have probably been delayed in reaching us in season for the present meeting. There seems, also, reason to anticipate, that the number of essays furnished, as well as the members present, will be hereafter increased, so that it may prove expedient to hold simultaneous meetings, at least during a part of the time occupied by the session,—a contingency which has been contemplated by the Executive Committee, as highly probable. In such a case, it may be confidently presumed, that those who may be interested in the departments, will realize, that the most liberal spirit has directed the measures taken by the Lyceum, and that while they invite co-operators, they wish to afford them every facility as well as liberty in their efforts.

FOREIGN CORRESPONDENCE ON THE AMERICAN LYCEUM:

Extract of a letter from Gen. SANTANDER, *dated* BOGOTA, DEC. 12, 1834.

NEW GRENADA, at present, enjoys the most perfect tranquillity throughout her extensive territory; and some intellectual and physical improvements have been made. Public education and instruction have made excellent progress. The greater part of our nineteen provinces contain colleges, and some of them two. Three universities are in operation; and about a thousand parishes have received their proportion of the 20,000 slates, and 200,000 pencils, recently purchased by the government in the United States, and the spelling books, catechisms, manuals of instruction, &c., provided by them.

The Society of Elementary and Primary Education of Popayan, are laboring with activity, constancy and success. In this capital, measures have been taken to found a Society of a similar character, and the Vice President, Mr. Mosquera, who presides over it, is determined to raise it to a high rank and influence.

Extract of a letter from Gen. P. A. HERRAN, *of Venezuela, who became a soldier at the age of fourteen, and was, for many years, an officer under Bolivar.*

CARTHAGENA, NOV. 4, 1834.

I am extremely desirous to arrive at the end of my journey, (Bogota,) to set my plans on foot. Although I cannot count on the necessary skill, I have more than enough perseverance to effect something. As I have spent almost my whole life in opposing the enemies of my country, I have formed the habits of a soldier; and have resolved, as long as I live, in making war on ignorance. And is not this the most glorious kind of warfare?

Translation of a letter from Mr. PEDRAZA, *late President of the United Mexican States.*

MEXICO, MARCH 30, 1835.

To the Corresponding Secretary of the American Lyceum.

ESTEEMED SIR:—I have the pleasure of enclosing to you the only five numbers thus far published, of the Registro Trimestre, (the Quarterly Journal,) a periodical of this country, in which you will find the first fruits presented to the world by Mexican scholars.

I transmit them as well on this account, as because I think you will take interest in the descriptions the work contains, of plants and flowers peculiar to this country.

Your Friend, &c., MANUEL GOMEZ PEDRAZA.

(To be continued.)

THE BIBLE IN EDUCATION.

(Extracted for the Annals of Education.)

THE sentiment is gaining ground, that the Bible must be made a text book of the common school, and not be treated as if it had nothing to do with common life and general knowledge. We have had the following extracts from some of our newspapers on hand for some time, which are valuable for the sentiments, as well as for the indication of public opinion.

THE BIBLE.

'The Bible is the most intellectual book in the universe, if men will but believe it. Something must be wrong in the state of mind and heart of that student, professing himself a Christian, who more easily gets a mental impulse from Homer than from Isaiah, or from Virgil than from the apostle John. Use the Bible for the purpose for which it was designed by its Author,—to elevate and bring into exercise the intellectual powers, as well as to improve the heart. Why should not the college student, who, in the accomplishment of discipline to his mind, reads with delight Virgil, Cicero, and Homer, find like benefit and gratification in the study of the Hebrew and Greek Scriptures? If a college instructor finds satisfaction in pointing out the beauties of the uninspired classics, how much more, with a Christian heart, might he delight himself and instruct his class, in pointing out to them the beauties of the word of God, and assisting them to enter into the spirit of the history, poetry and eloquence of the Bible.'—*Hooker's Address.*

THE BIBLE IN SCHOOLS.

'It is not enough that the Bible should be read by the master or mistress of the daily school, as an opening service, or that once a week it should supply the reading lesson. It should be studied as one of the most important subjects in the course of education. Its geography and antiquities should be more familiar than those of ancient Greece or Rome, and ought to be studied in connection with the text. There is a shameful ignorance of the history of the first ages of the world and of their men. If the Bible were not a holy book, men would blush to be so uninformed as they are of the national history and polity of the Hebrews. Our children must be taught better, if it be only for the sake of knowledge. But Christian parents will look still further. They will have their children trained to the moral as well as literary under-

standing of the Scriptures. They will not be satisfied to have it a mere historical text book. They shall be taught that their first lesson is to obey God, and that till this is learned and practised, all other knowledge is but of transient consequence.

THE BIBLE FOR CHILDREN.

'The idea, that children cannot be entertained as well as instructed by the Bible, is nearly obsolete. The improvements in education have done much to produce this result. Children are now taught intelligibly in branches which it used to be thought they could not comprehend until they were more advanced in life, though it was necessary to instruct them in the *words* of the science while young. Teach children the Scriptures, with the explanations and illustrations which you would employ on other subjects in order to gain their attention, and they will love the Scriptures. Mr. Simpson, who has lately published a work on popular education, was assured by Mr. Wilderspin, the celebrated Infant school teacher and author, and the statement was confirmed by teachers of the Edinburgh Model Infant school, that wherever the children are allowed a choice of the kind of story to be told them, the vote is almost invariably for a Scripture story.

We should value, then, whatever draws a child to the Bible. The biographies of the most eminent individuals, drawn out of the sacred books, containing, in one narrative, all the facts of the history, and all the explanations that would be necessary in reading the same facts to a child from the Bible, seem to us to be most precious helps for this purpose. Every one feels the advantage of having the characters of the Bible brought fully and distinctly to the mind, by contemplating them separately, and in all the different incidents of their lives. Sermons of this kind have always been found popular and instructive. They give, as it were, an identity to individuals, which is less perceived when we view them always in groups and at intervals. We have some valuable volumes of scriptural biography, and hope that this department will continue to be enriched, until it includes every important name in the sacred book.'

THE BIBLE IN COLLEGES.

But we have been most deeply interested in the address of the Hon. H. L. Pinckney, of South Carolina, before the Bible Society of the University of Virginia, an institution designed by some of the projectors, to furnish an example of the power of *unassisted human philosophy*, but whose officers, according to the account of Mr. Pinckney, have imbued it with the spirit of Chris-

tianity. We cannot withhold from our readers the following eloquent extract;—

'Why is it that the Bible is not included in the scheme of education in all our colleges? Why are our youth left entirely to themselves on the great subject of religion? Why is all other knowledge imparted, except that which is the most important? Is the mind of more value than the heart, or the acquisition of learning, than the virtuous regulation of the life? Is there no instruction but in the struggles of ambition, or no enticement but in blood-stained fields? Is there no truth but the revolting record of human crime and suffering? No wisdom but politics? No philosophy but metaphysics? No poetry but profanity? No ethics but scholastic rules? Shall our youth be only imbued with secular literature; and is there nothing in the sacred volume that can enlarge their understandings, elevate their imaginations, or refine their taste? Is there a history more authentic or instructive—a fictitious narrative more interesting or attractive—a system of philosophy more profound—or of morality more pure? Is it not the fount from which orators derive their imagery, and poets their inspiration? Do we not live in a Christian land, and breathe, as it were, the very atmosphere of christianity? Is it not interwoven in the very elements of our society, in all the customs and institutions of our country, and does it not enter essentially into the very texture of our laws, and all the operations of our government? Without its purifying and restraining influence, would not liberty degenerate into licentiousness, regulated society into the wildest anarchy, and vice and immorality overspread the land? Is it not all important to our country, then, even in a civil and political point of view, that those who are to be the future legislators and rulers of the land, should be taught to legislate and govern in the fear of God? Is that book beneath the dignity of a college which enlightened the minds and guided the lives of an Edwards, a Ramsay, and a Rush; or unworthy the attention of American students, which constituted the pride of Wirt, and elicited the eulogy of the accomplished Jones? But my limit forbids me to descant upon this topic. You, gentlemen, in binding the gospel to *your* hearts, and making it 'the man of *your* counsel,' have set an example well worthy of imitation; and the day, I trust, is not far distant, when there will be multitudes of American youth, in all our colleges, whose minds, like yours, will be imbued with 'the knowledge that cometh from above;' whose hearts, like yours, will find more melody in the harp of Zion, than in all the profane poets of the age; who will learn, like Milton, to drink of the wa-

ters of Siloa's brook; who will love, like Newton, to 'look through nature up to nature's God;' who, like Locke, as they explore the arcana of the human, will bow with submission to the infinite wisdom of the Eternal Mind; or who, should they ever be elevated to judicial stations, will learn, like Hale, to embellish the ermine with the beauty of religion,—and to add to the dignity and learning of the Judge, the sublime philosophy of the gospel, and the practical piety of the Christian!'

NATURAL SCIENCE IN COMMON SCHOOLS.

Essay on the Introduction of the Natural Sciences into Common Schools. Read at the Meeting of the American Lyceum, in May, 1833.

By Prof. Dewey, of Pittsfield.

[concluded.]

V. Object of Education in Common Schools.

On this part of the subject, I shall direct the attention of the Lyceum to the *facts*, and then advert to the improvements to be made.

The least instruction intended to be given in any of the Common schools, is *reading*, *spelling*, and *writing*. In the next higher grade of schools, there is given a partial knowledge, also, of English Grammar, and of the elementary rules of Arithmetic, with a very little Geography. In the next grade, all these branches are studied in much greater perfection and extent, and perhaps, some History is read.

In the highest of Common schools, and some select schools, are taught also, Rhetoric, some Philosophy and Chemistry, Arithmetic fully, and some Latin and Greek. The Academies and higher Grammar and Select schools, pursue all these studies, with Algebra, Logic, Sacred and Profane History, and some Mineralogy, Botany, &c. It is unnecessary to advert to the course of studies in the highest Select schools, as they come not into consideration here.

The *improvements* which may be made in education, in Common schools, without any reference to their government, consist in the more rapid, and early, and perfect acquisition of the studies usually attended to, and in the consequent introduction of more and different branches of education. The *former* improve-

ment will be produced by the use of more easy and simple books, and by better modes of instruction. The improvement in books surpasses what was to have been expected ten years ago, and will probably be greatly increased. Colburn's First Lessons now enable children of twelve years, in some instances seven, to solve questions in Arithmetic, without the slate, which would exceed the powers of many a decent scholar of fifteen, with the slate; and for this simple reason, that the former has learned and understood the reasons of the operations. The later reading books for children make them familiar with reading and spelling in much less time than formerly. While the improvement in the mode of instruction has not kept pace with that in the books, it has begun, and is extending, and will continue to extend. It is already found, that children, of ten years, from the advantages enjoyed in the better schools, are some years in advance of those in the better schools twenty years ago. A boy of six years, in my own school, has more knowledge than was often obtained by boys of twelve, some years since. In these cases we compare, of course, minds possessed of similar natural powers.

This improvement will therefore make the *next* improvement necessary, viz., the introduction of more and different branches of study. Indeed, the improvement already made in some of the best common schools, has actually produced this result. Some parts of Natural History have often been the new studies, probably from their obvious advantages to the mind.

The real object of instruction is—the training of the mind to such habits of thought, activity, and energy, that the individual may be able to apply his knowledge and powers readily and profitably, in the business and circumstances of life. It is not barely *knowledge* that does this. The mind may be made a mere storehouse; so that before the necessary knowledge can be looked up, the occasion for its application has passed away, because the mind has not become a distributor of the treasures committed to its care. Why else is it, that an active mind is so often an overmatch for one that possesses double the knowledge. Except the study of the Languages and Mathematics, I know of none superior to that of Natural History, in effecting that culture of the mind which will fit it for the duties of life. This should be the object of all education. This is the object in all the higher Schools and Colleges. The Languages and Mathematics are studied, not that one in twenty of the scholars may be a linguist or a mathematician, but that the mind may be fitted by discipline, for the advantageous employment of its powers and acquisitions, in the business and duties of life. The sooner this is understood and made a business, in

common education, the greater will be the improvement, and the higher the resulting benefits.

VI. Methods of studying Natural History.

There are *two* methods of describing natural objects. The *first* is called the *systematic* or *scientific* method, and the *second*, is the *discursive* or *popular*. In the *former*, the student becomes able to distinguish any natural object, from the descriptions given by naturalists. This is all that is taught in most of the *scientific* works on Botany, Ornithology, Entomology, &c. The teacher, however, will introduce many interesting facts on the other characteristics, properties, physiology, uses, applications, mode of life, &c., of the objects described.

In the *latter* method, the objects are described without the use of the peculiar terms of science, and treated of as particular, insulated individuals, possessing certain peculiarities, following peculiar modes of life, or useful in some of the business or arts of life, or in increasing the conveniences and happiness of man.

On the *scientific* method, the student must be a *practical* naturalist. He must not only understand the terms and principles of the science and of classification, but must have learned to *analyze* the object on *scientific principles*.

Many a person may, for instance, be well acquainted with the principles and terms of Botany, who can poorly apply these principles and technicalities, because he has not *practised* on his knowledge, and may not be acquainted, *scientifically*, with fifty plants. But a man may have become acquainted, scientifically, with a multitude of plants, and yet have confined his attention almost wholly to the name and *technical* description of them. He may thus know all the grasses, native and cultivated in a country, and yet be very ignorant of those *economical* facts in relation to them, which give them real value in the estimation of the agriculturalist. The knowledge obtained in the *popular* method, except for the advantages of arrangement and habitual discrimination, may, in truth, be far the most valuable. Unless the *systematic* method is connected with experiments, as in Chemistry, this difference between the two methods will exist to a great extent.

In the *popular* method, however, the study is liable to be pursued without specimens; and the youth is unable to retain his knowledge, because it is not associated with any object, visible or tangible.

If we consider their value in education, the two methods should be united. If only one can be pursued, the *popular* method will be adopted in schools. If the two are united, the advantages of both will be possessed. In Mineralogy and Geology, both are, or

may be, united. Botany and Conchology, &c., must be taught on the *scientific* plan; but much of the popular should be introduced into them. The knowledge of animals, as quadrupeds, birds, fishes, reptiles, will be chiefly studied in these schools on the *popular* plan. The union of the two methods has been successfully attempted by many lecturers. On this fact, depends no small share of their celebrity. The fact must convince us, that the popular method possesses great attractions. Like the needle to the mariner, by night and by day, in storm and calm, in flattering breezes or dangerous tempests, *science* will be the director; while the *popular* methods will be like the thousand circumstances which contribute to make the voyage delightful.

VII. Are children capable of understanding any considerable part of Natural Science?

The answer to this question may be given in some particulars.

1. The knowledge obtained from Natural History, is that of *things*, *facts*, and *relations*. The *objects* themselves, are *things*, visible and tangible. Their *qualities*, *properties*, and *applications*, are *facts*, obvious, or easily appreciated; and their *connections*, *uses*, *and modes of existence*, imply *relations* as well as facts, equally within the range of ordinary intellect.

2. The great business of children, from their very infancy, is acquiring the knowledge of *things*, and *facts*, and *relations*. In the ordinary course, they make slow progress after they become four or five years of age, until they renew, in their subsequent course, their former activity, in acquiring this same knowledge. They have learned the things, and facts, and relations, among the objects about them; and for the kind of knowledge thus attained, is substituted that of *letters and words*, arbitrary *marks and characters*, *and signs of sounds*. It is not wonderful that they should make slow progress, when words, the *conventional and arbitrary signs* of ideas, fail to excite in their minds, from their ignorance of the things, the ideas of which the words are designed to be the signs. How thoroughly have teachers and bookmakers for children forgotten, till of late years, that words are the signs of ideas, only to him who has the ideas, and has associated the two together. Hence it is, that the recent reading books for children derive their great advantage. This accounts, too, for the great benefit, (much as the subject has been ridiculed by some who learned in an earlier age—through the influence of a *material* stimulus applied to them,) of placing the figure of an object near the word which is its sign. How often are children *known* to read without knowledge, because the words are not the signs to them of any ideas.

Now, the introduction of the objects of Natural History will lead on children in the course in which they begun; and they will proceed to acquire the same kind of knowledge,—*things*, *facts*, and *relations*. Their words will multiply as rapidly as their ideas. Peter Parley's Tales of Europe, America, &c., and many reading books on animals, vegetables, &c., will here come in to fill up the time of *reading* children in school.

Entirely conclusive as these reasons are on this point, *facts are consistent with them*. Children have not been made naturalists; but they have acquired much interesting knowledge of plants, minerals and animals. It has been well said, that 'thousands of children know more about geology and mineralogy, than was probably known thirty years since by any one of five individuals in the United States.' This knowledge is certainly altogether less difficult than that which they attain of their moral and religious relations and duties, or of the indications of the thoughts and feelings of the mind, by the voice, and countenance, and actions.

These remarks seem to me to remove the objection of scientific naturalists, to the introduction of this study into common schools.

VIII. Practicability of this study in Common Schools.

This discussion must have convinced us of the practicable nature of this object, if there are *suitable books and competent teachers*. These are the only obstacles to be removed.

1. Of *Books*. In the *popular* method, many suitable works have already been prepared, not perfect indeed, but possessing great value. They have already begun to be used in many a school. In the *scientific* method, there is a smaller number of books. Several, however, might be mentioned. I notice only one; 'Lessons in Botany,' by E. Davis, Principal of the Academy at Westfield, Mass. This is a little work, cheap, and admirably adapted to the object. The Report of the Committee on the most appropriate School Books, will doubtless contain an important catalogue.

2. Of *Teachers*. The instructors of Common schools are very deficient in this knowledge. I speak not this to their reproach, or to censure them. They have had few means of improvement in this particular. Their defects are often great, and far less excusable in other particulars. The Lectures on School-keeping, by Hall, and others, and the light thrown upon the subject by the *Annals of Education*, and other works, are rapidly removing much of the ground for excuse.

The *remedy*, is the *improvement* in the qualifications of teachers. Some means may be employed with advantage. 1. Explicit and reiterated declarations of the deficiency of teachers, wherever it is

palpable. In this way, the deficiencies will be seen by comparison with the standard presented. No modesty, no charity, no indifference, should be permitted to interfere with this duty, for a moment. The education of children, of the *children of the common people*, who are, in truth, to sway, under God, the destinies of this great country, is an object of too much importance and moral grandeur, to be hazarded longer by the employment of unqualified teachers.

2. By the education of teachers, in the schools designed for this purpose. Several of these have been commenced; and, it is hoped, that many more will make this one part, and a prominent part, of their purpose.

3. By the greater pecuniary compensation of well qualified and faithful teachers. The example must be given by those districts, where the children are more advanced in study, and where there is more interest, as well as more ability to reward the competent and persevering teacher. In this way, the general tone of the system will be raised, and stronger pulsations will begin to beat, even to the extremities. The pitiful calculations of a few cents in the cost of education, will be abandoned, when the money is paid for more valuable instruction.

Let these two obstacles be removed, want of proper books, and of qualified teachers, and the thing will be effected; for parents will then provide the means to make the knowledge more easy and interesting. The minerals will be looked up, and laid away for future comparison; some apparatus for experiments will be provided; plants and shells will be collected, and specimens of birds, beasts, reptiles, &c., will be referred to. Whenever improvement in the education of children shall make the expense of apparatus and other means necessary, parents will provide for that expense.

IX. Cautions to Teachers.

There may be in this case, as well as in others, a failure to interest children. If a teacher does not feel the necessity of exciting interest in his pupils, and is not resolved to make the effort, no instruction will enable him to do it. General rules can have no special influence. Some cautions may, perhaps, be profitable.

1. Too much may be attempted. The greatness of an object often discourages children. They will do much in a day, if well employed, provided they do not see too much to be done. Only a small part of the plan need be exhibited at once.

2. The allotted hours of recreation cannot usually be appropriated to Natural History, or be the only time to be employed upon it. This must be made a part of regular study, and hold its

own appropriate place and time. When the attention is arrested, the pupil will gladly employ the hours of recreation or leisure in the collection of shells, minerals, and flowers, and make the survey of fields and woods, valleys and hills, both exercise and study.

3. The *Teacher* must employ his hour of recreation with the school, when he expects them to do it. His own example must be seen and felt, if he would have any good influence. His language must not be, '*Go ye*,' but '*Let us go*.'

X. Liability to abuse.

The attention to Natural History may be *superficial*. The liability to this abuse, it shares, indeed, in common with many others. Perhaps there is more danger where the subject is new, or not perfectly understood, or removed from ordinary studies of the school. The advantages of the study will not be so readily apprehended by parents, unless the influence upon the memory, taste, judgment, power of discrimination, active employment of the mind, is made apparent. Hence the greater necessity of leading a pupil to understand the *meaning* of a word, when a *word* is the subject, to apprehend the *thing*, when a *thing* is concerned, or a *property* or *quality*, as well as the name of it, with the application, or use of each. To effect this, will require the full employment of the two crowning qualifications of a teacher, patience and perseverance in instruction.

The disposition of some in society to ridicule the acquisitions of children on this and similar subjects, is to be considered a benefit to the cause, by being a stimulus to higher exertion and more full success. We should all be aware how much is dependent upon the teacher himself, for a successful development of the benefits of this study. A failure in many cases, may be expected. And in other cases, success may be fluctuating,—for a time highly gratifying, and for another period, less encouraging. But with equal talent for instruction, and equal diligence, this is not to be expected. When it occurs, we may, from this remark, be led to attribute the failure, not so much to the difficulties in the subject itself, as to a deficiency of mental energy and application.

I have now presented to the Lyceum, those views upon this subject which have made it interesting to my mind. Many remarks have been made, which are applicable to instruction in all the branches of education in schools. This resulted from the fact, that instruction is so much the same in all its departments. The subject is one of great interest in education. I trust that the Lyceum will prosecute the subject with all the zeal which is de-

manded by the high interests of the *common people*, the bone and sinew of the country, the strength of our strength now. When raised to that point of intellectual and religious cultivation, of which they are capable, *they will be the glory of the only rational, political association on the globe.*

PHYSICAL EDUCATION.

(Extract from an Address delivered by request of the Trustees of the Jackson Academy, Tenn., by ABRAM LITTON, Esq.)

'EDUCATION should not be limited to the culture of the intellect, but it should also include the imbuing of the mind with the principles of virtue—the inculcation of its practice, and the full development of the corporeal powers. The body, which is the palace of the soul and the instrument of the mind, would, though they were not indissolubly bound and united together, deserve to be fitted up in a manner becoming the dignity and the grandeur of its inmate. But need we, to prove the intimate connection, and the sympathizing relation between mind and body, point to the mutual influence which they exercise over each other? Need we tell of the bright beaming with which joy causes the face to glow —the crimson blush with which shame can tinge it—the snow-white paleness with which fear overspreads it—the smiling expression, the elasticity, and the energy of action which hope awakens,—and the listlessness and inactivity which despondency creates? Need we tell of the quickened pulse which surprise excites, and the irresistible strength with which enthusiasm can nerve the muscles, and invigorate the system? Have not all experienced the dull languor of the intellect, and the sluggishness of its operations, when afflicted with bodily infirmity.

Need we paint the irritability, the moroseness, the phantoms of superstition, and the eccentric inconsistencies which, caused by hypochondria, obscured the giant intellect of Johnson—the hallucinations, the religious despondency, and the morbid sensibility which, arising from ill health, embittered the life of Cowper—the intemperance and the glaring faults connected with dyspepsia, which darkened the bright genius of Burns—the melancholy, the misanthropy and perverted feelings caused by epilepsy, which stained the character of the noble Byron, in order to show the influence of the body over the intellect? Although these facts glaringly speak the mutual relation and dependence of mind and body, the whole system of education treats the body as though it had no im-

portance, even when considered in its intimate relation to the mental faculties. The passions are continually excited by the stimulus of rewards, as if their constant action exercised no injurious and exhausting influence. But do not those pursuits which most call forth the passions, hasten the termination of life? Are not poets, whose lives are but the existence of a passion, generally short lived? And has not the astronomer, whose existence, in the contemplation of the glories and the wonders of the heavens, is but an untroubled stream of pure and devoted admiration—whose life is not vexed and harassed by the petty strifes and passions of those whose thoughts are bound down to earth,—has not he been favored with long life?

But again—injury is done to the body by parents and teachers who ambitiously strive to exhibit precocious blossoms of intellect, regardless of the fact that untimely fruit is destitute of its richest flavor and its nutritious qualities; and is too liable to be nipped in its early bud by the chilling frost of death. Talent, when too early developed, has never arisen to eminence, or it has sunk pitied and lamented into a premature grave. In defiance of the warning deaths of White, Keates, Mozart, Tasso, Lucretia Davidson, Griffin and Wilcox, parents are ever anxious to exhibit to the world prodigies of early learning and genius. It is thus that too great exercise of the intellect, and premature exertions of the mind by studies unsuited to its capacities, cause an excitement in the brain which, with all its feebleness and delicacy of structure, render it still more liable to the attacks of disease.

Injury is also done to the body by too close and too constant confinement. The infantile frame, at an age when exercise is demanded for its development—when the bones are but half formed—when it is prompted by the buoyant elasticity of youthful spirits, and by the continued desire of action which ever accompanies childhood—is forced, under the dread and the terror of corporal punishment, to remain, as if it were an inanimate and unfeeling machine, seated in one posture for hours at a time. Can it then ever appear surprising, that under such tyrannical restrictions, the school room, to so many youths, is as terrible and loathsome as the dreary walls of prison—that its requisitions are viewed as the irrational mandates of an unfeeling and unsympathizing monster—that the requirements of the instructor are considered as those of one who has no feeling in common with them, who is at war with all their amusements, and the sportive feelings of their nature? Under such restrictions, can it be astonishing that a lasting prejudice is often excited against every means of improvement—that the paths of knowledge, instead of being viewed as covered with many blooming flowers, perfumed with the sweet fragrance of its

fruit, is believed to be strown with thorns, and hedged round with brambles; and that the reminiscence of the sunny bright days of childhood, is but the recollection of torments inflicted, and misery endured? Is it surprising that the germinating seeds of disease are thus unconsciously implanted, which drains the very sources of life and happiness?

But these are not the only disadvantages arising from too constant confinement and neglect of exercise. By it, the system is often disordered to such an extent, that mental exertion is wholly impossible. The attention begins to wander, and cannot be fixed —reflection cannot perceive the simplest relation—suggestion ceases to summon up her legion host, and the mind becomes but a stagnant pool. Gloom, melancholy, irritability, and a want of decision are its general attendants. The temper is destroyed, the moral feelings are blunted, the passions perverted, and all subordination and government impossible. Although, under all these circumstances, a love for the acquisition of knowledge is acquired, has not a shattered and broken constitution rendered the mind incapable of satisfying its laudable and praiseworthy thirst? How many are annually forced to desert their pursuits, for the want of health and strength of constitution? How many youthful aspirants, after having toiled and clambered up the rugged heights of knowledge—after having surmounted every obstacle, and having, as it were, been standing on the very threshold of the temple of fame, have, for the want of strength and vigor of body, been forced to cease their exertions, and to lose the object of their ambition, which they were on the point of grasping?

Thus it is, that an incalculable quantity of human intellect is yearly slaughtered at the shrine of knowledge. What then is to be done? Does not medical testimony bear witness that exercise is the best preservative of health, and that the neglect of it is the source of most of the diseases to which students are subject? Ought not the active and energetic lives of Xenophon, Sophocles, Locke, Gibbon, Ferguson, Franklin and Whitney, to teach us a practical lesson on the importance and the utility of training the physical powers?

Since then the highest degree of mental perfection and human happiness requires the full development of the bodily energies—how is it to be attained? Let the studies of youth be adapted to their capacities. Let not the excitement of intense application be continued so long at one time, as to exercise a deleterious influence. Let not youths, like sensitive plants, be protected from every passing breeze; but let them, like the mountain oak, receive strength from the rocking of the tempest. Let them frequently

seek the stimulus of the genial sunshine, and the invigorating influence of the pure and uncontaminated air. Let bodily exercise and mental recreation be considered as much the duty of youths, as the learning of their assigned tasks. Let there be regular hours for the former as well as the latter, and let them be permitted frequently to enjoy the recreating influence, and the cheerful amusements of the play-ground. Nor should it be imagined that in so doing, there will be misemployment of time; for the success of mental efforts should never be measured by the length of time through which it is continued, but by the degree of concentration of the intellect, and the intenseness of thought with which the studies are pursued. Thus will health be retained, strength of constitution secured, and symmetry of proportion obtained; and thus will such a constitution be possessed, as shall add vigor and energy to the mental faculties.

Although we thus strongly urge the necessity of cultivating the physical system, it is not on account of its own intrinsic importance, but because it is the honored dwelling and the proud temple of the mind—the instrument by which it performs all its operations, and holds its intercourse with external nature.'

FEMALE EDUCATION.—No. II.

(Communicated for the Annals of Education.)

In a former article, I observed, that in writing on Female Education, it was too common to attend merely to the studies and accomplishments proposed for young ladies; and that in order to be effectual, Female Education must begin, like all other education, with life itself. I observed that the great principle to be adopted here was the universal principle of education. 'Let them learn while they are young, what they are to do when they are older.' Health was presented as one of the first requisites to usefulness and happiness; Temperance, Order, and Activity, as indispensable to procure and preserve it. The importance of forming habits of industry was next urged, and the necessity of watching over and directing the activity of childhood for this purpose. It cannot be too often repeated, that the direction given to the strong curiosity and busy activity of a child, will fix its habits, form its temper, and decide its future character. Youth takes its turn from childhood; childhood, from infancy. The proper direction of such propensities requires, indeed, the most watchful attention—attention which

must never cease, and which never knows an intermission. But the labor thus bestowed, secures a rich return; and to neglect it, will pierce a parent's heart with many sorrows.

I go on to observe, that *self-command* is among the earliest habits to be fixed in childhood. Of this, we cannot say, 'Here ends the first lesson.' It is an endless progress, in a circle of care and effort. It is so interwoven with every occupation and amusement, with every personal virtue and social enjoyment, that separation is impossible; and on this subject peculiarly, the consequences are linked with the circumstances, as by a chain of adamant. The remedy must begin with the first symptoms of the disease, and never be laid aside, so long as a symptom remains. Appetite and passion are strong, even in the infant. She cannot check it by consideration, for she cannot reason. In this way, the power of restraint is committed by Providence, entirely to the parents; and they are as much bound to provide for this, as for any other want of helpless infancy. Impatience for little enjoyments, or with little restraints, is an early cause of fretfulness. Fretfulness, if not checked, and absolutely *subdued*, increases rapidly, and will spoil the best natural temper. It is easy for misjudging parental tenderness to mar the fairest work of the Creator, and to convert the amiable infant, into the irritable, peevish girl—the ill-tempered, disagreeable woman. Prudent and persevering restraint—discreet and kind methods to divert the child's attention from the objects of desire, are the only possible remedies. Indulgence in unreasonable gratifications, or those which demand an undue share of the time or strength of the mother or nurse, only increase the demands of the child, and the difficulty and pain of subduing it.

I have seen a fretful boy rave and stamp upon a mud-puddle, because it was over his shoes. A hundred such instances may be easily remembered, by any careful observer of ungoverned temper.* Those who are thus trained, or rather who are left untrained, bring perpetual anxiety and trouble upon themselves and their families; and often render all about them unhappy for life. How many confirmations are there of the truth of the proverb, '*A child left to himself, bringeth his mother to shame.*' The self-will thus cherished becomes an incurable habit, which all the shame and sorrow that attend it in after life, will not eradicate. The woman who is thus left to have no rule over her own spirit, is like 'a city broken down and without walls.' Who could hope for shelter or comfort in such a residence? It is open to the attacks and the

* 'What am I crying for *now?*' said a peevish child to his father, after he had been gratified in every demand he could make, and was still unsatisfied.

contempt of every one. 'Hate, fear and rage—the family of pain,' are its only inmates. 'Hope, love and peace,' have long since deserted the abode of ungoverned passions. How little do parents think of the sorrows they are preparing for themselves, as well as their children, by neglecting this great lesson of self-command. Long must they eat the bitter fruits of the tree they have planted, and seek too late for a remedy.

Nor do the consequences cease here. The vices and evils of ungoverned appetites and passions descend from parents to children; and their consequences are often seen and felt, to the third and fourth, if not to every following generation.

Think of this ungoverned temper, in *the mother of a family*, venting itself in fretfulness and reproaches towards the inseparable companion of her life, or in scolding, and violence, and tyranny, towards her children. Alas! how many scenes of domestic misery might be traced to the ungoverned girl! And how often is the brightness of domestic joys dimmed, by the clouds which arise from a *half subdued* temper! Such mothers sometimes pretend to govern their children's temper, by treating them with severity, or restraining them by force. But let it be remembered, that I am urging the importance of teaching the child *self-command*, and not merely *submission* or obedience. We do not speak merely of *governing her*, or preventing any evil, but of teaching her and accustoming her to *govern herself*.

How delightful is the contrast of a mother whose spirit has been brought under her own control, whose temper has been trained, until it is gentle, as well as firm, and who thus gives the best lessons of self-command in her own example. The example is seen reflected on every department of her household, and on every member of her family. A fair city is thus exhibited, as upon an eminence. It is seen and admired from afar; it is the delight of all who enter it. Wherever domestic order and happiness exist, they are based upon this single habit of self-command; supporting and consolidating the fabric of love. Children thus educated, by firm and gentle restraint—thus led on by living examples—will rise up and call their mother blessed. Among strangers and foreigners, they will be loved for the virtues imbibed from their parents;—and parents, though personally unknown, will be honored for their children's virtues. Happiest of the happy are such families! and a large part of their joys is secured by *self-command*.

SENEX.

ADDRESS ON ASSOCIATIONS TO PROMOTE EDUCATION.

An Address on the subject of Literary Associations to promote Education; delivered before the Institute of Education of Hampden Sidney College, (Va.,) at their last Commencement. By James M. Garnett.

We cordially welcome this token of increasing zeal and activity on the subject of education, in 'the Ancient Dominion.' An association capable of appreciating such an address, cannot but do much for the cause; and the address itself, we hope, diffused as it is, not only as a pamphlet, but in the pages of a new and interesting periodical, the 'Southern Literary Messenger,' we trust will rouse many to new efforts.

It appears from the remarks of Mr. Garnett, (whose labors in this field we have long intended to notice,) that this is the first voluntary association of this kind in Virginia, on a large scale. He urges the importance of such combinations from the example of the North, (we wish it were more universally given,) and complains, that the business of instruction is left to be pursued by those who find no place in other professions—that there is no system of studies—no rule for qualification—but all is left to 'the chance-medley, hap-hazard contrivances of individuals,' often utterly unqualified to judge at all of the subject.

He presents first the great objects of education; and maintains that nothing deserves the name which does not aim at perfecting our whole nature, intellectual, physical and moral—which does not treat man as a being formed for a higher state of existence. If 'self-knowledge, self-control, self-devotion to duty,' be omitted, 'all else is but mere dust in the balance.' However valuable the accomplishments of the *scholar*, they are not sufficient, of themselves, to make the *man*, or the *citizen*.

But Mr. Garnett objects, not merely to the *end* too often proposed in our schools, but to the *means* employed to lead on our youth,—the fear of man, the desire of applause and personal rivalry, in place of the fear and the love of God,—tending, in his own strong, but correct language, to inspire more dread of public sentiment, than love of public or private duty,—'to poison our hearts with jealousy and envy, and to intoxicate us with pride, vanity, and ambition, rather than to promote the virtues of Christian or social life. He presents in a strong light, that lamentable, but too evident deficiency of our schools, that the higher, the moral nature of the pupils is not made the paramount object of attention; that they are not taught, or led, by the course pursued with them, to consider *character* as important as *knowledge* or success in life; and that as the natural result, the greater number

pass from the restraints of a scholastic life into the grossest neglect of all morality, or the sordid pursuit of wealth and power.

The address closes with a direct appeal to the youth of Hampden Sidney College, in which he endeavors to impress upon them the importance of making moral and religious principles the 'beginning, and middle, and end of education,'—of studying the sciences with reference to them, and with a view to the improvement of their own characters, as well as their minds.

DRAKE ON THE PHILOSOPHY OF DISCIPLINE.

A Discourse on the Philosophy of Discipline, in Families, Schools and Colleges; delivered before the Western Literary Institute, and College of Professional Teachers, in Cincinnati, on the 6th of October, 1834. By DANIEL DRAKE, M. D. Cincinnati: U. P. James. 1834.

A DISCUSSION of this subject is peculiarly valuable, from one who reasons on philosophical, and physiological, as well as religious principles; and we are much indebted to the author, for the valuable essays with which he has favored us. In this discourse, Dr. Drake has taken the least popular side of some vexed questions; and has defended his views with great ability.

In opposition to that ultra extravagance which denies all right of control, except to God, and which we scarcely know how to meet, with serious argument, he commences his discourse with showing, that the universe is a system of laws, and that whether it be in the planetary world, or in the connection of man with the material world, or in his intercourse with his fellow men; every violation of natural law is followed by a penalty—by evil or by suffering.

This testimony of nature to the existence and necessity of laws and punishments, is confirmed by that of revelation; and in that same infallible code, social rewards and punishments connected with them, are announced, and enjoined, by 'line upon line, and precept upon precept.' Especially is the duty of obedience to parents, and the right of demanding it, distinctly inculcated, and the parent is made responsible for the use of these means of restraining and governing his children.

The next inquiry suggested is, What these rewards and punishments should be; and the answer to this question is given so ably, that we extract the whole.

'To prosecute this investigation in a proper manner, a thorough knowledge of the constitution of human nature, as it exists in childhood and youth, is indispensable.

Man being a compound of mind and body, can only be understood by observing and studying both; for they act and re-act upon each other. In the successive periods of life, in different individuals, and in the various grades of civilization, the relative power of the mind upon the body, and the body upon the mind, is different. Thus, in the civilized and intellectual state, the mind exercises greater power over the body, than in the savage state; and the mind of a philosopher, or a Christian, governs the desires of his body more effectually, than the mind of an ignorant or wicked person controls his appetites; and, finally, the mind of an adult rules over his bodily wants, with greater success than the mind of a child. In the tender stages of infancy, the reasoning powers and the moral sentiments, are but little developed, and the corporeal appetites and desires are strong. The reason is obvious. The body must be built up, and hence the appetite for food, and the pleasures of indulgence, are great, sometimes almost insatiable. The impatience of labor is quick, because its industry can seldom be turned to good account, and its limbs are soon fatigued, while they are growing. Its natural repugnance to close or long continued confinement is equally strong, for fresh air and unrestrained exercise, are requisite to the proper maintenance of health. Its curiosity for wandering among new objects is intense, because, observation is the food of the young intellect, and indispensable to its growth. Finally, its love of play and of pleasure is almost indomitable; because on the plan of nature, no responsibility in regard to the future rests upon it; and if it had not a desire for play, it would not take the necessary exercise, nor acquire the proper use and discipline of its limbs. Thus, almost all the pains and pleasures of infancy and youth, connect themselves with the body. The gratification of the physical or material part is the great object; that which answers to the wants and desires of the body affords the chief pleasure. Like the lower animals, it lives for the body, and for the present moment. Its enjoyments are physical—its sufferings are physical; and, when they extend to the mind, it is because something which administered to the pleasures of sense has been withheld, or applied in such manner as to mortify the few feelings and sentiments of the soul, which, at that early period, are in a state of susceptibility.

What is the deduction from these views? Undoubtedly, that there is in the constitution of childhood, a foundation for physical correction; and that punishment of the body is the most efficient mode of reaching and affecting the mind. Such are the conclusions of reason, applied to this subject. And what are the results of experience? Let the practice of the whole world return the answer. In every age, and in all nations, we find the hand of the parent uplifted in physical correction, or some other mode adopted, of punishing the

body through its desires and sensibilities. It is, indeed, an instinct on the part of the parent; and, by an instinct equally intuitive, unerring, and universal, is acquiesced in by the child. Nature, in fact, is at the bottom of the matter, and prompts, if she does not regulate, the whole discipline.'

To this unanswerable appeal to the laws of nature, Dr. Drake adds the decisive testimony of revelation.

'But does God in his revealed will, bear us out in these conclusions? The Bible shall give the reply. "*He that spareth his rod, hateth his son; but he that loveth him, chasteneth him betimes.*" "*Foolishness is bound in the heart of a child; but the rod of correction shall drive it far away.*" "*Withhold not correction from the child, for if thou beatest him with the rod, he shall not die. Thou shalt beat him with the rod, and shalt deliver his soul from hell.*"

Thus we find punishment of the body, even with the rod, expressly enjoined by Heaven, as a parental duty; and declared to be powerful, not only in driving away foolishness, and qualifying the child for the duties of this life, but in preparing it for the enjoyments of eternity; and we are thus supplied with new evidence of the conformity of the law of the Bible, to the laws which govern the constitution of man.'

The various kinds of bodily punishment are next considered, with very just discrimination.

'Corporeal punishments are of two kinds: those which act upon the body in a positive manner, and give pain, as the hand, the ferule, and the rod; and those which act negatively, and give pain to the unindulged appetites, as withholding luxurious articles of food and drink, and confinement to the house, or to a certain position. The latter, at first view, might seem preferable; but they are not always practicable with the great mass of parents, who are poor, and are obliged to work, and for whom all *general* rules should be formed; and they cannot always be conveniently resorted to by teachers. There is, moreover, an objection of a different kind, which detracts something from their character. If the child be not hungry, or its appetite be destroyed by its emotion of mind, the denial of good things will inflict no punishment; and confinement will give no bodily pain if there should, at the moment, be no disposition to go abroad. Still further, there are moral objections to restraints upon the appetites, which deserve deep consideration. The child is taught, by the estimate which it perceives the parent to place on the enjoyments of sense, when he withholds them as a punishment, to regard them as of paramount value, and is thus rendered more sensual; when, perhaps, the very offence for which he was punished, was an act of improper indulgence, or of depredation for the gratification of his appetite. Finally, if the hunger of children be not satisfied, they are tempted,

secretly, to acquire the means of gratifying it; and are thus led into habits of concealment, deceit, and theft, which, practised towards the parent for a time, may at last be exercised on society.'

Dr. Drake does not leave unanswered, the objections which have been made against bodily punishment.

'On the other hand, it has been said, that the use of the rod degrades the child in its own estimation; debases it in the view of other children; exasperates it towards its parents; is liable to be excessive; and contributes to maintain on the earth, the system of violence and war, which must be abolished, before the world can be christianized. These are serious objections, and it is our duty to consider them separately.

I begin by appealing to every judicious and observing parent and preceptor, to say, whether they have witnessed, under the application of the rod, any evidence of improper self-abasement in the child; and would ask all who have felt it, to recollect, whether its *merited* and *proper* infliction, sunk them in their own estimation, below the point of that humility which children ought to feel, under the deserved chastisements of their parents or teachers? From my own observation and experience, I should answer these questions in the negative; and, believing, as I have already said, that the use of this instrument of correction, is a kind of instinct on the part of the parent, acquiesced in by the feelings of nature in the child, I cannot suppose that its employment, under proper regulations, can debase the feelings, or break down the manly spirit, but rather contribute to purify and elevate both.

That it necessarily lowers the child in the estimation of others, there is as little reason to believe. If it be a *natural* punishment, such an effect *cannot* flow from it; and that it does not, is a matter of observation; for we generally see the surrounding children, if relatives or friends, disposed to pity the one which has been chastised, and often find them, subsequently, engaged in offering it their little consolations. That children who are frequently whipped, sometimes become objects of derision with their playmates, is certain; but, as a general rule, such children are great *offenders*, and among children, as in society, those who continue to offend in the midst of correction, will, at length, fall into contempt.

That the rod *may* exasperate the child towards its parent, there is no doubt, if it be used when the child is innocent, or applied to a degree disproportionate to the offence, or with partiality, in reference to other children; and under such circumstances, it *ought* to feel indignant. But where is the individual who can say, that he ever loved a parent the less, for inflicting personal chastisement in a proper degree, when he had a consciousness of having done wrong? So far from producing the alleged effect, it generates the opposite; and children never love their parents *more*, than in the hour of re-

pentance and returning joy, which follows this kind of punishment, inflicted in a suitable manner, and to a merited extent.'

But *physical rewards* are of great value, as well as physical punishments.

'These act by giving bodily pleasure, and, of course, address themselves to the senses. Let us consider them in succession, beginning with the sense of taste. This is the earliest on which we can act, because it is the first that requires to be indulged. There can be no objection to granting a child the means of this indulgence as a reward for good conduct; but as it generates a taste for luxury, it should not be continued after the other senses are so far developed, that we can act upon them with effect, which happens in different children, at various ages.

The sense of smell is next developed, but the means of gratifying it are not so convenient as those of the sense of taste. Its gratification, however, is less dangerous to the future, than that of taste, and need not be abandoned, as long as its special enjoyments can be made a means of reward.

Hearing is a sense, developed at an early period, as all who have observed the effect of music on young children are aware. Through this sense they may be pleasurably and powerfully affected; but the frequent resort of mothers and nurses to its soothing influence, prevents, in some measure, its use as an occasional reward. Whenever it can be employed, however, it should not be omitted; and as the indulgence of this desire does not contribute to debauch the mind, but to soften and elevate it, the reward may be given, as long as discipline is required, or the child continues to regard it as a favor.

The sense of feeling includes the sensibility of the skin to heat and cold, and fresh air, that of the lungs for the last, and also, a want or desire seated in the muscles, for active exercise. These desires are all gratified, by excursions in the open air; and, while confinement is a corporeal punishment, going abroad for play, is, to children who are not permitted to run at large habitually, a real and most admirable reward. Its use, in no manner or degree, contributes to impair the intellect, pervert the moral sentiments, or excite the animal propensities; but to elevate the two former, and promote health and symmetry of body, with buoyancy of animal spirits.

The last of the senses to which I refer, is that of sight. At a very early period, infants, as all mothers know, are attracted by light. The young child, as instinctively and steadily turns its eye to the candle at night, as the plant in a dark cellar directs its branches towards an opening in the wall. As it grows, the desire for this gratification also increases, and, finally, exceeds in energy, that of smell, touch, and hearing. Hence, the confinement of a child in a dark room, even where it is not afraid, is a bodily punishment; while the gratification of its vision with masses of light and shade, and

variety and brilliancy of colors, may be made a most cherished reward. Vision has, with much propriety, been called the *intellectual* sense; for, of the whole, its indulgence approaches nearest to the indulgences of the mind. It involves nothing sensual, in the bad acceptation of the word, and may, therefore, be employed as a reward, till they shall cease to be necessary, whatever may be the age of the child.'

The facility and safety with which all the senses may be gratified, while the health is promoted, is admirably described in the following paragraph.

'In resorting to the pleasures of sense, as a reward, we may press several, or the whole of them, into our service at the same time; and, when skilfully used, their united influences are of the happiest kind. Children are great lovers of nature. A flower, a little bird, a branch of misletoe with its pearl colored berries in winter, a babbling brook, which they can dam up in an hour, a fall of snow which lodges on the limbs of the shade tree in front of the door, or half buries up the grass in the yard, a butterfly, or a lightning-bug, the taste of a new fruit, the smell of a new flower, a whiter pebble stone, or a more retired play-ground surrounded by fresher natural objects, acts pleasantly on their senses, and may be made an indulgence and a reward. But when the sensible and benevolent parent, or teacher, combines a visit among the various objects of the natural world, as the reward he would bestow for obedience, or great effort at labor or study, he presents the highest sensual gratification which God has placed at his disposal.'

Dr. Drake next proceeds to consider the 'rewards and punishments which belong primarily to the mind.' The first and 'the greatest of the means of moral government,' is love to the mother. As he beautifully observes:—This means, if employed early and skilfully, 'fixes over the child a dominion, that, like the permanent colors which the light of the sun stamps upon the opening rose, must be felt till the individual is gathered, with that mother, in the grave.' We wish the whole passage on this subject could find a place in our pages.

He treats, subsequently, of the use to be made of other natural propensities, and advocates the employment of those of an inferior, and debatable character, on the ground, that all do not feel the effect of higher motives. To us, this seems a fallacy. This plan will, indeed, paralyze the sensibility to higher motives; but does not the whole aspect of Christian society, compared with that of Pagan countries, show, that the highest motives, like the winds that blow upon the ocean, have a powerful influence even on those who are not placed within their immediate sphere of action? And does

not the deterioration which takes place in every country and in every society, where a lower standard is adopted, on the same plan, show that it is a dangerous course. '*Aim high*' is an old maxim. We think our greatest danger now is, in conceding too much.

Dr. Drake insists with great force, upon the necessity of cultivating the spirit of reverence to parents, and of veneration towards God. He expresses his regret, that 'in the United States, and especially in the valley of the Mississippi,' this sentiment is not so carefully cherished, as he would desire. He urges that the child should be taught to *fear* as well as to *love* his Creator, and to receive the Bible as the revelation of his will—the rule of his life.

He concludes his address with the following recapitulation of first principles.

'1st. Children, like grown persons, act from motives; and when they transgress, they have an object in view, which, at the moment, is dear to them. They should then be carefully and patiently instructed in their duties, and have the reasons for the laws, by which you govern them, as fully explained as possible.

2d. As there is among them a great variety in bodily and mental temperament, the characters of each should be studied, and the appropriate means of rewarding and punishing, selected accordingly.

3d. Children, as well as adults, have their periods of undefinable indisposition, and consequent irritability of the nervous system and feelings, when, of course, they are froward, peevish and disobedient. Those who govern them should look into this matter; and in meting out their punishments, have respect to its influence; or, while the disease, not known, perhaps, by the child, shall continue, omit them altogether.

4th. The excitation of fear is a legitimate means of correction, for all correction operates, indeed, by exciting it; but children should not be frightened by goblins, or threatenings connected with supernatural appearances, for an association of ideas may make them superstitious and timid throughout life.

5th. Both rewards and punishments should be proportioned to offences. They should be dealt out with all the impartiality a man requires from a court of justice.'

PRACTICAL LESSONS FROM THE NURSERY.

[We cannot offer to parents a better illustration of the philosophy of discipline, than the following account of a series of dialogues, which passed between a parent, and the physician of his family.]

Dialogue between a Parent and a Physician.

DIALOGUE I.

'PRAY, Dr.,—give us your advice about our child. He is but six months old. The sage dames say he must be fed, and he must be walked with, whenever he requires it—night or day. But he insists upon a great deal more attention, than the duties and health of his mother allow.'

'As to feeding, you may teach him to feed without intermission, if you yield to every demand; and it is not less true of being carried about, especially at night. Why, it would be very pleasant to *me*, when I feel restless, if somebody were disposed to carry me about; and you may depend upon it, your child will not lose the pleasure, if he can secure it by fretting and crying.'

'But what must we do. His cries will disturb others as well as ourselves, if we do not gratify him.'

'I can tell you what I have done. My children have undertaken to make these demands unseasonably, and I have found that *moderate chastisement* was the best remedy; and that it produced less crying, than the attempt to gratify them.'

'What, doctor! chastisement so early?'

'Why the truth is, at this age, the child does not *reason;* and there is no other motive but bodily pain, or bodily pleasure, that can govern him. Early childhood is the very time when bodily punishment is most applicable; and it ought to be all given very early. If the passions and appetites are kept in a subdued state by the parents, before reason is developed, the child will have less difficulty in governing himself afterwards.'

'I have known a mother who broke up the habit which her child had acquired at four months old, of waking and demanding to be taken up, by a few slaps; but most persons would call it cruel.'

'Do not fear that. Your child will suffer a great deal less from proper chastisement, than he will from the never satisfied desires, the restless fretfulness, which will otherwise grow upon him. One or two slaps, on a part where no injury could be done, quieted my child; and 'Hush' or 'Be still,' which I had repeated before chastising him, was very soon enough to quiet him.'

Dialogue 2.

'Well, doctor, we have tried your plan, and with entire success.'

'Did you find any difficulty?'

'Why, we did not certainly succeed so easily as you did. It was necessary to repeat the chastisement, and sometimes several times in a night, for a week or two; for our boy has more obstinacy than many children. But we are amply rewarded for the pain it cost us, and we feel much indebted to you for the advice. He is a great deal happier. He sleeps quietly at night, wakes only at the regular hours of feeding, and less frequently than ever before. He awakes cheerful, with a laugh instead of a scream, at all times. He waits patiently till he is attended to. He will often chatter half an hour playfully, when he cannot sleep, and does not pass half as much time during the day in fretting and screaming. In short, the happiness of his little life has been at least doubled, by this momentary pain.'

'And how long did he really suffer?'

'Why it has surprised me to see, that he seemed to be quiet as soon as his passion was subdued; and would stop his screams, and turn to sleep the moment the chastisement was finished. It was evident that he must, even at the moment, suffer more with his passion than with the chastisement; for the passion would keep him screaming for an hour; while the chastisement, if it was effectual, would quiet him in five minutes.'

'There is no doubt that it is so. Let a child be accustomed to do right, and habit will make it agreeable. Indulging unreasonable desires is *false kindness;* for they multiply so rapidly, that it soon becomes *impossible* to gratify them. It gives momentary pleasure; but it produces lasting pain—a constant source of suffering. If parents would have firmness to persevere in a course of discipline, they would generally find the same result that you have done.'

Dialogue 3.

'Well, doctor, we have a new case of moral disease, about which we need your counsel. We shall never cease to be grateful to you for that attention which has saved our child's life. But his complaint has left him with a habit of fretfulness and impatience, which we do not know how to control, even now that he is in perfect health.'

'That is often the result of a long illness; and especially with this disease.'

'I am aware of that; but inexperienced as we are, we need your advice in order to be consistent. You direct that he should be fed moderately, and excited as little as possible; but we cannot obey one direction, without violating the spirit of the other. He has an insatiable craving for

food; he will not suffer us to leave him for a moment; and if his desires are not fully gratified, he frets himself almost into a fever.'

'It is one of the worst effects of such a long illness. But you must do as well as you can. Give him as little food, and indulge him as little as possible.'

'But the principal question I wished to ask is, whether it is a case for the discipline which we found so useful formerly.'

'Why I suppose discipline will scarcely do any good. I know a child who had this complaint several years ago, who still has an ungovernable voracity of appetite, and is eating and fretting constantly. I have known others, who have not recovered from it for a long period; and some continue irritable through life.'

'This is indeed a serious misfortune, and I scarcely know what to think of it.'

Dialogue 4.

'Good morning, Mr. ——. How does your little boy do?'

'Very much improved, sir. But I do not know what you will think of the course we have taken. We ventured, for once, to act contrary to your advice, and resort to chastisement, although you did not approve it.'

'I did not mean to say, you ought not to try it; but I was afraid it would do very little good. But what course did you pursue?'

'Your account of the effects of his disease on the character, gave us a great deal of pain. We could not bear to think of seeing our child a torment to all around him. It was evident that he had no disease. We saw nothing to hope from improvement in his health; and we felt as if it would be a less affliction even to follow him to his grave, than to see him grow up to be a peevish, irritable man, a source of suffering, and an example of evil, to all around him.'

'You were right; but what course did you take?'

'Why, sir, we gave him his food only at such times, and in such quantities, as you considered safe and proper. We did not indulge his demands for attention, at the expense of the health, or sleep, or duties of his mother, or nurse; and we did not allow him to be peevish.'

'And what did you do to prevent it?'

'There was a storm of passion for several days; but we administered your old remedy, with wonderful success. If he demanded an unreasonable amount of food, or attention, or motion, it was steadily refused. If his fretfulness could not be checked by amusing him, he was chastised until he was quiet. When the condition or duties of his mother or nurse rendered it proper to set him down, to amuse himself, he was required to be quiet; and if he was irritated, his passion was subdued by chastisement.'

'It was a hard duty to perform; but what was the effect?'

'His peevishness had advanced so far, that when he was so sleepy he could scarcely sit up, he would scream half an hour if he were laid down—sometimes until his face was almost crimson. But we found at length a single slap, with 'Hush,' or 'Be still,' would often subdue him at once, so that he would turn over quietly to sleep. In short, whenever he was uneasy from *mere fretfulness*, we found chastisement a perfect opiate. We watched for the indications of pain, and endeavored to gratify every reasonable desire, provided blocks, balls, and other objects with which he might amuse himself, and allured him to good humor by speaking cheerfully, and playing with him. We changed his position and his occupations so often as to prevent weariness. We made every allowance, and gave him some little extra comfort or pleasure, if he had been disappointed in his regular meal, or disturbed in his nap. But after using all proper precautions, we insisted upon it that he should not cry without reason, and we felt it our duty, to assist him in governing himself by punishment.'

'I suppose you found very little punishment would answer.'

'Not always. It was frequently necessary to repeat the slaps until the skin was reddened.'

'But have you, after all, accomplished the object?'

'I think we have. Thus much is certain—instead of a violent outcry, every time he is laid on his bed, he generally turns quietly on his side and goes to sleep. Instead of waking with a scream, he rouses us at night with some gentle, pleasant sound; and if he remains awake, will prattle himself to sleep without a murmur. He meets us in the morning with a smile or a laugh. After he has made known his wants, he waits patiently, until we can attend to him. He sits quietly on the floor, and amuses himself with his blocks, half an hour, or an hour at a time, instead of demanding to be walked with every moment. In short, he passes the day in almost unmingled enjoyment, with very little attention. He sleeps quietly at night, with fewer interruptions than ever, and wakes refreshed and happy. He is converted from a restless, peevish, unhappy child, into one of the most cheerful, smiling, pleasant beings I meet with.'

'Well, sir, you have done him a most important service, whatever others may say of the cruelty of the plan.'

'On that point we have indeed been tried, by the pain which we gave to our friends as well as our child. But we have had evidence which satisfied even some who reproached us, of the benefit of our plan. His mother has recently been so ill, that she could not even see him for some time; and during that period, when his cries and fretfulness might

have prevented her recovery, he was perfectly docile, and allowed his nurse to be changed several times without any fretfulness. One who had mourned over his sufferings, was compelled to acknowledge the good they had done.'

'If others would pursue faithfully the same plan, they would save themselves and their children a great deal of suffering, and even disease. There is nothing so dangerous to *health* as well as happiness, as ungoverned appetites and passions. Half our diseases, and more than half our sufferings, arise from these alone.'

'There is one painful circumstance in regard to our efforts. With a child of this age, we find a few days relaxation of discipline, even a single act of injudicious indulgence by a kind friend, sometimes obliges us to begin our task anew.'

'You will find this always the case, until your child has reason enough to govern himself; and even then, constant watchfulness will be necessary.'

'Yes; and we feel the need of a watchfulness more unceasing, of a wisdom and power more perfect, than ours. But we have been led to one important conclusion,—that *he is our child's worst enemy, who grants him unreasonable indulgences*, however warm may be his affection, and however kind his intentions.'

MISCELLANY.

Boston Academy of Music.

The report of the Academy for the last year, presents many encouraging evidences of its usefulness and prosperity. It appears that instruction has been given in the principles of music, to about 1000 children, and 800 adults; that the system has been introduced into a number of schools; and that it has uniformly excited the interest and gained the confidence of pupils and teachers. A school for teachers, held the last summer, elicited from those who attended it, the most decisive testimony to its value. An adult choir has been formed, consisting of 100 members, whose concerts have gained the approbation of connoisseurs, as well as delighted the audience. The juvenile concerts have continued to attract and gratify large assemblies. Lectures have been given on the subject in Boston, New York, and Hartford, which excited much interest. To aid still farther in its general object, the Academy have pub-

lished a manual of instruction, and a collection of sacred music, both of which are adapted to be highly useful.

By these means, and by the reports and other publications in relation to the Academy, the system has been extended as rapidly, at least, as is consistent with its thorough practice. Letters of inquiry have been received from every quarter of the Union; and numerous applications have been made for teachers, leaders of choirs and organists.

The Academy has also secured accommodations well adapted to its purposes, in the old Boston Theatre, which they have been enabled, by private subscriptions most liberally bestowed, to lease for a number of years. It is now undergoing alterations, which will not only make it an admirable concert room, but will furnish a place of meeting for public institutions, and a house of worship on Sunday, and produce a revenue that will greatly aid the operations of the Academy. A powerful organ will be obtained, to assist the choir.

We are sure our readers will rejoice with us in the progress of this institution; and we now consider the measures begun, which will secure the object on which our heart was fixed six years since, and which we determined never to abandon—the introduction of *vocal music, as a branch of common school education.* We are more anxious to see it *well done,* than *rapidly* done; but we consider the point as settled, that it must and will be done. We already hear the first little song we translated, 'See the light is fading,' &c., and others equally familiar, sung by the children of a village; and we look forward with delight to the day, when every voice shall be tuned to the public note of praise, and the social hymn.

Boys' Asylum and Farm School.

We have formerly given an account of the excellent plan of the Farm School, designed to afford a place of education, especially to boys who needed peculiar restraints. During the last year, it was united with the Boys' Asylum, an institution established in 1813, in order to combine the efforts and funds of both in a single and more efficient institution. Thompson's Island, in the harbor of Boston, was purchased for the school—a pleasant situation, quite remote from temptation, and yet accessible, containing 140 acres of land, and well adapted for cultivation as a farm. A building of brick has been erected, 105 feet long and 36 wide, and a superintendent procured for the agricultural department. An inviting and important sphere of usefulness yet remains to be occupied, in directing the intellectual and moral culture of the pupils; which we hope will call forth some one whose capacity and zeal qualify him for this noble field of benevolent effort. There is no institution in our country which has our more cordial sympathy. During the last month, the boys, 52 in number, were carried to the island in a steamboat, accompanied by the Directors, and went in

procession to the chapel. A prayer was offered by Dr. Tuckerman, and an address made by Lieut. Gov. Armstrong; the boys closed the exercises with a hymn.

Grammar for the Blind.

We were happy to receive a copy of a Grammar for the Blind, prepared by Dr. Howe, and printed at the New England Asylum. It is a matter of congratulation, indeed, to see the work of providing them a library going on so fast; and to learn that our benevolent societies are ready to appropriate liberally to this object. Are there no individuals ready to do so? Is there no one, for example, who will pay for an edition of stereotype plates of Gallaudet's admirable Book on the Soul—or some of the little abstracts of Scripture History? We should be happy to transmit anything which may be sent us for these purposes.

Education in Louisiana.

The Legislature of Louisiana, at their last session, appropriated $363,775 to three literary institutions; $48,275 to the College of Jefferson, for debts due for the buildings, and $15,000 a year each, for ten years, to pay the salaries of the professors and reduce the price of tuition, to this college, Louisiana College, and Franklin College. Nothing is needed but a supply of able teachers, to meet the increasing interest and liberality of the West. Will not the East contribute these for the education of their future rulers, until they shall be able to supply themselves?

Connecticut School Fund.

The school fund of Connecticut amounts to $2,019,920 09 chiefly invested in bonds and notes secured by mortgage. We are sorry to see that this state has imposed a new tax on those who are striving to advance in the higher branches of education, by requiring them to do military duty. What a school for a young student is the parade ground!

University of New York.

A faculty of law has been organized in the University of New York, in accordance with a plan proposed by the Hon. Benjamin F. Butler, late of Albany, who is appointed principal professor and head of the faculty.

Anti-Corset Societies.

Two societies of this kind have been formed, and are successfully going on, putting down the wicked slavery to fashion, which destroys so many females. One of these societies is in Peterborough, N. Y., and was

formed a year ago. All the ladies in the village, but three, signed the pledge. The other is at Atkinson, Me., and consists chiefly of the pupils of a boarding school. There are many 'family' associations of this sort in our country, and the number is rapidly increasing. What a great point will be gained in the improvement of social and domestic life, when reason, comfort, and health, are consulted in the fashions of dress! The frequent changes of fashion also involve much useless expense of money and precious time. Till this passion for change is corrected, ladies can neither have means nor leisure for much improvement in their systems of education and household management. But we see this tight lacing has been, in some measure, corrected, by reasoning on the subject, and we do not despair. Allow ladies the privilege of reasoning, and they must become more reasonable.—*Ladies' Magazine.*

NOTICES OF BOOKS.

TRANSACTIONS OF THE FOURTH ANNUAL MEETING OF THE WESTERN LITERARY INSTITUTE, AND COLLEGE OF PROFESSIONAL TEACHERS. Held at Cincinnati, Oct., 1834. Cincinnati: Josiah Drake. 8vo. pp. 324.

We heard, some months since, of the appearance of this volume, and congratulate our western friends, that they are even able to issue it so promptly. We were recently favored with a copy, and have been much gratified with looking over the lectures of which it is composed.

In addition to the Journal of the Proceedings, and the lecture of Dr. Drake, of which we have already given some account, it contains an Introductory Address, by President Picket, a veteran teacher, lectures and reports on the Languages, Mathematics, Physical Science, Music, College Government, and Emulation, by a number of the members, which display much ability and zeal—and a lecture by the late Mr. Grimke, exhibiting his peculiar views of education for American youth. We have few volumes on this subject containing more valuable discussions, on important subjects, and hope to notice it more fully hereafter.

THE INTRODUCTORY DISCOURSE, AND THE LECTURES delivered before the American Institute of Instruction, in Boston, Aug. 1834, including the Journal of proceedings, and a list of the officers. Published under the direction of the Board of Censors. Boston: Carter, Hendee & Co. 1835. 8vo. pp. 276.

We are gratified in being able to announce the appearance of the lectures before the American Institute, in 1834, for which we have received

so frequent inquiries. It does not yield, in our view, to any of the preceding volumes in interest or value; and contains such a variety of topics and discussions, scientific, practical and moral, both for the school and the nursery, that we think all who read on this subject, will find it well worthy of perusal. We cannot now speak of it in detail.

It is a matter of regret to many, that the lectures cannot be published earlier; and by some, it is made a subject of complaint. We have been well acquainted with the measures of the officers concerned in its publication, and can assure our readers, that it is not for want of the most laborious diligence and care on their part. In regard to the authors, it is true, that in a few instances we have known that a lecturer has been *unnecessarily* and inexcusably negligent in sending a manuscript, or returning a proof, and thus has detained the volume for months, after everything else was ready, to the great annoyance of the censors, the printers and the publishers, and to the injury of the Institute. For such delay, we offer no apology; but on the other hand, it is no small amount of labor, for one who is capable of preparing a lecture to add this to the multiplicity of other tasks, even when months are before him. He cannot be expected to commit himself or the Institute, by an imperfect manuscript; and he is neither justified nor bound to neglect business, journeys, &c., to wait for and attend to proofs, where the Institute can afford no remuneration for his time. And be it remembered, some of those best qualified to lecture, are compelled to task themselves even beyond their strength for the means of subsistence, or in the execution of the plans in which they are engaged.

There is one simple mode of remedying this evil, and allowing each lecturer who is prompt, to appear before the public in a favorable manner, and to produce the impression he designs, before they have forgotten his subject and himself. Let the lectures be issued in pamphlets, and forwarded to the members of the Institute, and to all subscribers, and exposed for sale, as they are received, or at regular periods. In this way, the Institute will be kept before the public, the interest excited by its meetings will be in some degree maintained, and each subject will be fairly presented and be much more likely to gain attention, and produce effect. We need only refer to the inquiries and remarks excited by the lecture of Mr. Winslow, recently published in this form, at the expense of the author, for the benefit of the Institute, to prove the advantages of such a course. We had hoped to accomplish this object, when we proposed, two years since, to publish the lectures in the Annals of Education; but we found that, able as were those published, they were not considered appropriate to a periodical, and disappointed those who sought for a variety of brief articles, more adapted to daily use, and desultory reading. A large circulation was indeed secured; but we could not venture

to repeat the experiment. We think, with its increased means, the Institute may, without difficulty, and with great benefit to others, issue its own transactions periodically, and we hope this plan will be adopted.

HELON'S PILGRIMAGE TO JERUSALEM. A Picture of Judaism in the century which preceded the advent of our Saviour. Translated from the German of Frederick Strauss. Revised and abridged by BARON STOW, Pastor of the second Baptist Church, Boston. Boston: Wm. D. Ticknor, and Gould, Kendall & Lincoln. 1835. 12mo. pp. 298.

A new edition, somewhat reduced in size and price, of one of the most graphic exhibitions of Judaism, and the peculiar customs and opinions of the age, which has been written. The reader seems to find himself as much at home in the 'City of David,' as in the scenes in London of a modern story; while there is an elevation and often a sublimity in the style of narrative, and in the illustrations from the Psalms and other portions of Scripture, which render its impressions unusually interesting and deep. It is a valuable present to the student and teacher of the Scriptures. None of either class should leave it unread.

FIRST LESSONS IN ENGLISH GRAMMAR, upon a plan Inductive and Intellectual. By JOHN FLINT, Principal of the English Department of St. Luke's Male School. New York: N. B. Holmes, Bookseller. 1834. 18mo. pp. 107.

In the preface, the author justly observes, 'The little relish, or rather the positive dislike which almost every child evinces for this study, arises not from the nature of the subject, but from the manner in which it is presented to him. He is introduced to the consideration of *too many things at once*; they are more than his mind can grasp, and he turns from them in despair and disgust. But select for him a *single object*, unaccompanied by a needless parade of circumstances; and, as he will immediately perceive it to be within his reach, so he will take pleasure in making himself acquainted with it, which having done, give him another, and so on until every object is embraced, taking care however to make them as few as the subject will allow.'

On these principles the author constructs his work. In the first part words are merely classified, without alluding to the details of their inflections. The pupil's knowledge is brought into requisition by examples and sentences, in which he is required to select the words corresponding to the definitions; and as soon as it is deemed practicable, the pupil is called upon to *write* sentences, involving such parts of speech as are named. The second part describes the varieties and inflections of each part of speech, with similar, practical exercises. The third contains the rules for

forms of words and syntactical parsing. We think this little book will be very interesting to those teachers who are not wedded to old systems. It is decidedly the best introductory work we have seen.

THE MOUNT VERNON READER. A Course of Reading Lessons, selected with reference to their moral influence on the hearts and lives of the Young. Designed for the Middle Classes. By the Messrs. ABBOTT. Boston: John Allen & Co. 1835. 18mo. pp. 252.

Our reading books have generally been compiled, chiefly with the design of furnishing every variety of composition, and every species of exercise in the enunciation of language. The better spirit of the age demands that a higher stamp should be fixed upon our books; and that the sad deficiency of moral influence in our schools, should be in some degree supplied, by preparing books which shall combine moral influence with every branch of knowledge. We were rejoiced to hear the author of a system of Algebra observe, that he had felt it due to the cause of temperance to exclude every example in which the sale or mixing of intoxicating liquors was involved. We cannot better describe the book before us than in the language of the compilers:

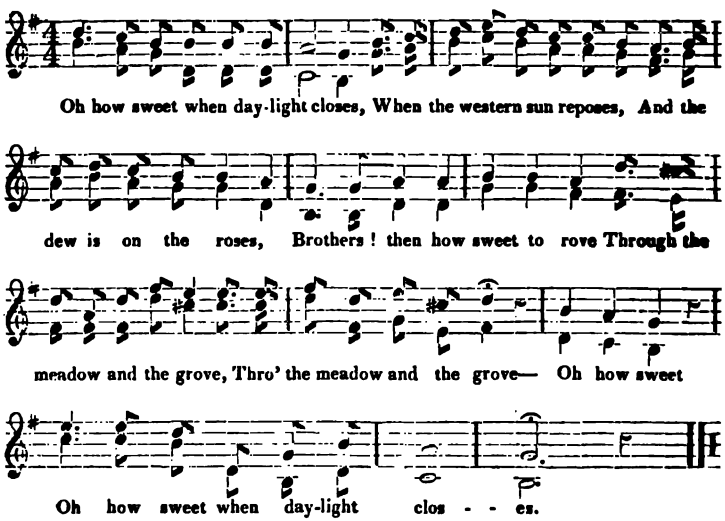
'The design then of the Mount Vernon Reader is to exert a direct and powerful moral influence on the hearts of children receiving education in the schools of this country; such an influence as shall make them faithful and industrious in the improvement of their time, obedient and affectionate to their parents, kind towards their playmates, and upright and honest in all their intercourse with others. The selections are designed to produce this effect, not by formal exhortation or precept, but by narratives and delineations of character, such as are calculated to win their way to the hearts of the young, and insensibly to instil those principles and cultivate those habits which will make them useful both to themselves and others, and happy both here and hereafter. The compilers have honestly endeavored to exclude everything which they supposed would be unacceptable to any of the friends of piety and morality, of whatever name.'

We need only add, that we were led on by the interest excited, to look through most of the chapters of this book, and that we think the authors have succeeded in the execution of their design, and in giving that simple and touching character to the whole which is so conspicuous in their books. We doubt whether Lesson VII. does not need some remarks, to prevent wrong impressions, especially when it is read out of school, as it often will be; but we have seen few school books so free from doubtful or objectionable passages.

"Oh how sweet when day-light closes."

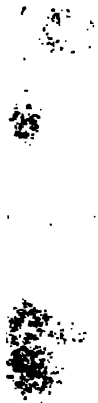
(FROM THE GERMAN.)

Furnished for the Annals of Education by LOWELL MASON, Professor in the Boston Academy of Music.



Oh how sweet when day is ending,
And the golden sun descending,
Sweet to hear our songs ascending:
Brothers ! from the star-lit grove
Songs of gladness and of love.
Oh how sweet—Oh how sweet when day is ending.

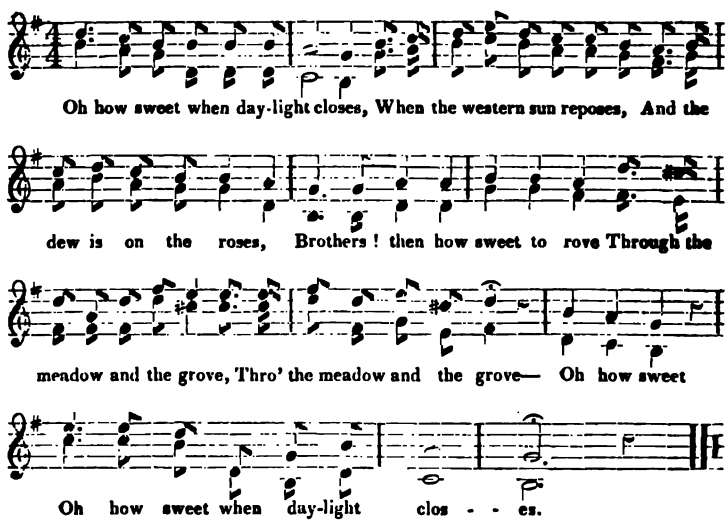
Oh how sweet the bell's low pealing
On the ear so softly stealing—
Home we go with grateful feeling
Thank the God who reigns above;
And with songs of praise and love,
Sink to rest—sink to rest with grateful feeling.



"Oh how sweet when day-light closes."

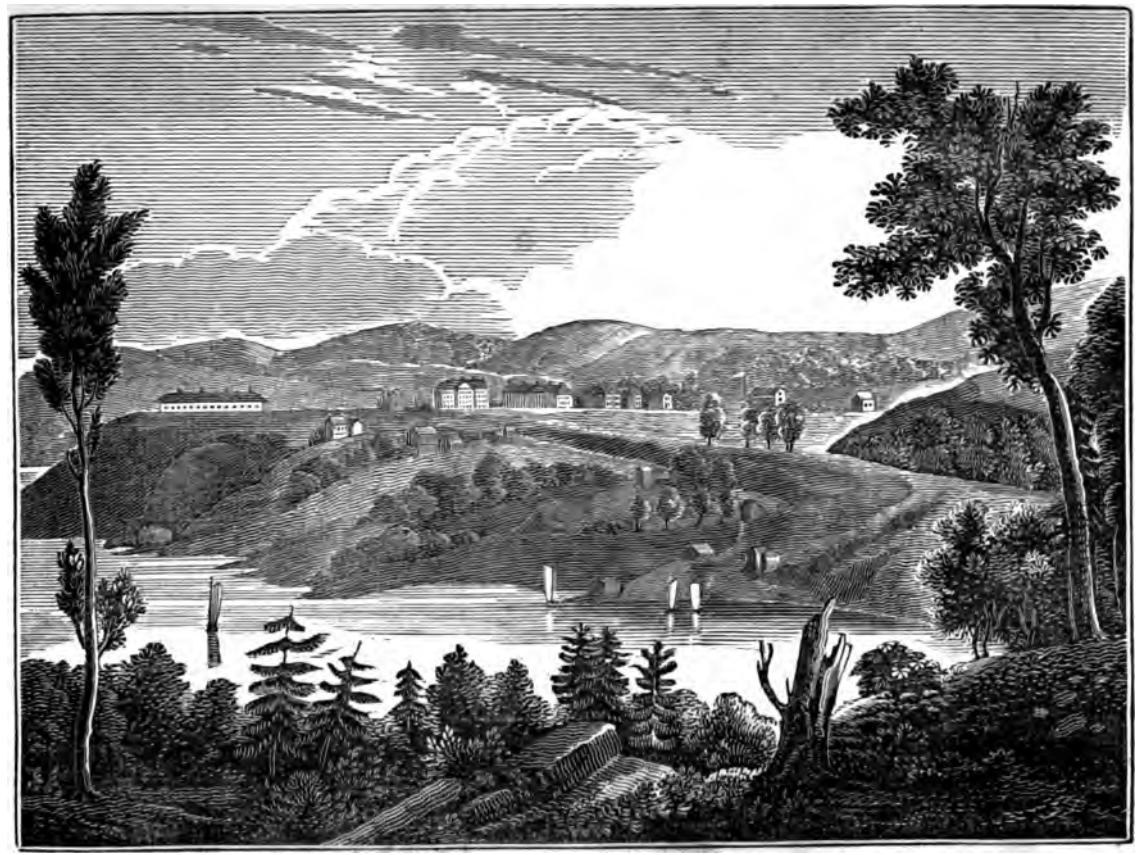
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THE MILITARY ACADEMY AT WEST POINT.

AMERICAN

ANNALS OF EDUCATION

AND INSTRUCTION.

AUGUST, 1835.

THE MILITARY ACADEMY AT WEST POINT.

Report of the Board of Visitors, invited by the Secretary of War to attend the General Examination of the Cadets of the United States Military Academy, June, 1835.

To the Friends of Peace, the very idea of an institution intended to instruct men in the art of war, is painful. But does not this feeling arise from a false estimate of the effects of such instruction? Our own feelings once revolted at settled measures of this sort, which seemed to have no other object but the destruction of human life in the most skilful and rapid manner. But we have never forgotten the remarks of an eminent philanthropic Quaker, of London, at a period when the steam gun of Perkins was expected to produce the most dreadful carnage—'I rejoice,' said he, 'in this invention, and as a friend of peace, I earnestly hope it will be successful. The invention of gunpowder, and every discovery and improvement that has been made in the art of war, has diminished the number of wars and the number of deaths, and the amount of misery they occasion. The more certain death can be made, the less willing will nations be to fight; and as soon as you can make calculations on the number of men that will be killed, wars will be decided like a sum in arithmetic, by counting the number of guns and men instead of fighting a battle.' Indeed, the great object of military tactics is, to instruct the student how to accomplish certain objects with the least possible destruction of

life and property. So long, therefore, as the mass of mankind are not prepared to abandon war, philanthropy itself may see, in a single comparison with the wars of savage and barbarous nations, or of the armed and helmeted knight of the middle ages, with those of soldiers of modern times, sufficient reason to desire the perfection of the art of war.

On grounds like these, the friend of peace may approve of the establishment of a Military School. But we rejoice to think that there are better grounds for believing, that the school at West Point has been an honor and a benefit to our country. In aiming to promote the art of war, it has contributed to advance the arts of peace, and to cultivate the sciences which are connected with the best interests of society. While it has educated officers who have done much to preserve and defend our country from the ravages of war, we are especially indebted to it for the engineers who survey our coasts, and examine our harbors and our rivers, who have planned and executed many of the improvements, rail roads, canals, &c., which are so rapidly promoting the prosperity of our country, and the strength of our union. It may, indeed, have done evil, by exciting a military spirit, or establishing military habits, where they would not otherwise have existed. On the other hand, we have reason to believe the knowledge of the science of war has often impaired a taste for its practice, and that the graduaded cadet often has less passion for military display, than the young militia man. We have always found the veterans of European battles, speak with more horror of the evils of war, than any men we have seen. The public money has doubtless been wasted here, on some of the pampered children of wealth and rank; but it has also elevated sons of poverty to stations of honor and usefulness, which they would never otherwise have attained. If it be regarded as an evil, it is by no means an unmixed evil. It is also due to the Academy at West Point to say, that it has done more for the cultivation of the exact sciences, especially in their higher branches, than any other institution in our country. It ought to be added, that several eminent literary institutions have found some of the most valuable of their officers, especially in the department of mathematics, among the graduates of West Point. But whatever may be our views of the object of the institution, it is interesting to every American to know the condition of the only school sustained by our general government—the nursery of those who are expected to defend our country.

The establishment of a military academy in our country, was proposed in a report of Gen. Knox, then Secretary of War, in 1790, and was recommended by Gen. Washington in his annual address to Congress, in 1793 and 1796. In 1794, an act was

passed for the establishment of a Corps of Artillerists and Engineers, to which eight *cadets* or pupil soldiers were attached. In 1798, the number of cadets was increased to fifty, and provision was made for the support of four teachers to instruct them in the requisite arts and sciences. It was not till 1802, that these cadets were collected into an Academy, established at West Point, under the direction of the late General Jonathan Williams, as chief of the corps of engineers, and two teachers, of French and Drawing. Several years after, the number of cadets was increased to one hundred and sixty; but the whole number graduated previous to the war of 1812, was only seventy-one.

At this period, when our country experienced the most humiliating and distressing results from the want of military knowledge, the number of cadets was increased to two hundred and sixty. In addition to the teachers of French and Drawing, three professors were appointed—of Natural Philosophy, of Mathematics, and of Engineering, each with an assistant; and a chaplain, who was required, in addition to his other duties, to give instruction in History, Geography, and Moral and Political Science. The list of professors and assistants is now so enlarged, that thirty-four gentlemen, most of them graduates of the Academy, are employed in the discipline and instruction of the Institution; and the numerous unsuccessful applications show, that the list of students is always full.

To provide for this large number of young men, an extensive set of public buildings has been erected, and gradually surrounded by a little village of dwellings, for their guardians and attendants. The celebrated post of West Point is situated upon a beautiful plain of fifty acres, rising precipitously above the Hudson River, to an elevation of about two hundred feet. In approaching it from the south, the buildings of the institution appear on the top of the promontory, forming the south side of a quadrangle which is open to the north. On the east is a barrack, also occupied by the students; and on the west, are the houses of the superintendent, and the professors. On ascending the promontory, the traveller finds the whole navigation of the river passing beneath his feet, and even the magnificent steamboat dwindling to insignificance, amidst the grand objects of nature around him. On the other side, the lofty tops of the Catskill seem to shut him out from the world, and the ruins of an ancient fort frown upon him, from a height which seems almost inaccessible. To the north, the Hudson spreads into a broad channel, and the view of this stream and its lofty banks is terminated by a curve in the river, on which the pretty village of Newburg is situated.

From this account it will be seen, that the cadets are placed on one of the most delightful spots in our country, for the salubrity of its air, the seclusion and quiet of its situation, and the grandeur and beauty of its scenery. So delightful, indeed, is this place considered, that the splendid hotel which was erected to receive the officers of government, and the official visitors of the institution, is, in fact, one of the favorite resorts of the invalid, and the most delightful refuge for the luxurious, from the heat and bustle of the cities. The institution is provided with a sufficient, and in some respects, peculiarly valuable apparatus, for the illustration of Natural Philosophy, a Chemical Laboratory, and a Library of 10,000 volumes, which is said to be very complete in military works, but which we could not but consider deficient in regard to collateral subjects, and general knowledge and literature.

The treatment of the students is such as is adapted to prepare them for the practical duties and endurances of a military life, so far as this can be done consistently with the other objects of the institution. The student's room is considered as his tent, and the floor is his couch. His mattress is spread and laid aside, by himself. The cleanliness and arrangement of the apartment are attended to by each of the inmates in turn; and we were gratified to see for ourselves, and to learn from the reports of the public visitors, that this duty is well performed. The students are formed into a military corps, with officers taken from among themselves, each student in turn, being called to perform the duties of a soldier and an officer. A guard is kept constantly on duty, as in a barrack, and sentinels pace its halls, to see that order is maintained, and that the regulations of the Academy are observed. The common rules of order and decorum, are rigidly enforced; and early hours of retirement and rising are insisted on with military exactness, and indicated by military signals. The students are forbidden to keep or use tobacco, or any intoxicating liquor. They are not allowed to engage in those amusements which often distract the attention of students, and are required to maintain the deportment of gentlemen towards their instructors, and towards each other, as well as to abstain from every immorality and open neglect of the Sabbath, or of public worship. In short, the system of discipline is strictly military, and the cadets are, in fact, but a portion of the Army of the United States, taking rank between the subaltern and commissioned officers, and receiving in the same manner, pay and rations, which now amount to $28 per month, for the payment of all expenses.

During the months of July and August, the cadets leave their barracks, and encamp upon the beautiful plain which forms the summit of West Point, subject to the discipline of an army in

time of war. They are occupied almost exclusively during these two months in military exercises, and expected to encounter all the vicissitudes of this season.

We need scarcely say, that such discipline, combined with regularity of hours, and a plain diet, render the system of physical education at West Point, superior to that of our literary institutions generally.

The intellectual education of the cadets is, of course, conducted in the manner adapted to their profession. It is unfortunate that young men, received, as many of the students are, with very little knowledge of elementary studies, and with minds wholly uncultivated and unfurnished, should be required to obtain the whole of their education in the space of four years, which is deemed barely sufficient for a single stage of an ordinary professional course. It is, we presume, a matter of necessity, that this period should be exclusively devoted to those subjects which are immediately connected with military science; but under these circumstances, the result is to be anticipated which we have heard described by some of the students and observers of the Academy, that a large number of the young men leave it with little except mere technical knowledge, and especially without that general information which is necessary to give them influence in society. They too often have a narrowness of ideas, an inability to understand and meet the views of mere civilians, (as non-military men are technically termed,) which is unfavorable to their character as citizens. We know there are many striking exceptions to this remark; but it is not to the Academy they are indebted for their value as members of society. As a place of professional education, there can be no doubt of the excellence of West Point; and in reference to the exact sciences, we have before observed, that we considered it superior to that which is given in any other part of our country. The course of Mathematics is extensive and thorough. The mode of examination leaves no room to the student to escape detection, if he is not familiar with his task. We were surprised and delighted to witness the accuracy with which a young man could go through an intricate demonstration, without a text book or figure to aid him, and reply to the questions and cross questions which were continually put, to test his familiarity with the subject.

Natural Philosophy, Chemistry, Mineralogy and Geology, are not less necessary as preliminary aids to the military student, in enabling him to judge of the country in which he is, and the nature and properties of the materials which he uses in various branches of his art. And he is not left to mere scientific theory,

but is taught the application of principles in the various military arts, even to the founding of cannon, and the construction of fire-works.

A regular course of instruction is given in Drawing, especially in Linear and Topographical Drawing, and a valuable collection of models in wood, plaster and paper, has been formed, to furnish objects connected with their pursuits.

The French language is pursued, only so far as is necessary to read their text books, and to consult the valuable works on this subject which have been published by French authors. No time is left for other languages.

History, Geography, and Political and Moral Science, are expected to be taught by the chaplain. The late board of examiners speak highly of the knowledge of Government and Constitutional Law which the students exhibited. They also observe, that 'The familiarity they evinced with the several systems of *ethics*, propounded by distinguished masters at different periods, showed that their minds had been effectually directed to the distinguishing characteristics of those systems, and their relative merits closely compared by them and familiarly understood.' We will venture to question the accuracy of the phrase 'familiarly understood,' when applied to a subject so profound and extensive,—taught as it is at West Point. But admitting this, if the impression conveyed by such a statement be correct, we can only regret, that the guardians of right, in a Christian land, should receive what appears to be a historical course of instruction fitted to cherish scepticism, and enfeeble the power of conscience, rather than to establish that high standard of *Christian morals*, which should be impressed indelibly on the hearts of those, to whose hands the instruments of death are entrusted, and who are initiated into the arts of destruction.

Of the progress of the cadets in Geography and History, nothing is said; and we believe, from the accounts we have heard, the crowd of other studies almost excludes them from any thorough study of the past history or actual condition of their fellow men—a sad deficiency, we think, in the education of a permanent, public officer.

The course of Engineering is by no means confined to mere military constructions, but embraces all that can contribute to the physical improvement of a country, and its physical prosperity and means of communication. It occupies five hours of each day. The student is taught the properties, preparation and use of materials for building, the principles of Architecture, the construction of roads and bridges, railroads, canals and harbors, and the

survey and improvement of rivers and natural harbors. The principles of Fortification, and the various branches of Military Tactics are a necessary part of the course; and the theory taught, is brought into practice, so far as the nature of the ground will admit, in the daily exercises and the annual encampment.

In regard to the order of studies, the first year is occupied with Algebra, Geometry and their application to Trigonometry, and the French language. The second year extends this course to the higher branches of Mathematics, the theory of curves, and the Differential and Integral Calculus, and the application of Mathematics to Mensuration, Perspective, and Lights and Shadows. In the third year, the student attends to the application of Mathematics to Natural Philosophy and Astronomy, and attends lectures in Chemistry. In both years, much attention is paid to Drawing. The French language is pursued in the use of French text books.

The fourth and last year is crowded with a mass of studies, for which no time is found previously. The first place is of course given to the higher professional branches. Engineering, Civil and Military, and Artillery, and Infantry Tactics. But while the best efforts of the student must be given to these leading studies, he is expected to acquire a knowledge of Mineralogy, Geology, Grammar, Rhetoric, Moral Philosophy, the Constitution of the United States, and International Law, in a single year! No instructor of youth need be told how hopeless is this task, both on the part of the teacher and the pupil.

Throughout the whole course, the student is taught and exercised daily in the practical duties of a soldier, in every grade and station.

It would seem that all reasonable measures had been taken to secure the utmost benefit to the country from the instructions given in this Institution. In the admission of cadets, a very low standard of qualification is indeed required—a mere knowledge of Reading, Writing and Arithmetic—less than is taught in our district schools. Surely more may safely and justly be required from an American youth of sixteen, before he is allowed rank, and pay, and high privileges in the service of his country. Surely sound policy would require more, from a youth whom it is proposed to send forth, in four years, with a commission from his country, which is considered as an introduction to the best and most cultivated society in the land. Still, the number of applications so far exceeds the limit prescribed to the Institution, that sufficient opportunity will be left for selecting the able and the well informed, unless the principle of individual or political favoritism which has often, and we fear, too justly been complained of, should interfere.

After a selection, professedly made from a careful examination and comparison of the candidates, a period of probation of six months is passed in the institution, before the cadet can receive his commission, and this only on a certificate from the Academic Board, that his progress and character have been satisfactory. The instructors are required to keep daily notes of the progress and relative merit of each student, which is weekly reported to the superintendent; and a condensed account is given monthly to the parent or guardian.

An annual examination of the cadets is made by a Board of Visitors, invited by the Secretary of War from every State in the Union, and a semi-annual examination by the Academic board, each of which is conducted with great care, for a period of three weeks, at the rate of nine hours a day. At each examination, those students whose progress or conduct have not been found satisfactory, are either compelled to retrace their course, or are reported for dismission to the Secretary of War. In this way every class of cadets is so thoroughly sifted, that it is said two are rejected for every one that is graduated; and it is probable that much of the hostility which has been shown to this Institution, must be ascribed to the disappointed candidates and their friends.

The average annual expense of this institution is stated by the visitors of the present year, to amount to $118,566 52. Of this, $93,566 52 is appropriated to the pay of professors, and the pay and subsistence of cadets; and $25,000 to the general purposes of the institution, for apparatus, models, books, stationary, printing, fuel, and other incidental expenses. It is a peculiarly interesting feature of this institution, that it maintains a lithographic press, which enables the professors to furnish their pupils, at a cheap rate, with such drawings and illustrations as may occasionally be thought necessary, and also to provide them with a few copies of some valuable text books, which no American bookseller would venture to publish. As the list of cadets is almost always full, the annual expense of furnishing each student with the privileges and instructions of this institution, may be estimated at 450 dollars; and while they are technically said to be in the service of the United States, they are, in fact, receiving an education of great value, at the expense of their country, and are sacredly bound to make the only return in their power, by employing for the public benefit, the knowledge and skill they have acquired.

The mode of instruction is such as to draw forth the powers of each individual. The classes are divided into sections of moderate size, each consisting of young men nearly in the same standing in their respective studies. In this way, the mode of instruction

can be adapted more completely to the powers and acquirements of each student. The knowledge and progress of each are tested at every recitation, and he is transferred, as occasion requires, from section to section, until he finds his place with those who will neither retard his progress by their inferiority, or discourage him by their more rapid advancement.

No assistance is derived in the recitation room from book or figure; every proposition is demonstrated or illustrated by the student himself upon the black board; and the instructor can ascertain with certainty, whether he is familiar with the subject he has studied. We cannot lose the opportunity of recommending this valuable instrument of instruction, to every teacher who desires to give a thorough knowledge of Mathematics, Geography, and other subjects, which require the use of delineation. One useful plan which we have seen adopted to fix the attention of a whole class, is to call upon individuals in succession, without any previous warning, to carry on a demonstration or a sum in Algebra, or in Arithmetic, from a point at which another had left it, until the whole was completed, or to insert a mountain, a river or a city, on a map which another had drawn.

In place of the usual honors and appointments of collegiate institutions, a Merit Roll is formed from a general view of the students' progress and character, on principles which are far less objectionable than those usually adopted. Instead of a rough aggregate of all his talents and acquirements, in which great proficiency in one branch is made an offset for deficiency, or neglect, or ignorance in another,—often from a very loose estimate,—a daily record is made by which the recitation of each student is designated by one of eleven numbers, from 0 to 3, each indicating a grade from 'best' to 'worst.' From the addition of these numbers, the progress of each student is designated in the monthly reports. At each annual examination, the Merit Roll is made out, in which the merit of each cadet, in each branch of instruction, is denoted by a number proportioned to his proficiency and to the importance of the subject. Thus 'Conduct, Engineering, Mathematics and Natural Philosophy are estimated at 300, to each cadet who is approved without exception in these points. Chemistry and Mineralogy are estimated at 200; Infantry Tactics, the same; and in correspondence with the limited space into which they are crowded, the utmost proficiency in the *three* branches of Rhetoric, Moral and Political Science, will only secure to the student the same credit of 200 on the merit roll! Without examining the correctness of this scale of value, it is obvious, that in this way, the student receives all the credit he deserves, and may

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maintain a high rank in some studies, although he does not succeed so well in others. This system, in effect, simply records the actual character and progress of the students. It is a mere history of their recitations and examinations, presented to their natural and official guardians, and accessible to the people, who have a right to know the character and talents of their servants. It differs as essentially from the course adopted in many of our institutions, as the conduct of a parent who merely tells his child, 'That is right; you have done well!' from that of another, who does not consider mere approbation sufficient, but covers his little ones with kisses, or ornaments them with feathers or medals, to give this approbation value. The latter not only destroys the value of his praise in this way, but he cultivates the love of reward in place of the love of knowledge—and promotes personal vanity rather than the desire for improvement.

A roll of *Demerit* is also kept, in which offences of various classes are designated by different numbers, increasing as he advances in his course; and when the sum of a student's offences amounts to 200, he is 'recommended for discharge.'

It is given as an evidence of the value of this system, that the rank of students is frequently and greatly changed, and that the delinquent or deficient frequently repair the injury they have done to their character, by increased diligence.

In regard to moral education, everything is undoubtedly accomplished which strict, military discipline can accomplish. But the very object of military discipline is to *restrain* and direct *men*, not to *educate youth*. Its essence is implicit, unhesitating, unreasoning obedience to a superior. It does not, therefore, pretend to cultivate the principles of its subjects, or to elevate their motives. It is directed almost exclusively to external conduct, and all its demands are satisfied, when the dress, deportment, movements, and efforts of the student are in conformity with its regulations. It is necessary for those who act on this principle, to presume that all is right, when the conduct of a student in his official relations is correct; and yet, the very youth who is without a blot on the official roll of demerit, may be in danger of ruin from the false principles he adopts, and the wrong motives which influence him. He may be preparing to become a Cataline or an Arnold, and to pervert all the knowledge he has gained to the ruin of his country.

The system of means for preventing open evil is, indeed, well arranged, and, we believe, faithfully applied. The cadets are compelled to rise early, and to employ the day diligently in active exercise, or close application, and to retire early. A constant guard is kept to notice any deviations from order, and each room

is visited, at least four times a day, to ascertain its condition, and the employments of its occupants. In theory, one would be led to suppose the remark of one of its pupils to be correct, 'that at this school, there is no corner for idleness to lurk in, and no unobserved place for dissipation to revel in.' But we find sad evidence to the contrary, in the public disorders which are recorded in the history of the institution, and in the private vices which have disgraced and destroyed so many of its pupils. We do not mean to place it in odious contrast with other institutions in this respect; for we are aware that its subjects are often received in a state of thorough corruption, which is concealed by the official or individual patronage which presents them; nay, that it has been employed, to some extent, as a house of correction, for youth who are ungovernable in all other places, by those who use their influence in appointments, rather with a view to the interest of individuals, than to the good of the country. We are aware, too, that many, and among them, we fear, are found some of the wise and good, so far degrade the military profession,—so far forget the danger of entrusting power to improper hands—that they consider it advisable to fill the army and navy with young men who are too corrupt for any other situation in life. It is astonishing that they do not perceive, that in every young man of this character, to whom they entrust the sword, and communicate skill in using it, they are more likely to train up a Cesar or a Nero, who would embrace the first opportunities of destroying the liberties of his country, than a Washington or a Warren, who would hazard his life for its welfare. We trust that the majority of pupils at West Point are appointed on other principles; or we should consider it more dangerous to our country than a Bastile, or an Inquisition, and should join with its most bitter enemies in wishing it a speedy downfall. We would suggest to its friends, that no measure is more important to its usefulness and permanency, than increased caution and impartiality in the appointment of its cadets.

It is admitted in theory and practice, that regular religious instruction is necessary in this institution, and a chaplain is accordingly maintained; but his public labors are limited to a single service on the Sabbath, too often conducted in a manner little calculated to excite any regard for religion. It is painful to see, that at the last annual visitation, this officer was under arrest; for what cause it is not stated. We rejoice however to find, that the visitors regret the interruption of religious and moral instruction, and recommend the erection of a new and appropriate building for a chapel. But we consider even more than this necessary, to render it a permanent blessing to our country. Whatever may

be the original character of its pupils, if they are trained for three years at the forming period of their characters, to consider the 'General Regulations for the Army,' and the 'Regulations of the United States Military Academy,' as the text book of morality and duty—if instructions in the principles of morals continues to be deferred until the last year of their course—if a knowledge of their duties as men and citizens must be combined with two other sciences in order to possess the same rank on the official scale of value as 'Infantry Tactics'—their standard of right, their principles of action, cannot be of that pure and elevated character, which is especially important in the defenders of their country's rights. Let the Bible be acknowledged and employed as the text book of religious truth, and moral duty, and let not the religious instruction of these youth be limited, as it often has been, to a single dry dissertation about religion on one part of the Sabbath, if it is intended to produce any but mechanical virtue or official morals. Let that part of the religious festival of our country which is given up to mere listlessness or recreation, be consecrated to the study of divine wisdom; and let the Sunday inspection, that wanton violation of the day of rest, for which necessity cannot here plead, be exchanged for the Bible Class; and if the vicious are not reformed, at least the virtuous may be preserved from that wreck of character and principle, which are the natural consequence of the neglect of thorough moral and religious instruction.

We have thus given an imperfect sketch of the only national institution in our country, and have procured an engraving originally prepared for the American Magazine, which will give our readers some idea of its situation, and its appearance at a distance. It will only assist them however in *imagining* how beautiful a spot thus situated may be, and how favorable a site it is for a public institution. We earnestly hope, that if it be deemed unadvisable to continue it as a military school, it may still be maintained, for the honor and the benefit of our country, as a place of education for civil engineers, and for men devoted to the application of science to the arts. Of these, we have daily more urgent need, and they will seek elsewhere in vain, for the instruction and the assistance which they need.

FOREIGN CORRESPONDENCE OF THE AMERICAN LYCEUM:

Extracts of letters from the Hon. JOAQUIN MOSQUERA, *when Vice President of New Granada.*

BOGOTA, MAY 23, 1834.

I have read, and read again, with much gratitude and sympathy, the letter from one of the officers of the American Lyceum, acknowledging the receipt of the diploma which I had sent him, of Corresponding Member of the Popayan Society of Primary and Elementary Education. It is one of the most gratifying rewards to which I can aspire, to receive expressions of approbation from such a friend of education and the human race. * * I regret that I do not receive, with regularity, the Annals of Education.

I have the pleasure of informing you, that the Society continues to labor with untiring constancy, and that I daily gain recruits in this holy war against immorality and ignorance. I maintain a continual correspondence with the Society, and the masters of the schools which they have established, and frequently receive from the latter, gratifying evidence that they are making progress in their profession, and that the enthusiasm in favor of our enterprise is increasing.

The Ladies' Committee have collected a considerable amount of money, and continue to make exertions, that they may not be excelled by the men. If I had not been thrust into this Vice Presidency, in opposition to my wishes, I should have done much more; but I am drawn by force into political life, and suffer much from the disappointment, counting the days which remain before I can leave the Executive, and return to the care of my pupils.* I am now laboring to promote the physical education of children, on the plan of Locke; and I constantly say to my countrymen: 'Let us form vigorous frames, and fortify the minds with good moral education, according to the principles of the Gospel, and God will grant his blessings to our country.' My soul exults, and lives many ages in posterity, contemplating what will be the results of these enterprises if they are pursued with perseverance. Do you not remember the proverb of Franklin? 'With patience and perseverance the mouse gnawed the cable in two.' This stimulates my exertions in a country whose foundations are now to be laid—a land of obstacles.

* As we have stated elsewhere, this ardent desire is at length realized, and another is added to the few noble examples of men who have voluntarily retired from eminent stations, not merely to enjoy a dignified retirement, or a life of literary or social enjoyment, but to labor with unremitted zeal, for the good of their fellow men.—ED.

I must also tell you that I have been trying, for the last five months, to form in Bogota, a Society like that of Popayan, but have thus far met with difficulty. Yet I do not despair, and I never will despair as long as I live. I am now printing reading cards, which I have formed on the principles of general grammar and ideology, consulting everything good which has ever appeared in the Spanish language. I will send you a collection when I have done; and I think I do not deceive myself when I say, that nothing has yet appeared in Castillian, so easy, and so nearly perfect. I am also overseeing the printing of ten thousand copies of Fleury's Compendium of Religion, to be distributed gratuitously among the schools, at the expense of the public treasury, and by the order of the government. I entertain hopes that a thousand new schools may be founded this year.

General Santander has handed me copies of the 12th and 13th numbers of the Proceedings of the American Lyceum, which I shall transmit to the Society of Popayan on the 28th inst. I have seen the notices they have been pleased to give of what I was doing; and when I reflect that they have been laid before many distinguished citizens of the United States, I am oppressed with the consideration of the feebleness of my exertions compared with the honor thus conferred upon me.

BOGOTA, OCT. 4, 1834.

I continue my efforts to promote the education of the people on the benevolent and imperishable principles of the Gospel. The Society of Popayan are active and prosperous, and are extending their operations even to founding schools in the province of Pasto and Neiva. I am now highly gratified at the measures taken to form a similar Society in the capital. The legislature of that department have established a society with a constitution founded on our own, and granted $500 for its use. The project is patronized by the governor, as well as by President Santander. I shall make every exertion in my power to render the public ceremonies at its organization imposing, and the effect patriotic, general and lasting.

The Congress and public officers are doing all they can, in the circumstances of an infant nation, in favor of popular and classical education. Our Society must act as an auxiliary corps, skirmishing where there is room, reinforcing weak points, and doing its best for the benefit of mankind.

The college building in Pasto was ruined by the late earthquake; but subscriptions have been raised in all parts of New Granada; and it is already rising again. A school has also been opened there, and a youth has been sent to Popayan to be educated for its teacher.

My desires are unlimited; but our great distance from the coast, the want of frequent communication with the United States and Europe, the scarcity of paper, books, and printing presses so greatly oppose me, that I have to look at future prospects, to prevent despair. What labor it is to be the founder of new institutions! It seems to me that I am left here destitute of all great elements, except space and vacuity, and that I need almost the power of creation.

[Under the fostering care of President Santander, and the enlightened friends associated with him in the government, education has already greatly advanced in the Republic of New Grenada; and the public papers constantly show most gratifying evidence of the progress making in its various departments. The official reports of the annual *Certamenes* of the Universities and Colleges, (which correspond with our Commencements,) which have recently come to hand in the government Gazette, furnish many details concerning those institutions, which cannot be introduced in this place for the want of room. The range of studies, compared with everything known in former years, in that continent, is liberal and various in a high degree.]

State of Education in Venezuela.

[A valued correspondent in Caracas, (Venezuela,) whose situation enables him to act efficiently for the improvement of education, has sent us published evidence of the measures pursued by the government and individuals.

Among other interesting facts, we learn that one thousand dollars have been recently appropriated for the increase of the national library; and that hopes were entertained that the Congress would make an annual appropriation for that important object. Senor Feliciano Montenegro, who is engaged in writing a Geography for schools, has received encouragement from the government, that a sum of money will be granted him, sufficient to enable him to employ an assistant in a part of the work. Guzman, the Secretary of the Interior and of War, in laying the petition before the Congress, says:—'It cannot but be evident to the Congress, how much benefit the country must derive from a work, in which will be collected, for the first time, all the scattered facts relating to the Geography of Venezuela, with much that is entirely new, furnished by the Minister of the Interior, the Minister of War and the Treasury, the Topographical Commission of Senor Godazzi, the Caracas Society of Friends of the Country, and also by the Governors of provinces and other magistrates and citizens, from all of whom, precious materials have been obtained.']

PICKERING'S ALPHABET FOR THE INDIAN LANGUAGES.

(From the Transactions of the American Academy of Arts and Sciences.)

THE alphabet devised by the Hon. John Pickering, for the Indian languages of North America, has been adopted by most of the American Missionaries, in their attempts to reduce the languages of savage tribes to writing. It was described in a paper presented to the American Academy of Arts and Sciences, published in 1820; but the copies are now so scarce, that we believe our readers will be gratified to see it in our pages, especially as it is referred to in subsequent articles. It will be useful to every one in assisting him to analyze the sounds of our language. Some reference to the original paper will be seen to be necessary, in order to understand all the details.

Table of the Alphabet.

A as in the English words, *far, father*, &c. (But see the *Note on the Vowels*, p. 37.)
B as in English, French, &c.
D (the same.)
E as in the English word *there*; and also short *e*, as in *met*, &c.
F as in English, &c.
G English *g* hard, as in *game, gone*, &c.
H an aspiration, as in English, &c.
I as in *marine, machine*, (or English *ee*;) and also short *i* in *him*.
K as in English.
L (the same.)
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O English long *o*, as in *robe*; and also the *o* in *some, among, above*, &c., which is equivalent to the English short *u* in *rub, tun*, &c. (But see the remarks on this letter, p. 39.)
P as in English, &c.
R (the same.)
S as in English at the beginning of a word.
T as in English, &c.
U English *oo*, both long and short; French *ou*.
V English *v*, German *w*, Russian *b*, modern Greek *β*.
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Y as in the English words, *yet, you*, &c.
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NASALS.

A 5 as in *ang* (sounding the *a* itself, as in *father*.) But for a better description of this and the other nasals, see the *Note on the Nasals*, p. 39.
E 5 *long*, as in *eyng* (pronouncing the *ey* as in *they*;) and *short*, as in the word *ginseng*; Portuguese *em* final. (See *Note on the Nasals*, p. 39.)
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O *long*, as in *owng* (sounding the *ow* as in *own*;) French *on*; Portu-
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AI English *i* in *pine*.

AU English *ow* in *how, now*, &c., and *ou* in *our*.

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ADDITIONAL CONSONANTS.

DJ, DSH, OR DZH, English *j* and *dg*, in *judge*; French *dg*.

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DS, DZ; TS, TZ, English *ts* in the proper name *Betsy*; German and Italian *z*; German *c* before the vowels *e* and *i*; Polish *c* before all the vowels; Russian *tsi*. These four compounds being nearly alike (as Mr. Du Ponceau justly observes to me) the ear of the writer must direct him which to use, as the respective consonants predominate.

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served, that *gk* has been already used in some of the books printed for the use of the Indians.

KS,	English *x* in *maxim, exercise.*
KSH, ——— *xi*	in *complexion; xu* in *luxury.* The formation of this combination would be obvious; but as the sound is actually often used in the Delaware language, I have thought it best to notice it.
KW,	English *qu.*
LY or LI,	as in the English word *steelyard;* French *l mouillee,* Spanish *ll,* Portuguese *lh,* Italian *gl* before *i.*
NY or NI,	as in the English proper name *Bunyan,* and the words *onion, opinion,* &c.
TH,	in the English word *thin;* Greek *θ.*
TS TZ	See *ds* above.
TSH,	English *ch,* in *chair;* Spanish *ch* in *much;* Italian *c* before *e* and *i;* German *tsch;* Russian *ч.*
WT,	as in the Delaware language.
ZH,	as *s* in *pleasure;* French and Portuguese *j;* Polish *z,* with comma over it (ʒ).

DOMESTIC CORRESPONDENCE OF THE AMERICAN LYCEUM.

ON THE INDIAN LANGUAGES.

Copy of a letter from Mr. ELISHA LOOMIS, *formerly of the Mission to the Sandwich Islands.*

RUSHVILLE, N. Y., APRIL 18, 1835.

To the Corresponding Secretary of the American Lyceum.

DEAR SIR;—When, two years since, I attended the Annual Meeting of the American Lyceum, as a delegate from the Andover Convention of Teachers, I promised you a copy of the O-jip-ue* Spelling Book, which, with the aid of Dr. Edwin James, and others, I had formed while at Mackinac, a year or two previous. I omitted to send it by mail, thinking there would be an opportunity of forwarding it by private conveyance. For a time, it escaped my memory; and for nearly a year past, I have been confined with sickness.

The orthography which I adopted is similar, in most respects, to that recommended by the Hon. John Pickering, for writing the Indian Languages of North America. For each radical sound,

* Pronounced O-jip-way, the diphthong *ue,* being equivalent to *way.* The *u,* combined with other vowels, and pronounced as when by themselves, renders the *w* unnecessary.

there is a separate character, and this character has always the same sound, under every combination which can be made. There is, in some words, a slight variation of the sound of the vowels; but this variation appears to be in *quantity* only, not in *quality*; and therefore it would be improper to represent it by a different character. These variations are so slight, that it was not deemed expedient to distinguish them by marks of quantity in the ordinary Spelling and Reading Lessons, (although they are thus distinguished in the Alphabet,) except in the vowels *a* and *o*, where the variation is so great, as to render the distinction by marks, of some importance.

In the Alphabet, English characters are used, and *one* of the sounds of the English letters is appropriated to each. Thus the *a* is sounded as heard in *father*, the *e*, as *a* in *fate*, or *e* in *they*; the *i*, as *i* in *machine*, the *o*, as *o* in pole, and the *u*, as *oo* in *fool*. The sound of the diphthongs is simply that of the vowels combined, each being fully sounded.

When a person has learned the alphabet, he can, in every respect, except the *accent*, give the proper pronunciation of any word in the language; and a native who knows how to form letters with the pen, will, in writing, always spell aright, although he may have never before seen the word represented on paper; because each word is spelled exactly as it is pronounced, and there are not *two ways* of expressing the same sound. Suppose a native were asked to write the word *Kauin*, (pronounced Kah-ween,) he could find no combination of letters that would produce this sound, except the one I have given.

The nasal sounds in the O-jip-ue language are numerous, and are distinguished by the cedilla; by which means, the words in which they occur, are shortened three or four letters. Thus, the sound expressed in English by *ahngk*, is, in O-jip-ue, expressed by the vowel *a*, with the cedilla, thus, $\underset{5}{a}$. In like manner, we have $\underset{5}{e}$ $\underset{5}{i}$ $\underset{5}{o}$, &c., pronounced *aingk*, *eengk*, *owngk*, or *oangk*. These sounds often occur in the last syllable of a word, as in *to-ta-mi*, (pronounced to-tah-meengk.)

There are some sounds which appear to be interchangeable; that is, different sounds are applied to the same words by different individuals, all of which sounds are admitted to be right. Thus one native is understood to say O-jip-ue, (O-jip-way,) another, O-jib-ue, another, O-chip-ue, and another, O-chib-ue; the *p* and *b*, and the *j* and *ch*, (as in chip,) being interchangeable. A similar defect is found in most or all of the dialects of the Polynesian language, and, I believe, also in the Cherokee, as I recol-

lect, David Brown, a distinguished Cherokee, used to speak of 'the sweet language of Tsul-lo-kee.' At the Sandwich Islands, the obscurity arising from this source has been obviated, by rejecting one of each of the interchangeable letters. Thus the *r* and *t*, the *b* and *v*, are not now used by the missionaries, except in spelling foreign words. Before this plan was agreed upon, the word 'Ke-a-la-ke-ku-a' (the bay where Capt. Cook was killed) might be spelled in sixteen different ways, and each way would be right. In the O-jip-ue language, I found some words, that by the use of the interchangeable letters, might be spelled sixty-four different ways; and yet either or all of these ways, pronounced as written, would be considered correct by every native. In the Spelling Book, I have omitted one of each of these letters. Whether the missionaries of the American Board will choose to make use of the letters I have retained, or prefer those rejected, I know not, nor is it much matter.

But, I had no intention of writing an Essay, when I commenced this letter, and will not pursue the subject further. I feel a deep interest in the cause of education, and hope the American Lyceum will greatly prosper. Our village Lyceum, in this place, has been productive of much benefit, to the members and to the community, during the past season.

Extract of a letter from HENRY R. SCHOOLCRAFT, Esq.

MICHILIMACKINAC, OCT. 10, 1834.

You ask, 'whether a syllabic, or semi-syllabic alphabet cannot be applied to our Indian tongues?' Doubtless it might. But I think the syllabic a cumbrous system of notation. I think Champollion gives the term phonetic to the ancient Egyptian system, which is a hieroglyphic-syllabic, differing but little from the actual system of our Indians. Whole words are implied by the signs; and it is inferred, that the order of the signs implied something like a syntax. The Chinese is certainly an improvement, so far as respects certainty in the conveyance of meaning; but it is laborious and clumsy beyond all parallel. The Cherokee alphabet is an attempt of modern date, but bating the surprising fact, of its being the invention of an Indian, it is liable to serious objections.

I have long believed that a peculiar character could be used to the best advantage, in writing our Indian dialect. Brevity and precision, are the two great objects to be attained by it. Our vowels are so vaguely employed, that neither Mr. Pickering's, (which is very clever,) nor any other system which I have had an opportunity to examine, is free from objections. Diphthongs are a defect in all systems of notation, and they can only be avoided by the invention of peculiar characters.

I will, sometime, if convenient, submit to you my attempts in this way, with the northern languages, believing, although it should subserve no other purpose but that of a literary curiosity, you will feel an interest in the subject. I will merely add, that the conception of my system of characters, is purely a mathematical one, and is based, as a principle, on divisions and combinations of a cube, circle, quadrangle, &c.

I am not insensible, however, to the claims of a syllabic system, the excellency of which, must forever depend essentially on the cleverness of the invention, and its ready adaption to the conveyance of clear and rapid conceptions.

ESSEX COUNTY TEACHERS' ASSOCIATION.

Extract of a letter from the Rev. GARDNER B. PERRY, *of Bradford, Mass.*

HAD it not been for the state of my health, I would have given an earlier reply to yours of the 14th of March. And now, I shall not, on that account, be able to give so full an account as I could wish, of the Institution to which you refer.

The 'Essex County Teachers' Association' is, what its name implies, an association of those who are actually engaged in school instruction; though others, like myself, not actually occupied in that employment have, by indulgence, been permitted to join it, and take part in its deliberations. Its life and vigor, however, are in those engaged in teaching. It is five years since its organization. Its meetings are semi-annual, and continue two days. These have been held at Topsfield Academy, the proprietors of which have generously granted the free use of it to the society.

These meetings have been well attended and supported, from the first; and evidently, with increasing interest and usefulness.

The exercises are Lectures, generally four or five, on subjects connected with the design of the association. It has always been the wish, to have these of a practical tendency. I have written to the Corresponding Secretary, Mr. Alfred Greenleaf, to send you a list of the subjects which have been treated upon in these exercises, which I have no doubt he will do, if his engagements allow.

After each lecture, it is the habit of the Society to discuss the principles advanced in it, freely; and to make whatever observations on the subject discussed, are deemed important.

Subjects for discussion are also given out, on which the members speak.

Subjects are also assigned to members on which they are expected to report.

Among these have been the comparative merits of the various school books before the public; the principles of government; what studies should be introduced into common schools; school houses, &c.

On this last subject I will remark, that a committee visited nearly all the school houses in the county, took their dimensions, noted their condition, the manner of teaching, &c.; making a very laborious and important report, which was drawn up with much labor and ability, by Mr. Francis Vose, formerly Corresponding Secretary of the Society. In this, perhaps, it may be proper to observe, as you refer to school houses particularly, that I took some part. And as I may not have a better opportunity, I will just add, that I will, as you request, furnish the American Lyceum with a model or draft of the one you mention, at as early a period as I can well do it.

The Society have collected at their deposit, at Topsfield, a large number of the various school books, and works upon education, and intend to have there a copy of all books of that description, as fast as they can be collected. Many of these are donations from the authors and publishers.

There is, also, a collection of minerals; and arrangements have been made to enrich the deposit by botanical specimens.

There is, also, a collection of school apparatus; and one of the exercises of the Society has often been to exhibit and explain the use and manner of teaching by them.

Perhaps I shall pass unnoticed some things which deserve particular attention. But I will proceed to some of the obvious advantages which have arisen from this institution.

1. It has increased acquaintances among teachers, and so extended social enjoyment.

2. By bringing before the community the talents, industry and enterprise of instructors, it has greatly elevated them in the estimation of the community. And this deservedly; for (I may be permitted to speak, not being of the number) there is not in the county a more worthy class of citizens. Many of them are scholars of the highest order; and in all the meetings, the most gentlemanly conduct and feeling have been exhibited by all.

3. Much information has been mutually given in respect to the modes of instruction and government. While the various systems have been compared and balanced, and the good in each sifted out and carried home, and practised, the defects have been permitted to fall and be forgotten.

4. It has excited in the community a greater interest in education. It has led them to think more about the importance of good

schools, and produced an increased willingness to provide such, for the rising generation, and a forwardness more fully to supply them with the necessary means of knowledge,—books, maps, &c.

5. It has directed the attention of society, in some degree, to the importance of having suitable houses for the accommodation of schools; and I believe that more has been done in the county in building and repairing school houses, during the two last years, than in the twelve or fifteen years before.

6. It has led to a milder and more rational mode of discipline in school, and of course, to better and more effectual government.

7. It has elevated the taste of the youth—led them to improve the school house yards—cultivate flowers all around them; and frequently, to ornament the rooms with the blooming beauties of the year. It has convinced some instructors and parents, that it was not a crime in a child to love a rose, or a fault to pin upon the walls of the house a '*posy*' of opening flowers.

8. It has been instrumental in introducing many useful studies into the common and higher schools; and in awakening among the young, a greater interest in school, and an increased desire to improve.

Such are some of the advantages which, I am confident, have, to a good degree, resulted from the efforts of the society. I might, with equal propriety, refer to others, of perhaps equal, or greater importance. I regard the institution as among the most interesting and useful. I have found much enjoyment, and the means of much improvement, at the meetings I have attended; and I have attended nearly all.

It would give me great pleasure could I attend the meeting of the American Lyceum this spring; but I have no rational prospect of being able to do it. I have read, with much interest, the doings of that body; and have no doubt, great and extensive good will result from their efforts. I hope the Institution will flourish, and the field of its useful operations enlarge, and the number who are able and willing to help on its purposes increase, until your highest anticipations be more than realized. An enlightened mind is not all that is needed to perfect the human character; but it is that without which, man will never be what it is his privilege to become. Nor should any one feel that he comes up to the great purposes of his existence, unless he puts forth his best efforts to improve in useful knowledge,—or that he has discharged his obligations of benevolence to others, if he fails to excite their attention to the cultivation of their mental powers, and hold out means for such a cultivation.

FEMALE EDUCATION.—No. III.

DOMESTIC HABITS.

(Communicated for the Annals of Education.)

In advising as to the course of early female education, I have insisted on the necessity of cultivating, in childhood, the habits of Temperance, Order, Activity, Industry, and Self-command, as essential to the health, happiness, and usefulness of woman.

There is another branch of female education of the first importance which involves many particulars, but may be termed, the *preparation for domestic life*. This involves both *habit and skill in domestic employments*.

We must begin with forming domestic habits. No quality is more essential to the dignity of the female character; and without it there will never be patience in the acquisition of *domestic skill*. On the other hand, the domestic disposition is best cultivated by giving domestic employments. Useless objects and occupations soon tire us. Splendid furniture and ornaments, and mere amusements, produce a weariness, from which there is no escape, but by perpetual change. On this plan, how many families are made, not automatons, unfortunately, but *locomotives*, active only in vain and mischievous efforts for 'some new thing.' As capable of happiness as their neighbors, they have never learned the true mode of enjoying it. They promenade the streets; they wander from shop to shop, from house to house, from street to street, gathering every subject for vanity or trifling, every secret or witticism, or report they can find, to enlarge their supply of occupation for idle hours. Such 'busy-bodies' always leave their own duties undone, or ill-done; and the habit of neglecting their own concerns, necessarily leads them to occupy themselves with the affairs of others, and to interrupt them in their occupations, or interfere with their peace.

Let the daughter then be guarded against this pernicious fault. Let her be trained to feel, that her *first great duty*, when not engaged in the acquisition of useful knowledge, *is at home*—that she is her mother's natural assistant or substitute, in the care of the nursery, and the family. When she has well-learned the lesson of obedience and self-command, she may safely be entrusted with the direction of the other children, but not till then. Under the direction of her mother, she may, in this way, complete her course of training in self-government, and learn to imitate her heavenly father who is 'kind even to the evil and unthankful.'

But she must also learn in the nursery, that peculiar duty of woman,—the care of the feeble and the sick. Every family, and every child, are every day liable to accident and disease. Nothing in the nursery is so important as habitual care to prevent disease, and to relieve pain, or remove the cause at once, when it occurs. More can be accomplished to secure the health of children by the faithful, interested nurse, always present, than by the absent physician, however skilful, in occasional visits, which often prove too late to remedy the evil. This office, the elder sisters, and each of them, as they grow up, should be taught and accustomed to fill. For this purpose, she must acquire, not merely skill in watching and providing for the wants of her charge. Presence of mind, gentleness of disposition, combined with firmness of resolution, are indispensable to the good nurse. These must, therefore, be cultivated and matured by constant practice. Daughters who are not trained in this manner, can never be safely entrusted with the health of a family. Poor and pitiable matrons—still poorer and more pitiable, their companions, and their families!

But the nursery is not the only place for domestic duties and skill. Humble as the theme is, we cannot complete our view of female education without descending to the kitchen; for the table of the king himself must be furnished from it; and even the health of the family depends upon its right management. Order, and skill, and vigilance must begin there, or comfort can never inhabit the house. She who governs it must learn in the only way possible—by acquiring practical skill in all that is to be done. This is *an every day business*, not to be accomplished by one great effort, or by some wonderful plan, but by the regular, returning care of a directing eye, and a skilful hand. The mistress of a house becomes a pitiable cypher, if she has not the practical knowledge to direct the when, and the where, and the *how*, of everything that concerns her family affairs; and she can learn this only by experience. Respect is paid to authority, only when those who exert it know how to give directions in the right time, and the right manner.

Let the daughter, then, as much as possible, learn every part of household duty, *practically*. It was a wise step in a circle of ladies in one of our cities, to finish the education of their daughters in a cookery school. They attended punctually, and daily, for a certain number of hours, long enough to give them a competent and practical knowledge of the arts and the economy of the kitchen. Their works praised them; and the convenience and pleasure of a well regulated, economical, and healthy table was the reward of their efforts. Regularity and order prevailed in every department of the house, because the whole was directed with

intelligence and skill. The incessant causes of scolding, and fretfulness, and discontent, were in a great measure, removed, by the training which not only gave these matrons habits of industry and self-command for themselves, but taught them how to direct the employments of others with regularity and success.

In visiting the house of Mrs. ———, every one is ready to ask, 'How could you bring your family to this regular, quiet, pleasant state?' The simple answer is, 'By understanding what every one ought to do, and how it was done, by beginning right and persevering in the right course, until every one knew her duties, and could do them well.' A course of actions will form a habit; and habit, we know, is second nature. In this way, hard things become easy, and labor pleasant. Idleness will be at length painful, and fretfulness, intolerable. It will be easier to do right, than to resist the steady current of order in the family; and every disturber of the peace will be frowned upon, as an enemy of the whole.

And while I am urging this duty, I cannot help alluding to the sad neglect of it in modern days. What is to be the history of the rising generation? Must it be told in language like this?

—'Fashion, and accomplishments, and amusements, and unnecessary display in literature and science, absorbed the whole time of the females of this period. Domestic cares and virtue seem to have descended to the tomb with their Grandames, or to be consigned with their pictures to the garret. Their domestic skill was lost, and their domestic habits forgotten or despised; and when the tale was told by some relic of former days, or appealed to as an example, it was only met with a suppressed smile at such antiquated notions, or an open scoff, at those who busied themselves at home in ignorance, or submitted to be slaves to their husbands and children. The immediate consequences were such as might be anticipated. The wealth which industry abroad and frugality at home had accumulated, was scattered by indolence and ignorance, and prodigal expense. The noble dwellings which it had raised and furnished, were sold to pay the debts of extravagance, or pulled down to make way for others, which soon shared the same fate. Many a mechanic, who grew rich by the obsolete virtues of industry and economy, occupied the splendid house of those who looked down upon him, and despised his virtues; and his daughters held the first station in society, while those of his employer might be found in some obscure corner, with little to cover them but worn-out finery, and apparently, with little to sustain them but their pride in what they had been. Nay, the domestic was often to be seen taking the place of his master, and occupying the station from which his children had fallen, by the neglect of forming domestic and industrious habits in their education.'—

Whether this shall be the record of the whole generation or not, such is, unhappily, the history of many a family, and is likely to be that of many more. Perhaps I shall not even obtain a hearing, from those who have already begun this course. The whirlpool seldom permits any to escape who have once entered, even its margin. But those who are approaching it may, perhaps, hear me; and I warn them, that they guard against its powerful current before it is too late; for I have witnessed more examples than I can mention, of its ruinous effects.

I am aware that economy and its attendant train of minor virtues, are *old fashioned* matters. They are found in here and there a family; but the very names seem rather to belong to the dictionaries of the last century. But there is a section in an old book, too seldom studied—the last counsel of a wise man—which recommends them; and as it describes particularly the virtues and the defects of women, it ought to be often read by mothers and daughters. Although not new, its very antiquity, I trust, will give it authority with most readers; and in addition to other salutary truths, they will learn that in female education, and in female duties above all things, 'The fear of God is the beginning of wisdom.'

SENEX.

REVIEW OF LECTURES BEFORE THE AMERICAN INSTITUTE OF INSTRUCTION.

The Introductory Discourse and the Lectures delivered before the American Institute of Instruction, in August, 1834. *Including the Journal of the Proceedings, and a list of the Officers.* Published under the Direction of the Board of Censors. Boston: Carter, Hendee & Co. 1835. 8vo. pp. 276.

WE have perused most of the lectures in this volume with interest, and we have been gratified to see, how many of its pages are devoted to the illustration, in one form or other, of the truths which we have made it our great object to present, that *Instruction is not Education*,—and that the most essential part of education is Moral education,—the cultivation of the heart,—the improvement of the character. It forms the leading topic of the Introductory discourse, and is designed to be the principal subject of the lectures of Mr. Burton, Mr. Abbott, and Mr. Carll, while it is insisted on or alluded to, by other lecturers, and the principle distinctly avowed, that the Bible must be the basis of a right moral education.

In the Introductory Discourse, Mr. Cushing proposes to illustrate 'the true uses of instruction.' He alludes to the false conclusions sometimes drawn, from the cotemporaneous advance of knowledge and crime, which even some modern politicians have been weak enough to bring forward against the diffusion of knowledge, and shows their fallacy.

We think Mr. Cushing does not distinguish, with sufficient care, the mere *communication* of 'good opinions, and right principles,' by instruction, and the '*moral culture*,' which he speaks of in the same paragraph, and without which, every parent and teacher knows, that mere instruction is almost unavailing. We mention this, not so much for the sake of criticism, as to meet an error which lies at the foundation of the ill success of many who are engaged in endeavoring to improve mankind, and who seem to imagine, that if they can only fill the ear, and load the memory with instructions and directions, the effect will as certainly follow, as from the remedies administered by the physician.

But the authorities quoted by Mr. C., present this subject in the right light.

'It is curious to observe how the same questions recur upon men from time to time; and how continually we travel over and retread anew the same field of dispute in successive ages. That profound thinker, John Locke, insisted, in his day, upon this capital object of Education, moral cultivation. "It is virtue, then, direct virtue,' he says in his Thoughts concerning Education, "which is the hard and valuable part to be aimed at in education, and not a forward pertness, or any little arts of shifting. All other considerations should give way and be postponed to this. This is the solid and substantial good, which tutors should not only read, lecture and talk of, but the labor and art of education should furnish the mind with, and fasten there, and never cease till the young man had a true relish of it, and placed his strength, his glory and his pleasure in it." To the same effect is Lord Kames, who says, in his Hints on Education: "It appears unaccountable that our teachers, generally, have directed their instructions to the head, with very little attention to the heart. From Aristotle down to Locke, books without number have been compiled for cultivating and improving the understanding, few in proportion for cultivating and improving the affections." And so Milton, also, in the very outset of his Letter on Education, premises that, "The end, then, of learning is to repair the ruin of our first parents, by inquiring to know God aright, and out of that knowledge to love him, to imitate him, to be like him, as we may the nearest, by possessing our souls of true virtue, which, being united to the heavenly grace of faith, makes up the highest perfection." And these are the suggestions of the truest and most practical wisdom not less than of venerable names and exalted authority: considerations, which have entirely escaped those, who so much depreciate the uses of Instruction in the improvement of society.'

Mr. Cushing then proceeds to examine the debate in the British House of Commons, of which we have given some account in

former numbers, and the erroneous impression produced with regard to the connection of knowledge and crime in our own country. The truth on this subject is summed up in the remark of Lord Brougham in the debate before alluded to. '*Knowledge* is power in whatever way it is used; but whether that power will be available to virtue, depends upon the kind of *education* which has been given.'

The lecture of Mr. Burton on fixing the Attention of the Young, is principally occupied in exposing the evils of emulation, and in offering as a substitute, motives which shall tend to improve, instead of impairing the moral character. He believes, (and we have found it to be true in our own experience,) that *self-emulation*, excited and cherished by constant examination and registry of a pupil's progress, will be equally effectual, and far more safe and useful in its operation. He urges, with great force, the importance, and the utility of employing *benevolence*, and *conscience*, as motives to study, in place of the doubtful, dangerous principle of *rivalry*; and closes with the important suggestion, that in order to excite the interest of the pupil in his studies, *the teacher must love his work*, and be devoted to it. We have copied, in a subsequent article, an extract from this interesting lecture.

Mr. Abbott's excellent lecture on the Duties of Parents, has been widely scattered, and fully examined in our pages.

The lecture of Mr. Carll contains much that is interesting and excellent on the subject of early education. It is not, however, consistent with the simple, business-like course which a lecturer before the Institute should pursue, nor as we think, with his influence upon the minds of others, to occupy twenty pages of a lecture on 'Maternal Instruction,' with the education of the mother, and her entrance on married life. Mr. Carll has also unfortunately followed the example of some lecturers who have gone before him, and asserted, in the same peremptory manner in which they have denied, some religious doctrines which he, in common with a large part of the religious community, consider fundamental in education. The concluding portion of the lecture, which is devoted to its appropriate subject, is simple, clear, and interesting, and presents, in a strong light, the necessity of commencing education with the first habits of the child, and of employing *obedience* as its first moral regulator, and of enlightening and cultivating, with great care, and as early as possible, that ill-understood principle of conscience, which, if neglected, is but a blind guide, and if once perverted, becomes the means of ruin.

Mr. Winslow's lecture on Innovations in Education, gives the proper prominence to moral culture, and presents, in our view, its true principles, and the only basis upon which they can securely

rest. '*We must give to the Bible supreme authority, both in our families and schools.*' In his remarks on intellectual education, he adopts the sound principle, that 'as we estimate a mechanic's education, not by the quantity of his materials, but by his dexterity to work them into beauty and utility, so do we estimate a scholar's education, not so much by his stock of knowledge, as by his ability to explore, originate, and wisely use it.' To acquire this ability, he observes that nothing but severe study can avail, and justly condemns those innovations which attempt to dispense with it, and to produce 'a luxurious growth of mushroom scholars.' He speaks loosely and inaccurately, as we think, on some subjects, with which he does not seem to be familiar in all their bearings; but his general remarks might be expanded, with great advantage, into a useful lecture.

In regard to physical education, we regret that a gentleman, whose views we believe are so sound on this point, and whose knowledge of physiology places him above the danger of mistake in regard to the connection of mind and body, should express his opinions in such a manner, as to dissatisfy some of the most ardent and enlightened friends of thorough education, or that he should say one word to encourage the petty vanity of carrying about an attenuated and feeble frame, as an evidence of genius or learning. We cannot conceal our surprise, that amidst the wreck of excellence and carefulness we annually witness, amidst the constant demands of this age of activity for vigorous and efficient as well as learned laborers, and with the melancholy examples before us, of noble minds, buried in the ruins of bodies too feeble to endure the efforts to which they are called, Mr. Winslow should have said anything to discourage the attempt, to train up young men with a constitution fitted to encounter difficulties and endure hardships.

Those who may have doubts excited on this subject, will find some reply to objections in the subsequent lecture of Mr. Green, on Manual and Mental Labor, although it is marked with imperfections from the hasty manner of its preparation, and under the pressure of engagements and ill health.* He presents facts in his own history, which will show that muscular exercise is not without its use, in facilitating intellectual improvement. Our own experience fully settles the truth of a maxim, which we received from one who had long observed the habits of literary men. 'There is

*It is due to Mr. Green to state, that nothing but his deep interest in the cause, would have induced him to undertake the lecture in his circumstances; that he was arrested by disease on his way to Boston, and sent on the lecture as requested; and that unfortunately, it was never returned to him for revision or correction, at any stage of its publication.

no complete repose from mental (nervous) labor, but in bodily (muscular) labor.' But we will not do injustice to this subject by so hasty a notice as can here be given to it.

We regret that the Lecturer on Chemistry should have so far mistaken the objects of the Institute as to spend two thirds of his time in a history of the science.

Dr. Gould, in his lecture on Natural history, pursued a plain, practical course, in which he endeavors to show, that while it is a subject of boundless extent, 'it lies within the scope of the observation of every youth,' to acquire all the facts of practical importance to himself. He advises, that instead of wasting the pupil's time in beginning with the complex systems of classification, which generally prove the termination of his studies, he should be led to observe the plants, and minerals, and animals, and insects, around him, and to learn their names and uses as he meets with them, reserving their scientific arrangement, until he has a stock of materials and facts accumulated. He recommends the study as a valuable mental exercise, as a means of removing prejudices and groundless fears, as a means of elevating the moral sentiments, and as leading to the vigorous exercise and the relaxation of mind so essential to the student's health.

The lecture of Mr. Farley on the improvement of Common Schools, which we passed over in following the trace of moral education, presents in a very just and happy manner, some of the defects of our schools, and urges, above all, the necessity of an enlightened and active body of supervisors. When will the community feel that their schools need as much the constant supervision of qualified men, as their alms-houses and their sheep-folds!

The volume concludes with the admirable lecture of Judge Story, on the importance and practicability of teaching our youth the Science of government. While he observes that it is one of the most profound and difficult sciences, he urges, that in a government so complicated, and yet so free, as ours,—the last and most delicate experiment which has been made on man's capacity of self-government,—it is of the highest importance, that all who have any influence over its movements—that every American citizen—should be familiar with the great principles of our constitution, and with the general truths which have been established by the experience of other nations.

We can cheerfully recommend this volume to our readers, as one which contains much that is valuable and practical, and less that is merely theoretic, and general, and *rhetorical*, than some which have previously appeared. We cannot but regret, that the small sales of previous volumes necessarily limit the benefits of this to the two hundred and fifty individuals who may purchase the

small edition authorized, and we fear, will be still more restricted by the late appearance and price of the work, both of which are unavoidable in the present mode of publication. We earnestly hope, that the plan of publishing the lectures as they are received, in a periodical and cheaper form, will be adopted, or that some other mode will be devised to place all which have any practical value, within the reach of instructors, at an early period. The liberality of the state, while it furnishes means for this purpose, imposes new obligations on the Institute, not to consult its own dignity, by printing a few copies of an elegant volume, but to diffuse the knowledge it collects, on that more liberal and enlightened plan, of which the late Chancellor of England has furnished so noble an example.

EMULATION IN COLLEGES.

(Extracted from a Lecture before the American Institute of Instruction. By Warren Burton.)

What is emulation as it has been applied in education? It is the desire to outdo others who belong to the same class and are engaged in the same studies. It amounts to close and personal rivalry, and implies that if one gains and rejoices, another must lose and regret. Certain external distinctions are offered as marks of superiority. In common schools, there is the *head*, and the graduations of honor thence to the *foot*. Then there are medals, books, and certificates, held up as prizes to be contended for. In colleges, there are what are called *parts*,* from the grand oration down to the insignificant and unspoken theme, which indicates that even stupidity has been struggling for honors, or that idleness has had them conferred, such as they are, whether it would or not. Those who receive these tokens, or rather the most respectable of them, are regarded as meritorious, above others to whom they have not been accorded. Such is the system that has prevailed almost universally, and continues almost as universally as ever. My first objection to it is the exceeding injustice to which it gives rise. We should naturally say that a person's reward in any course should be in proportion to his exertions. When one arrives at some exalted station, through a long course of unremitted and laudable endeavors, our feelings towards him in respect to the distinction, are far different from what they would be, had it been

* In some colleges, they are called *appointments*; in others, *honors*, *distinctions*, &c.

conferred on him by inheritance, or by the intrigues or blind impulse of party. Supposing that the language of Scripture is to be literally fulfilled, and that mankind are to be rewarded and punished in a future life by judicial decision, all would anticipate, with the utmost confidence, from Infinite justice, that it would reward according to the efforts that had been made, and the difficulties that had been overcome. No one would dishonor the Divine judgment seat, with even the flitting fancy, that he whose moral path had been smooth and of easy ascent, would receive so warm a plaudit and so rich a crown, as he who had attained the same height over a rough and impeded way. Reason and conscience tell us what would be justice in heaven, and should we listen, would they not tell us what would be justice on earth? In the educational course, if external rewards are conferred, ought they not to be conferred according to the same rule; that is, according to the exertions made, and the obstacles surmounted? But it is not so in our seminaries of learning. There, the members of a class are treated as if they all possessed by nature, equal ability to run the same race, and that the difference between one and another, lay in the heart—in the will rather than in the intellect. The purpose of the rewards proposed, is to arouse the sleeping affections, and impel the sluggish will. Of course, the award ought to be made somewhat in proportion as the heart has been given to duty. Now scholars differ from each other in intellectual capacity, full as much as in features or in bodily dimensions and strength, and perhaps more. Some are inferior to others in certain particular faculties, and some are inferior in the whole intellect. There are those whom nature has endowed with extraordinary talents. These will, perhaps, assume and maintain the first rank at recitation, with very little exertion in comparison with others. Such have been known to be among the most idle and dissipated at college, and yet to bear away some of the first honors, when in fact there belonged to them no more real desert for their scholarship, than belonged to Goliath for wielding a spear like a weaver's beam in his giant hand, instead of a weapon of ordinary size. It may not, indeed, very often happen that a brilliant but profligate young man takes the higher honors, but it does very frequently, indeed I may say always, happen that the rewards are in proportion to natural capacity, rather than to exertion or a conscientious devotion to the objects of education.

The next objection which may be brought against emulation, as it has been used, is the injury to health, of which it is often the occasion. The close competition between individuals, in our colleges especially, has laid the foundation in many a constitution,

for feeble health the whole life afterward. It has caused many to be cut off in the flower of their days.

* * * * * * *

I have spoken of the danger of the emulation system to the bodily health; there is still greater and more general danger to the spiritual nature. What anxieties does it occasion to the alternately hoping and fearing aspirant! What discouragement, despondency, disappointment, and despair, does it introduce into what should be the calm, self-possessed, and steadily advancing mind! Then there is that bane of the sweet social relations—envy; and with it, detraction, and next, bitter malignity. Such at least, is the tendency of emulation. The principle may be likened to that diabolical spirit who was the father of sin, who was the mother of death.

There is another evil; emulation diverts the student's aim from the real end of study. He is gradually led to think, not of the discipline of his mind and the acquisition of knowledge, but of the mere art of recitation and the mark he may thereby acquire. I have known young men who entered college with no other intention than to inform, and elevate, and strengthen their minds, who soon forgot everything but the paltry honors they must yield to their rivals, if they did not strive for them themselves. The pleasures of study were altogether swallowed up in hopes and fears about recitation and rank. And they were heartily rejoiced when the collegiate course was terminated, not because they had been educated and prepared for high usefulness, but because the torture of rivalry was done, and they were freed from anxiety and miserable suspense, concerning their final standing and closing honors.

Again: emulation has been far from producing its intended effect. It has had a directly contrary effect on no small portion of students. Nearly if not quite one half of every class at college, are entirely unreached by this principle, unless it be to stop and stupify the intellect instead of stimulating it. They reason in this way—if we cannot stand *high*, let us have no standing at all. Let us be known as devoting our time to anything rather than our prescribed books; then our low rank will be imputed, not to the lack of talents, but of industry. Some of the young at the greater seminaries, much prefer to be thought destitute of morals than of intellect. I have no doubt that emulation, in past times, has been of considerable use, in consequence of the absence of other and better motives. Had this principle not been artificially and keenly excited, and other motives not been applied, there would, indeed, have been but little study, and our seminaries would have been but little better than halls of amusement and social lounging places.

The philosophy of youthful nature has not been understood, and the true and best modes of education have been undiscovered; during this period of ignorance, the emulation of the schools has been better than no exciting motive at all. For a large portion of the studies have been of such a character, or have been presented in such a manner, that the youth would hardly pursue them with diligence, without some strong stimulant. He would scarcely do it for the simple pleasure of study. Emulation, like the principle of resentment, was implanted by the Creator, to be of use in the primary stages of the progress of our race, when the animal prevailed over the spiritual, in the human constitution. As better motives become understood and can be brought to bear on the conduct with efficiency, this primitive course and *heathen* stimulant should be let alone. Nevertheless, it will not altogether slumber, but like resentment, it will kindle up and fire the heart sufficiently, without any artificial cherishing.

A NOBLE EXAMPLE.

In our last number, we gave a sketch of the history of Dartmouth College. A recent notice from President Lord announces, that an arrangement is made for commencing the Fall term of the Institution so early, as to allow a vacation of three months in the winter for those who keep school, in order to procure a part of their support. While the indigent are thus aided in procuring an education, a collateral course is given to other students, which gives them extraordinary instruction, without depriving the absent of any part of the regular studies. It is an additional advantage of this arrangement, at a moment when the demand for teachers so far exceeds the supply, that it furnishes many of our schools with instruction of a far better kind than could be procured in any other way. At the same time, it serves as a most salutary exercise of mind to the student, and a preparation for the future watchfulness over our schools, which we believe to be the duty of every American citizen, and especially of those who have enjoyed the privilege of a liberal education, and of those who are engaged in any of the professions.

But we hail, with peculiar gratification, the resolution of the governors of the college, that they will no longer assist in cultivating that baleful spirit of personal rivalry, which is swallowing up every patriotic feeling, every disinterested motive, among the politicians of our country. President Lord thus presents the views of the Trustees:—

'The exercises at Commencement will not be, as heretofore, from a select portion of the graduating class. The Trustees, believing that the moral sentiments of the community called for a correction of the evils growing out of the system of College distinctions, have determined to rely no longer upon any excitement to virtuous conduct, or diligence in study, but the simple authority of law, and force of religious principles; without applying the questionable motive of personal pre-eminence. They judge that the test of a rigorous, annual examination, so protracted that every student shall pass under the scrutiny of the Faculty and an intelligent Committee, together with the privilege of exhibiting, at Commencement, the results of general culture in the several departments, will be a more worthy and effectual incentive, and incomparably more moral and safe, than the hope of outstripping a competitor, or of a high appointment. In this view, they give to every student, of good character and regular standing, an opportunity to show the results of his study and instruction, when he receives the honor of a degree. The Faculty will assign to every member of the graduating class a subject for performance, on that occasion, and every department will be represented by a proper division of the class, and upon a principle that admits of no distinction, but such as the merit of the respective performances may secure.

'The Trustees present this change with great confidence in its utility, and its correspondence with the judgment of literary men, especially those who have been observant of the influence of moral causes upon the minds of students, in determining their professional character and success in life.

'It deserves to be mentioned to the honor of the students, that this change was introduced in accordance with their almost unanimous wish and memorial.'

We congratulate this venerable institution on the noble example she has set, and on the union of officers and students in a plan so excellent, and yet, in the present state of public opinion, so bold. We trust that there, the reproach will be wiped away that has been cast upon our youth, that they are incapable of being moved to diligence in study, or to high attainments in science, without introducing petty contentions for a place, and resorting to the low principle of personal rivalry. We trust the point will be settled in this institution for our colleges, as it has been already for other schools, that the attractions of knowledge, aided by those appeals to the spirit of benevolence, and the sense of duty, to which every human heart is, in some degree, accessible, are motives of sufficient power, when properly applied, to overcome the indolence or apathy of all who deserve to be intrusted with the power that knowledge bestows.

FIRST LESSON IN GRAMMAR FOR CHILDREN.

[We cannot give a better lesson for novices in Grammar, than the following Introduction to the Grammar for the Blind prepared by Dr. Howe, and lately published at the New England Institution.]

To Blind Children:

Language is the method by which men express the feelings or the thoughts of their own minds; and excite thought in others.

An infant, when pinched, will cry; whether it be a French, an English, or a Dutch child, it will express its pain in the same way.

A mouse, if pinched, will squeak; a dog will howl, a cat will yell. These different sounds are the language of the different animals to express the same feeling, pain. This is natural language; and it may express much; but it has other modes of expressing itself, besides by the voice. When a person is frightened, his natural language tells it to others; his voice sinks and quivers, his flesh trembles, and his heart beats very quick. Now all men, whether French or English, Turks or Greeks, have the same natural language to express fear; and all other men can read this language. The beasts, too, can read it: when a dog reads in a boy's looks the natural language of fear, he will chase after and bite him; but if he reads the natural language of courage, if the boy looks brave, and lifts up his hand to strike, the dog reads that too, and slinks away with his tail between his legs.

Animals have their own particular natural language, among themselves. When a dog sees another dog coming along, wagging his tail, he knows that he is good natured, and wants to play; and he will answer in the same language, and wag his tail too, if he wants to play; but if not, he bristles up his back, and growls, and speaks his feelings, just as plainly as if he had said, 'Get out, you puppy; I do not wish for your company.'

This, then, is natural language; it is common to men and animals; but men have a natural language much more expressive than the animals. The deaf and dumb use this language before they are instructed in the language of signs; and they can read by it very well what people feel. Natural language cannot be studied very much by the blind, because it is expressed principally by the features of the face. But still you ought to study as much of it as you can; you know, by the tone of the voice, whether the speaker is in good or ill nature; whether he is resolute or wavering. By attending to the natural language, as it is expressed in the voice, you may learn much of character.

The natural language tells the feelings, and the emotions of the mind; but it does not tell the thoughts. This is done by artificial languages: the French have one, the English another, the Germans another, &c.

I said natural language was universally alike, but artificial language is not. All children cry alike; but when a French child is hungry it says, *pain*, an English child says, *bread*, a Greek child says, *psomi*; yet all want the same thing. Now why do you call the substance you eat, *bread?* and why does the French child call it *pain?* Because you heard your parents pronounce the word, *bread*, when they gave you a bit; and the French child heard the word *pain*.

You may ask why all people do not use the same sound to signify the same thing; and it is a hard question to answer. Probably our first parents, and their descendants, did use the same sounds; and all the world spake the same language, until the building of the tower of Babel, when, as you know, God created a confusion of tongues; all men forgot the original language; each tried to express himself by sounds; and as different men see and feel differently, they expressed themselves in different ways; they signified different things by different sounds; their children imitated them, and thus languages were created.

But we are not to inquire now into the causes: we know that different nations express themselves in different languages; that when the majority of educated people of a nation speak in a certain way, it is the right way; and when we write down the ways in which they express themselves, we write down the grammar of their language. Hence there is one grammar for the French, one for the German, one for the English, and for every other language. Grammar is a sort of fashion of speaking; what is fashionable for the French, is not fashionable for the English; and what is fashionable now, may not be fashionable twenty years hence.

The language used by the inhabitants of the United States, is the English language; you must, therefore, study the Grammar of the English language; that is, you must make yourselves acquainted with the method of speaking and writing used by the majority of well educated people in England, and in this country; you must follow the fashion of speech, not because it is the best, or only way, but because it is fashion.

To say, 'I are hungry,' would express your feeling just as well, as 'I am hungry;' and it would be good grammar if every body said so; but they do not, therefore it is not grammar, not good English.

A collection of the rules and fashions of a language is called a Grammar. The Grammar of the English language which is here printed for your use, was written by Mr. Murray; it is adopted, not because it is perfect, or anything like it; but because it is the one commonly used, by those with whom you will associate. Study it, and profit by it.

MISCELLANY.

Musical Societies in New York.

The 'New York Institute of Sacred Music' recently held its first anniversary concert, consisting of performances by a large choir, and a number of interesting pieces by a juvenile class. It was formed in 1832, not merely to cultivate and extend a knowledge of music among those already engaged in it, but to introduce it into primary schools, and to establish a classical school for qualifying teachers and choristers. The efforts of its faithful instructor, Mr. Abner Jones, are said to have been very useful in the schools of New York.

In May last, a meeting was held for the purpose of forming a Union for the general promotion of devotional church music. A committee was appointed, who reported at a subsequent meeting, the constitution of 'The New York Academy of Sacred Music,' to consist of professional, amateur, non-performing and honorary members. It is intended to employ Professors of Musical Elocution, Elementary Instruction and Instrumental Music, a Vocal Conductor, and a Librarian. No performer is to be paid for taking part in its public concerts.

It is encouraging to see so many indications of increasing interest in music. The appetite for it is rapidly increasing in our country. Let those who are able, see that is supplied with salutary food, instead of the poison which is now so extensively circulated.

Mount Holyoke Female Seminary.

We stated sometime since, that a new female seminary was projected in the western part of Massachusetts. A committee appointed for its organization have recently announced, that they are about to establish this institution at South Hadley, under the name of the Mount Holyoke Seminary. They state, that it is intended to have the permanent organization and character of our colleges 'to be based entirely on Christian principles,' and 'designed to cultivate the missionary spirit among its pupils,' not in the ordinary *technical* sense of the term, but as a spirit of devotedness to the business of doing good, as teachers of schools, at home or abroad, or in any other way which Providence may indicate, however humble, or uninviting, or self-denying, the station may be. The institution is to be provided with buildings, sufficient for boarding and instructing two hundred young ladies, and a library and apparatus, which it is estimated will amount to $30,000. Of this sum, $8,000 has been contributed in the village in which the institution is to be located.

The plan of the institution was presented to many, more than a year since, by the ladies in charge of the Ipswich Seminary. It had its origin in the same views in regard to the necessity of providing a supply of female teachers for our country which are developed in Miss Beecher's recent essay, addressed to the American Lyceum; and its great objects will commend itself to all who will reflect upon them.

Its internal arrangements are intended to be conducted on the strictest principles of economy, in order to afford the best opportunities for education to females of limited means. The Trustees add, 'Indeed, it is for this class principally, who are the bone and sinew, and the glory of our nation, that we have engaged in this undertaking.' To complete the course of female education, and to aid in diminishing the expenses of the pupils, the plan which has been so often proposed, and which has been carried into effect for some time, in the Domestic Seminary of Mr. Kellogg, at Clinton, New York, (described in our last volume, p. 498,) is to be adopted, of employing the pupils, as much as possible, in the domestic duties of the institution.

We are happy to see a simple, rational plan of female education thus announced, for so important an object, without any of the parade of diplomas, and degrees, and titles of honor. We are rejoiced to believe, that it is undertaken with views which seem to be neither personal nor local; and with a spirit of devotedness on the part of some of those engaged, which we hope will infuse itself into their pupils.

Clerical Lyceum.

The Junior preachers of the New England Methodist Conference have formed a society for the pursuit of knowledge. Each member is required to write several essays, and 'a sermon at full length, annually.' But the great object is to require each to commence a course of study, embracing text books in the various departments of general knowledge, and to study 'one or more of these departments annually, until he has gone through the whole, and prepared himself for examination therein, at the next annual meeting, by a committee previously appointed.' It is, in effect, a *Lyceum*, of a very useful kind, and we rejoice in its establishment, among a class of active and useful men, whom circumstances and prevailing prejudices have deprived of many literary privileges. The course embraces, Grammar, Geography, Natural Philosophy, Astronomy, Chemistry, Geology, Intellectual and Moral Philosophy, Rhetoric and Elocution, and a course of study in the Languages, for which Richerand's Physiology, Smellie's Philosophy of Nature, and a course of Political Economy are allowed to be adopted as substitutes. Each member of the Society is also required to give the Committee a statement of the books he has read during the year, and they are required, on the other hand, 'to make a faithful report to the Society of the improvement and qualifications of each member.'

Manual Labor in Waterville College.

From a recent statement by President Babcock, of Waterville College, Maine, it appears that the manual labor department of that Institution is remarkably successful.

'Considerably more than one half of the whole number of students in College are regularly engaged in labor (chiefly in the College shops) three hours a day. Their earnings vary from 50 cents to $2 50 cents per week, according to their skill, strength and diligence; but on an average, they pay for their board by their labor. This system of labor has been in successful operation for more than two years, (with the exception of a few weeks last autumn, when the scarcity of lumber partially suspended work in the shops,) and the results of it are no longer doubtful. The regular exercise thus furnished is found highly conducive to health, and to intellectual vigor. No student is hindered in the successful prosecution of his studies, by employing three hours a day in work. The good order of the College is also essentially promoted, by this kind of employment of the leisure hours of so large a portion of the students.'

He gives the following reasons why this plan has succeeded better there than in many other institutions.

'A large proportion of our students are able bodied men, who have been accustomed to labor, and do not regard it as dishonorable. We have an excellent and popular superintendent of the shops, at a reasonable charge. The shops, tools, &c., have been furnished by contributions for the purpose, and only need to be kept in repair by a small tax on the occupants. We have also unusual facilities for purchasing lumber, and disposing of work of various kinds from the shops. By carrying the principles of the division of labor into effect, the several processes are so simplified, that young men, of common ingenuity, even if they have never before been accustomed to the use of tools, very soon learn to work to good advantage. The low price of board and tuition (only $1 a week for the former, when paid in advance, and $20 dollars per annum for the latter) are an encouragement to many worthy young men, thirsting for the advantages of education, to endeavor to procure one here, chiefly by their own efforts.'

It is also stated that individuals of proper age, who do not pursue the regular course, are allowed to reside in the institution, and are permitted to engage in any studies they may choose.

Manual Labor School in N. Carolina.

It is gratifying to see that prejudice is giving way so fast at the South, in regard to the consistency of labor with respectability, and that manual labor schools are multiplying. The Concord Presbytery in N. Carolina, have purchased a farm in the western part of the state, for the establish-

ment of a manual labor school to educate young men for the ministry. It is open to persons of good character, of all denominations. Every student will be *required* to perform labor, either mechanical or agricultural, as a means of preserving health, as well as of economy.

Society and Library in an Academy.

In a recent account of the semi-annual examination of the Waterboro' Male Academy, (S. C.,) it is stated that a society has been formed among the students, which has proved a valuable auxiliary to the efforts of the Preceptor. The members have collected a library of 700 volumes, including the Encyclopedia, and gave an exhibition, which is spoken of as interesting, after the examination. The teacher who induces his pupils to engage in voluntary studies with ardor, does more for their *education*, than he who communicates volumes of knowledge. We do not ask our institutions for walking cyclopedias, but for active laborers in the pursuit of knowledge; and one volunteer is worth a dozen 'pressed men.'

Theological Institute at East Windsor.

The Theological Institute, at East Windsor, Connecticut, is now under the care of three Professors, and contains sixteen students. A large brick building, and a workshop for the manual labor department, have been erected. A library of 2,200 volumes has been collected, chiefly by donation; and subscriptions to the amount of $10,000 have recently been made for promoting the objects of the Institution. A reading room has been opened containing the most valuable periodicals of the day, and societies established among the students, for mutual improvement on various subjects. In the manual labor department, each student is allowed the use of tools, not exceeding ten dollars in value, or of an acre of land on the farm, with the privilege of receiving whatever his labor may produce beyond the cost of materials. The Institute will incur no hazard of pecuniary embarrassment, and proceed cautiously in experiments on this subject.

Funds for Public Institutions.

The New England Methodist Conference have resolved to employ an agent for the purpose of raising $25,000 as their proportion of $100,000 for the Wesleyan University, at Middletown. The General Conference of Congregational Churches in Maine, have resolved to attempt raising $100,000 for the Theological Seminary at Bangor. This Institution has received a considerable accession to its library, during the past year, and a donation of philosophical apparatus, to the amount of $500.

Common Schools in Michigan.

It is interesting to see, that provisions for common education are incorporated in the constitution proposed for Michigan, at the late convention. It requires the appointment of a Superintendent of Public Instruction, who shall hold his office for two years; and directs that the legislature shall provide for a system of common schools that shall compel each district to maintain a school for at least three months in the year, under penalty of forfeiting its proportion of the funds derived from the public lands, which are to be devoted exclusively to this object. The legislature is also required to provide, as soon as the circumstances of the state permit, for the establishment of one library at least in each township, and to appropriate to it the proceeds of military and penal fines; and in general, to 'encourage, by all suitable means, the promotion of intellectual, scientific and agricultural improvements.'

We congratulate this nascent state on such a resolution, and we wish that some of its older sisters could be induced to imitate so wise an example.

Location of School Houses.

In an interesting essay on this subject in the Ontario Repository, the writer states his conviction from experience, that the neighborhood of a grocery or a tavern, diminishes the amount of study among the larger scholars one third or one quarter. He also mentions a district which was offered an acre of land, in a retired, pleasant situation near the centre of the town, but who refused it and chose a spot at the crossing of two roads, directly opposite a tavern, as the place for their children.

School Masters Wanted!

We cheerfully echo the call of the Newark Advertiser in this form. It is truly stated in a western paper, that there are *a million* at least, of children who have no teacher; that *thirty thousand* school masters and school mistresses are needed at once for our own country, and that an additional *annual supply of four thousand* will be needed for the increase of our population.

Improvements proposed in England.

Lord Brougham recently introduced a set of resolutions into the British House of Peers, on the subject of General Education, of great interest. It appeared from his statements, that a large number of children in England were without instruction, that the instruction given is very deficient, and that there is great need of schools for children at an earlier

age. The resolutions express the opinion of Parliament on these points, and on the importance of establishing Infant Schools and Seminaries for Teachers. We hope to give hereafter a more extended sketch of his remarks and proposals.

University of New York.

The first commencement of this institution was recently held, and orations were delivered by the candidates for a degree, which are spoken of in flattering terms. Fourteen young men received their first degree. At the close of the exercises, the honorary testimonials of the standing of the students of the first and second grade, in each branch of study, were announced, with an explanation by the Chancellor, of which the following is given as the substance, in the New York Daily Advertiser.

'There are four grades of merit established in every class. The highest of these is denominated the first grade, and the lowest the fourth. A given amount of attainment is required from the student before he can be enrolled in either; and hence it is sometimes the case, that a student's name does not appear on the merit roll at all. But on the contrary, as the distinctions of grade refer solely to settled standards of merit, it follows that each of them is accessible, not exclusively to one student, but to all who have the talents and the industry to reach it.

'The first and highest honor, according to this system, is not to be considered as a solitary eminence, which, from its nature, can be occupied by one individual only, to the exclusion of all others in his class. It rather resembles a series of elevated pedestals in a temple of science, on which the merit of many may be grouped or formed into a constellation, in which every star that is added only increases the brilliancy of the whole. The influence and effect of the plan has been found to be exceedingly propitious. It prevents much of that jealousy and heart burning, which are but too common among the best of students, where the first honor of a class is made a prize which belongs to one individual, and to him only; while, at the same time, the excitement of an honorable emulation, so far from being destroyed or lessened, is chastened and promoted.'

Western Seminaries.

Numerous applications are made to the benevolent in New England, for aid in establishing Seminaries at the West. In order to assist and regulate these efforts in the churches under their care, the Pastoral Association of Massachusetts have appointed a committee of seven, to obtain accurate information concerning these institutions, to be made public for their guidance, as circumstances may require.

Schools in Liberia.

A person recently returned from Liberia states that 'day schools under the superintendence of competent instructors are in successful operation. The advantages of education are properly appreciated, and considerable progress has been made, not only with elementary but in some of the higher branches of an English education. Sabbath schools are attended to, and much good has already resulted from this pious enterprize.'

Society of South Carolina.

A Society called 'The South Carolina Society for the Advancement of Learning,' has been lately formed; Chancellor Dessassure, President, and the Hon. J. C. Calhoun, W. C. Preston, and J. L. Pettegru, Vice Presidents. The object of this Society is to elevate the moral and intellectual character of the state, by diffusing useful knowledge, raising the standard of education, and developing generally its literary and scientific resources.

NOTICES OF BOOKS.

Progressive Education, commencing with the Infant. By Madame Necker De Saussure. Translated from the French; with notes and an appendix: by Mrs. Willard and Mrs. Phelps. Boston: William D. Ticknor. 1835. 12mo. pp. 348.

We are gratified in being able to announce that this interesting and valuable work is published. The extract we gave in a former number will satisfy our readers, that it is not a mere compilation from previous works, nor yet a bare record of individual experience. It is experience seeking to compare its observations with the nature of the human mind, and deduce principles which shall have a general application. This portion of the work, (for it is but the commencement,) is devoted to the first four years of life. In the first book, a general view is taken of the principles to be adopted in regard to the design of education, and the influence to be exerted upon the will, the impulses, the reason, and the religious feelings, as instruments, not merely for the immediate production of right conduct, but to be employed by the child in completing and directing his own character. In the second and third books, the successive years of infancy are considered, and the principles developed are applied to their management.

The work is characterized by close and original thought, and at the same time, by simplicity and clearness of mind, combined with the humility of a Christian. But Mrs. Willard remarks very justly, that mothers, in order to be profited by it, must be educated. 'It is not written for the ignorant and uncultivated; such could neither comprehend its reasoning, or profit much by its precepts.' We earnestly hope that it will find many readers among those who are prepared to appreciate and employ them. It is distinguished from many other works in attempting to investigate, rather than prescribe—to give principles for application, rather than maxims for practice. It is deficient, we think, as a *guide* to the parent, in pointing out no course by which the animal and inferior propensities shall be subdued, at a period when the child is unable to subdue them himself, and when, we are inclined to believe, the character is almost fixed. The notes and appendix contain much that is interesting and valuable. We express our dissent from the editors on two points only, which we deem of great importance. We are surprised to see an editorial note, in which the attempt to suppress crying by chastisement is treated as unwise, because a father, in an instance stated, corrected a child for crying, who was suffering from the wound of a pin! As well might we prohibit medicine because a mother killed her child by giving it, in the wrong disease. In the appendix, also, we cannot pass by the unfortunate recommendation of laudanum merely to 'quiet' the child. We protest against this pernicious and dangerous use of a powerful remedy, where actual disease does not exist. It is often the beginning, and the justification of intemperance. We wish we were not compelled to add that the Gallicisms and inaccuracies of language in this translation, are far more numerous than they should be in a work of this high character. Immediate measures ought to be taken to correct, by a list of errata, one inadvertence which we presume occurred in printing—the designation of several of the author's notes as editorial, which leaves the reader in uncertainty about the whole. But these are small imperfections. We consider parents as much indebted to the editor for bringing forward this translation; and we hope they will receive sufficient encouragement to induce them to go on with the subsequent volumes. They will be one of the most valuable additions to the maternal library.

On the Education of Children while under the care of Parents and Guardians. By John Hall, Principal of the Ellington School. New York: J. P. Haven. 1835. 18mo. pp. 190.

This little work is devoted chiefly to the subject of moral education, and is evidently the result of long experience in the management of children. We have looked over it with much pleasure, and wish we could circulate it widely, among those who are educating their children just as

their own convenience, or ease, or fondness may dictate. The author rather discards than seeks for novelty; but his views are sound and judicious, preserving the proper medium, in our view, between mildness and severity. He chastises in a caustic, but courteous manner, the prevalent follies and weaknesses of indulgent parents; he points out the modes in which others unconsciously do much to injure their children's character; and calls to a severe account, those who neglect this sacred trust, in order to attend to possessions of far less value. We should not, however, agree entirely with Mr. Hall, as to the details of family intercourse. We have seldom seen a work which we could recommend in so unqualified a manner to the attention of parents, and especially of *fathers*. Many a bitter pang would it spare some parents, if they would listen to its rebukes, and act upon its principles.

THE MOTHER'S PRIMER, to teach her child its letters, and how to read. Designed, also, for the lowest class in Primary Schools on a new plan. By Rev. T. H. GALLAUDET, late Principal of the Deaf and Dumb Asylum, Hartford. New York: Lovell, Lord & Co. Boston: Crocker & Brewster. 18mo. pp. 45.

In the first number of this work, we published a letter from Mr. Gallaudet, stating the plan he had adopted of teaching his children to read by commencing with *words* instead of *letters*. This plan has been found successful with the members of his own family; and after long trial, has been published in the little book before us. The results of years of experiment, by one of the ablest analysts of the infant mind, are of great value to every parent and teacher; and we are confident, that those who will adopt this little book as a manual, will spare themselves and their children, much irksome and useless labor.

THE STUDENT'S MANUAL; designed by specific directions, to aid in forming and strengthening the Intellectual and Moral character and habits of the Student. By Rev. JOHN TODD, Pastor of the Edwards Church, Northampton; author of Lectures to Children, &c. Northampton: J. H. Butler. Boston: Wm. Peirce, Crocker & Brewster. 1835. 12mo. pp. 392.

We have long felt that such a work was needed, and we rejoice to see the want so well supplied. Mr. Todd has written what he would have desired to direct his own inexperience as a student, in that simple, lively manner which characterizes the admirable 'Lectures to children,' and yet with constant indications, that it is the production of a scholar and a man of research. He does not forget great principles, or neglect minute details. It is thoroughly practical, and yet adapted to make the student act upon reflection rather than follow any mere set of rules; and we have never seen a work which we could, more confidently, recom-

mend as a manual for the physical, intellectual and moral habits of the student. We need not surely add, that in such remarks, we always except that production of Divine Wisdom, to which this Manual points the student as his great directory.

FOSTER'S SYSTEM OF PENMANSHIP; or the art of rapid writing illustrated and explained. To which are added the angular and antiangular systems. Exemplified with plates. By B. F. FOSTER, Teacher of Writing and Book-keeping, author of a Development of Cairstairs system, Prize essay on the best method of teaching Penmanship, &c. Boston: Perkins & Marvin. 1835. 8vo. pp. 104.

We have long since, and repeatedly expressed our conviction, that the Cairstarian system of writing is the best which we know, for securing the possession of a legible, *current hand*, and for guarding the writer from injury to his health. We have also expressed our approbation of Mr. Foster's exposition of this system in its principal features; and we are gratified to find that the discouragements always attending the first efforts in every important improvement, have been so far overcome as to give him full employment, and produce a demand for a new volume. We know of no American system of penmanship which we consider so good. We are sorry however to see *any encouragement* again given to the useless and often pernicious habit of supporting the body on the left arm, as if the muscles of the back were not strong enough for this purpose, or to a stooping posture, which we consider equally unnecessary and more injurious. Mr. Foster would do his pupils a *greater service*, even than the formation of a good hand, if he would deliver them from bondage to these habits, which produce, we are persuaded, half the fatigue of writing. We cannot agree with him also in the necessity of commencing with the large text, especially when the small hands of children are to be employed. Perhaps Mr. F's experience may have suggested reasons which we do not know.

In the appendix to his book, Mr. F. has given a curious collection of puffs of those who have surpassed the power of art itself, in their wonderful systems and lessons of penmanship, which is very properly closed by Swift's account of the 'ROYAL ACADEMY OF LAGADO,' and the astonishing results of genius which it exhibited! They have rarely before been rivalled in our country; but we may now look with confidence, for a full grown crop of any science or art, in a few hours after the seeds are duly sown in the juvenile mind; and it *may* become necessary to limit, by law, the rapidity of improvement in schools, as well as of motion on rail roads!

AMERICAN

ANNALS OF EDUCATION

AND INSTRUCTION.

SEPTEMBER, 1835.

ON THE ART OF PAINTING IN THE UNITED STATES.

Extract from 'An Essay on the Condition and Prospects of the art of Painting in the United States of America. Written at the request of the Executive Committee of the American Lyceum. By CHARLES FRASER, of Charleston, South Carolina.'

INDEPENDENT of the intrinsic recommendations that accompany the Fine Arts, and which always ensure them a welcome with the refined and the intelligent, there are moral associations interwoven in their existence and success, that endear them to the patriot and the philanthropist. Whilst the former regards them as the source of pure and elevated enjoyment, directing the mind, like literature and science, to pursuits of endless variety; to the latter, they are peculiarly interesting as the evidences of social improvement and national prosperity.

While therefore the United States are daily multiplying their resources, and the enterprise of their citizens is directed to the improvement of useful pursuits and profitable objects, every lover of his country must be gratified to observe, that a taste for the liberal arts is also cultivated, and that they are every day becoming more and more an object of enlightened attention. Institutions have been established in several of our cities, for the express purpose of promoting them; and if some of these have failed, and none of them have led to the results that might have been wished, it is because the zeal in which they originated was in advance of

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that state of public taste, and those means of encouragement, which could alone prosper the experiment, and crown it with success.

Indeed it has been questioned whether such institutions are calculated to have a permanently useful effect, either in encouraging a taste for the fine arts, or in advancing their improvement; and whether it would not be better to leave genius to its own energies, to struggle with, and overcome the difficulties in its way, with nature before it as the standard of beauty in proportion, of harmony in coloring, and of grace in action, than to offer it instruction under the name, and with the forms of an academy, without placing in its reach the best models of art, and the most approved means of instruction.

If these views are correct, would it not be better in our comparatively young country, and with our yet limited resources, to consider the cause of the liberal arts as best, though incidentally promoted, with the general advancement of all mental cultivation? For after all, this is the only solid basis upon which they can hope to rest. Circumstances foreign or accidental may sometimes favor the growth, and encourage the progress of the fine arts; but the atmosphere in which alone they can be expected to attain their full maturity and development, is that produced by the genial influence of sentiment, taste and intelligence.

Without these to regulate the use of the one, and to encourage and appreciate the claims of the other, genius and wealth are unavailing. Forests may disappear from the land,—the garb of cultivation may be spread over our fields,—cities may enliven our plains,—rivers may open new channels of trade,—and steam may give a double value to time, by the rapidity it imparts to motion; yet if the wealth which both produce, and which results from these happy prospects, is to be considered as the end of all enterprise and exertion, and not as a means of still further improvement, in shedding over the whole the charm that mind, and mind alone, bestows, our lot will not be that of national greatness, and nature will in vain have lavished upon us the means of attaining it.

Those nations of antiquity were not the most favored in their physical resources, whose fame we most delight to cherish. What of Greece do we remember with more delight than its philosophy, its sculpture, its painting and its literature? True, it was the land of Cecrops, and boasted the gifts of Ceres; but it was also that of Pericles, Plato and Xenophon,—the land of the Apollo, the Laocoon and the Parthenon.

Far be it from the writer of this essay to say one word that would discourage the establishment of schools of instruction in any branch of art or science; for these are the boast and the evidence

of modern improvement; and their successful operation distinguishes the age and the country in which we live. But if we read of no academy of sculpture in that native land of all excellence in the art, how can we account for the perfection of Grecian statuary? How can we account for the profound knowledge it exhibits of every science embraced in the principles and theory of its execution? It would be a mystery beyond the reach of conjecture, but for that noble ambition in the pursuit of excellence, which directed all intellectual exertion to the highest standards, and which, whether animating the senator, the philosopher, the poet or the artist, placed immortality before him as its certain reward.

To this predominant passion everything was made subservient. Upon its vigilance and activity, no hint was ever lost, whether suggested by the humble acanthus that shadowed out the form of the Corinthian capital, or in the exercises of the Gymnasium, that furnished them with models of grace and symmetry in the human form. In fact, all nature was the theatre of their study.

Of genius and skill, when displayed on such perishable materials as those of the painter's art, cotemporary impressions are the best, as they often are the only testimony. History is the gallery in which the memorials of them are preserved uninjured by time. Here, in their original greatness, are preserved the beauties of the Grecian pencil; and who can venture to question the authority by which Zeuxis was placed by the side of Praxiteles? 'If,' says Sir Joshua Reynolds, speaking of their paintings, 'we had the good fortune to possess what the ancients themselves esteemed their master-pieces, I have no doubt we should find their figures as correctly drawn as the Laocoon, and probably colored like Titian's.'

Horace, who attributed like powers to poetry and painting, gave also the testimony of his assent to the relative perfection of the latter art, by equally extolling the works of Parrhasius, with those of Scopas:

'Hic saxo—liquidis ille coloribus.'

Nor can we doubt that the taste which could daily banquet upon the unrivalled productions of a Phidias or Polycletus, could be satisfied with anything short of a corresponding excellence in those of an Apollodorus or Timanthes. But why reason on a subject for which there is such abundant authority? Yet if these immortal painters had any public school of instruction, we know of none other than that which was open to all alike, and in which, whatever tended to improve or embellish life, had its share of reputation—the great school of Athens.

Thus we have the example of at least one age and country, to show that improvement in the liberal arts is connected with all other improvement, and that it constitutes but one of the various developments of that national greatness which proceeds from moral and intellectual cultivation.

Another great era of painting was also one of letters. If the names of Raphael and Michael Angelo did not distinguish the pontificate of Leo X. as the golden age of art, still would it be memorable as the glorious epoch of liberal knowledge; as the dawn of a bright intellectual day, which has ever since continued to shed its lustre upon the paths of taste, science and learning. It has been remarked that the eminent English painters,—West, Hogarth, Barry, Reynolds, Wilson and Gainsborough—were ripe in fame and merit before the establishment of the Royal Academy. But the poets, historians, orators and statesmen of their day, show that there was a deep-seated vital impulse which put in motion, at the same time, the whole machinery of intellect; and that painting was but a part of its wonderful operations.

The principle that thus so often regulates the success of the fine arts considered collectively, and in reference to public prosperity, also acts upon individuals engaged in the study of them. It graduates the scale of their advancement, in a common ratio with that of their associates or competitors in kindred pursuits. The circle of great men that grew up and flourished with Sir Joshua Reynolds, and who united their exertions with his, in the great career of celebrity, however diversified their respective pursuits, did more to make him the distinguished painter that he was, than all the rules of art he had acquired at St. Luke's. It did more to exalt and elicit the powers of his genius, than the Royal Academy, with all its patronage, has done for any succeeding English artists, eminently successful as some of them have been.

Adopting then the inference that these observations might well authorize, we cannot fail to associate excellence in the art of painting, with the highest objects of intellectual ambition. We are led to believe that every effort to diffuse a taste for letters, and to refine the public mind, tends also to the encouragement of the liberal arts. Every college and seminary of learning in our country is preparing the way for them. The American Lyceum, as it promotes the great cause of improvement, by confederating its interests, and uniting the exertions of its friends, is itself an auxiliary to the arts.

The influence thus exercised, it is true, is indirect. But it is like the warmth of spring, that acts unperceived upon the beauties of vegetation. Without that enlightened spirit which education

diffuses insensibly over a community, even wealth, with all its fostering means, can never raise the art beyond the level of vulgar ornament. Its patronage may produce artizans, but will never create artists. For wealth without refinement ministers only to the grosser parts of our nature, and not to the culture of the etherial mind. It neither improves the taste,—nor enriches the understanding,—nor ennobles the heart.

If then there is a pledge that painting and its sister arts will ever be encouraged in the United States, with that liberality which their resources will assuredly enable them to afford, that pledge is abundantly displayed in the zeal that pervades all parts of our common country in the cause of improvement. Already we begin to be sensible of the tone and character that education has given to society. Talent, to a certain extent, is not without its reward. The public mind is becoming familiarized to standards of intellectual attainment that must inevitably exalt and purify its taste. Let it not, therefore, startle the lover of the fine arts, to hear one, who is himself their ardent admirer, express the belief that more is done towards promoting their interests, in the present state of our country, by literary institutions, than by those professedly established for their encouragement.

As the husbandman in vain bestows his labor upon a barren and unprofitable soil, so does the painter, however liberally endowed by nature, or improved by education, unprofitably devote his time to the cultivation of his art, in a community possessing the amplest means of patronage, but wanting taste and congeniality. Would the names of West and Copley have been added to the list of fame, if they had not sought encouragement in countries that could appreciate and reward their claims? Has not the failure of Mr. Leslie's recent experiment shown how essential a certain atmosphere of refinement is to the happy and successful exercise of his art? And have we not one artist in this country, who might add fresh attractions to the Sistine, had he been born in other climes, and under other auspices, who is now wasting upon the altar of patriotism the purest flame of genius?

There can be no greater mistake, than in the idea that those causes, upon which the elegant arts depend for their existence and success, lie upon the surface of society, or arise from light and casual influences. They are too closely allied to science and literature not to have with them a common foundation deeply laid in the moral, intellectual, and even political condition and welfare of a nation. An elevated standard of morality gives to the mind a consciousness of its dignity. Intellectual improvement multiplies and refines its enjoyments, whilst freedom leaves it to the tranquil

and successful exercise of its favorite pursuits, at the same time that it gives it a high moral impulse, and animates it to manly and vigorous exertion.

Let the experience of history, while it tests the truth of these remarks, encourage the hope that the day is not far distant, when the United States,—exhibiting in their institutions all of freedom but its licentiousness, resting their social intercourse upon the basis of sound morals, and displaying in their prosperity the exhaustless resources of industry,—shall also be distinguished for the cultivation and reward of those pursuits that belong to the scholar, the philosopher, and the man of taste.

In thus endeavoring to trace the primary causes that favor the growth, and promote the success of the fine arts, we ought not to disregard those which are more obviously connected with them. It is due therefore to the enlightened motives, and disinterested exertions by which our academies of art have been established and maintained, to acknowledge that they have had a favorable influence on painting in the United States. Their annual exhibitions have awakened public attention, and improved public taste. They have excited a spirit of emulation among artists, the result of which is a decided and progressive improvement in their works. The very fact of these institutions being composed, for the most part, of individuals not connected with the profession, proves the existence of a higher cause, acting through their voluntary efforts upon its interests. And although they may not have been successful as schools of instruction, they have always had just claims to public patronage, as an advance in the great system of improvement. The increased number of artists may be fairly regarded as one of the happy results of the encouragement to which their influence has led. At the time of their establishment amongst us, portrait painting was the only branch of the art practised in the United States, and that but by comparatively few. While at the present day, embracing, from their introduction, an interval of less than a half century, there are practitioners in every department of the profession, from the highest to the humblest, some of whom are distinguished, and many very respectable for their merits and attainments.

A decided evidence of the advancement of painting in this country, has been furnished by that demand for elementary education in the art, which has led to such an establishment as the National Academy of Design, an institution formed and governed exclusively by artists; and affording all the advantages of academic preparation. The consciousness thus implied of a deficiency in those qualifications which an improved public taste required

from the professors of art, while it has united their exertions, shows that their hopes are equal to the great objects that should animate them. If the want of an academy providing the means of instruction in the United States was the misfortune of such as could not seek them elsewhere, henceforward it will be their reproach, if they do not avail themselves of the opportunities which this institution furnishes them.

Whilst the painter, therefore, amidst causes both moral and physical, co-operating in the advancement of national and individual wealth, perceives a spirit of improvement everywhere manifested, let him reflect on the condition of society to which it must ultimately lead,—its tastes and refinements,—its luxuries and enjoyments;—let him think of the rank to which, in such a state of cultivated prosperity, the liberal arts will be elevated, and he will want neither motive nor inclination to avail himself of the opportunities that may enable him to justify and maintain his claims. But while animated by this ambition, let him

'Compare life's span with art's extensive field,'

and remember that he can make no attainments and reach no excellence that will exempt him from the obligations of persevering industry; that the volume of nature, infinitely various in the topics which it embraces, is the great object of his study; while all that an academy can profess to teach him is the language of his art, which, like all other language, is but the form in which the mind is to manifest itself.

UNITED STATES NAVAL LYCEUM.

Report of the Committee of Delegates from the United States Naval Lyceum, read before the 'American Lyceum,' at New York, on the 8th of May, 1835, by their Chairman, the Rev. CHARLES STEWART.

Mr. President, and Gentlemen of the American Lyceum:

IN performing the duty which has been assigned to us, by the United States Naval Lyceum, we feel that we cannot better manifest its profound acknowledgment of the attention you have again paid our institution, by inviting it to a participation in your deliberations, than by submitting to you a brief memoir of the origin, progress, condition and objects of this association.

Its birth may be traced to the exertions of a few individuals belonging to the Navy and the Naval Establishment of this city, at the close of the year 1833, who, with very limited resources, laid

its foundation, under auspices which have proved most fortunate. The zeal of its founders was soon sustained and accelerated by the extraordinary liberality, not only of the officers of the navy in general, but by that of all classes in the cities of New York and Brooklyn, who, by donations in books of the most useful and valuable character, and by presents of various objects of curiosity and specimens in nature and art, contributed to the rapid formation of a copious library, and to the accumulation of rare and extensive materials for cabinets of Natural History, and the arts both of civilized and uncivilized life. These are now handsomely arranged in one of the governmental buildings in the Navy Yard, at Brooklyn, in a series of apartments appropriated, through the kindness of the Navy Department at Washington, to this object, and the general accommodation of the Institution.

The constant accession of members from the navy in all sections of the Union, by increasing the means of the society, and by producing a more perfect organization, has also conduced to enlarge the sphere of its operations, and given stability and vigor to its original design.

It has already attracted attention from distinguished sources in Europe; and, by being the only institution of the kind connected with the public marine of the United States, and having a title and character essentially national, the hope is confidently entertained, that it is destined, effectually, to co-operate in the promotion of objects, not only of great moment to our maritime power and resources,—justly regarded as the basis of our national wealth,—but of common interest to the civilized world. This, we trust, it will do, by its instrumentality in instituting researches and inquiries intended to enlarge the boundaries of nautical and geographical science; by promoting the philosophical investigation of the principles of operative mechanics in reference to naval architecture and practical seamanship; and, to speak more generally, by its agency in exciting the officers and other *employés* of the American navy, to avail themselves of the opportunities which their profession affords, to cultivate with increased diligence and ardor, the pursuit of experimental knowledge,—the only solid foundation of all practical truth.

It is designed that ample instructions shall be afforded by the Lyceum to the commanders and officers of our national vessels for accurate observations of natural phenomena, and the means furnished for bringing home the products of the animal, vegetable and mineral kingdoms of the earth in a perfect state, to a safe and enduring depository, in which their peculiarities may be detected and elucidated. These instructions will also be distributed among the masters of our merchant ships, with particular and minute directions for the careful observation of the weather and the use of

instruments in different meridians and parallels, to obtain useful illustrations for the progressive but difficult science of meteorology, and for the more important but abstruse laws which govern the variation of the mariner's compass, the intensity of the magnetic forces, and the dip of the needle.

Earnest solicitation and encouragement will also be extended for the prosecution of further discovery, so often incidental to long and remote voyages, for exact observations of the latitude and longitude of places, with the survey of coasts and harbors; and of any information which may be characteristic of the physiology of plants, minerals and other productions of nature, in either unknown or imperfectly known regions of our globe.

The members of the Lyceum being constantly thrown, by the duties of their profession, widely apart from one another, the establishment of courses of lectures, on subjects connected with the nature of the institution is, in a degree at least, impracticable. But it is in contemplation to secure a similar advantage, by the publication at an early date, of a magazine, to be issued periodically, which shall embody, in addition to a history of the proceedings of the institution, and the current intelligence of the day most interesting to the friends of the navy and marine of our country, such essays on scientific and professional subjects as may be secured and be deemed worthy the notice of the supporters and patrons of the society, and the perusal of the public.

Such, gentlemen of the American Lyceum, is a brief summary of what has thus far been achieved by us, and what the society have in contemplation; and, we trust, that with means at command so ample and ramified, and, if we may use the expression, *natural resources* so abundant, it may be regarded as altogether probable, and even morally certain, that with such strong incentives to emulation and effort in the noblest of all human pursuits, the U. S. Naval Lyceum cannot fail to cast its mite into the common treasury of knowledge, by its humble but persevering efforts to create and confirm a taste for the cultivation of the natural and exact sciences with a view to the diffusion of professional and general information, and by its zeal to pursue unremittingly, the consummation of objects which harmonize with the spirit of inquiry and improvement which characterizes the time in which we live.

C. STEWART, *Chairman.*
C. O. HANDY, } *Committee of*
I. SANDS, } *Delegates.*

Navy Yard, Brooklyn, May 7, 1835.

THE CHEROKEE ALPHABET.

Facts relating to the Invention of the Cherokee Alphabet.

(Communicated in a letter from one of the Cherokee nation, to the Corresponding Secretary of the American Lyceum.)

WASHINGTON CITY, FEB. 3, 1831.

SIR:—I proceed to give you such information relating to Guess and his invention of the Cherokee Alphabet, as my memory will allow. There are in this city some papers which contain more on this subject than I can at present bring to recollection, but I have not been enabled to obtain them yet, though I probably shall a few days hence, when I will add what of interest is not here mentioned.

Guess is what is generally termed a *half breed*, his father being a white man, and his mother a Cherokee. He is now about 72 years of age. In his natural appearance there is nothing very remarkable,—about the middle size, fair complexion, and upon the whole, a fine looking man, possessed of an ingenious and vigorous mind, and was an excellent worker of silver, (I speak of him now as he was when in our nation,) though he acquired the art entirely within himself. He was more particularly famed for the beauty and neatness with which he manufactured silver spurs. He had a fine talent and taste for painting; but for want of proper culture and materials, they were not allowed to expand. He was a man of steady and temperate habits,—peaceable with all around him, yet possessed somewhat of a morose disposition, as I have learned from those who knew him better.

His extraordinary invention for writing the Cherokee language, was made in 1821. He was at the time not only perfectly unacquainted with letters, but entirely so with any other language than his own. The first impression or idea of the practicability of such a project, was received by looking at an old piece of printed paper, and reflecting upon the very singular manner (to him) by which the white people could place their thoughts upon paper, and communicate them, precisely as they existed, to others at a distance. A thought struck him that there must surely be some mode by which the *Indians* could do the same, and he set about the work of discovery. He began first by marking upon a soft rock, (probably slate,) and afterwards obtained paper. He thus invented a single and distinct character for each word, but soon found the number so great, that it was impossible to retain them in memory. His friends ridiculed the strange idea he had imbibed of writing his language in some

peculiar way unknown to educated men, skilled in the learning and literature of ages, and in striving to emulate a *Cadmus;* but he was not to be dissuaded, and continued inflexible and persevering in the visionary scheme, as all thought it, that his imagination had moulded. After several months' labor, he succeeded in reducing his first plan, so that in lieu of a separate character to denote every word in the language, he gave to each a syllabic sound, and ascertained that there were but eighty-six variations of sounds in the whole language; and when each of these was represented by some particular character or letter, the language was at once reduced to a system, and the extraordinary mode of writing it, now used, crowned his labors with the most happy success. Considerable improvement has been made in regard to the formation of the characters, in order that they might be written with more facility; and type cast for the printing of a paper, &c. One of the characters was found to be superfluous, and discarded; reducing the number to eighty-five.

The Council of the Nation were about making him an appropriation of money on account of the invaluable service rendered by the invention, but were prevented by a declaration on his part, that he would not accept of any. A silver medal however was voted, and procured by the Cherokee delegation in this city, in 1824; the inscription I do not recollect. It has been much regretted that Guess did not remain with the nation east of the Mississippi, and witness the advantages and blessings enjoyed by his discovery. He left the nation, I believe, in 1824, and emigrated to the West, and was one of the delegates who negociated the treaty of 1828 with the government in this city, on behalf of the Arkansas Cherokees.

The knowledge of this mode of writing is easily acquired. An apt scholar, one who understands the language, can learn to read in a day; and indeed, I have known circumstances where it has been learned in a single evening. It is only necessary to learn the different sounds of the characters to be enabled to read at once. In the English language, we must not only first learn the letters, but to spell, before reading; but in Cherokee, all that is required is to learn the letters, for they have *syllabic* sounds, and by connecting different ones together, a word is formed; in which there is no art. All who understand the language can do so, and both read and write, so soon as they can learn to trace with their fingers, the form of the characters. I suppose that more than one half of the Cherokees can read their own language, and are thereby enabled to acquire much valuable information, with which they otherwise would never have been blessed. Many portions of the

Scripture have been translated, and also hymns, which have been printed by their own press. I send you a small sample of our writing, and hope I shall be able, in a short time, to furnish you with a printed copy of the alphabet, and some further remarks on the subject.*

Respectfully, your friend. W. S. COODEY.

VOCABULARY OF THE LANGUAGE OF THE UNIAPA ISLANDS.

Presented to the American Lyceum, at their Fifth Annual Meeting, May 8th, 1835.

Two men of the negro race were brought to New York, in the year 1831, by Capt. James Morrell, in the schooner Antarctic, who were afterwards seen by many of our countrymen in different cities of the United States. He represented them as natives of two groups of Islands discovered by himself a few months previous, lying somewhere northward from New Guinea, and not more than seven days' sail from the equator. A brief account of them will be found in his narrative already published. One of these men died in this city, of the consumption, in 1833; and the other left this port with Capt. M., about a year since, in the brig Margaret Oakley, now bound on a trading voyage to those groups.

During the years 1833–4, I had frequent interviews with the survivor, and received from him many statements concerning his country and himself. The other stranger was never particularly examined by any one, so far as I know, and left nothing behind him, not even a record of his language, that might satisfy our curiosity. He was of an unsocial and passionate disposition; while his companion was remarkably mild, docile and friendly.

From the survivor, whose name is Dah-ko, many particulars were obtained, concerning the island of Uniapa, of which he is a native, and four others near it, forming a group, which are called Badirry, Garuby, Raga and Doapa. A vocabulary of the language of the first named island is presented to the Lyceum with this notice. I have also sentences showing that while the construction possesses many of the Polynesian characteristics, the words have but few marks of identity, but are more sonorous and flowing than most other languages.

The Bulletin de Geographie, of Paris, published a review and one or two notices of Capt. M.'s narrative, a few months since.

* A full account of the alphabet will be found in the second volume of this work.

One of the notices is a letter from Capt. d'Urville, one of the officers in the expedition which ascertained the fate of La Perouse. He says that the two groups of islands from which the men were brought, have been described by his predecessors, Labadilliere, and d'Entrecasteaux. It appears however very doubtful whether they ever saw a group like that of Uniapa; and almost certain that they never approached near any one of the islands. Navigators in those regions have generally expressed the opinion, that numerous islands remain undiscovered.

The man, Dahko, as we have reason to believe, independently of Capt. M.'s testimony, belongs to the Negro race of the Pacific Ocean, who inhabit that small portion of the world to which the French Geographers have given the name of Mélanésie, and of which they confess themselves almost entirely ignorant. From what has been most recently published, it appears that some general conjectures only occupy the place of knowledge in relation to the nature, habits and languages of that region, and that these conjectures are founded, to a great extent, on authorities not later than Cook. If deception has been practised in relation to the Uniapa islands, (a thing certainly supposable,) the native must have been unusually guarded, or he would have betrayed himself in some way or other. One of the most important questions to be settled naturally was, whether his nation had had any intercourse with other people; and of this no trace has been discovered, even through any slight intimation or allusion, or any similarity in instruments, habits, traditions, language, &c.

The islands are all high, and three of them may be about twenty miles in circumference each, and thirty or forty miles apart. The largest of the group is very extensive, and possibly may prove to be the island of New Guinea or New Ireland, though in that case it would seem impossible that the people should not have known something of other nations. It is not improbable that the islands are of volcanic origin. That of Raga is in the form of a sugar loaf, with a bifurcation at the summit, and has two boiling or rather steam springs near its base; while that of Garuby suffered severely a few years since from a volcanic eruption.

The vegetable and animal productions of the Uniapa group, correspond, in general, with those of the islands of Polynesia when first visited by Europeans. Wild hogs, of large size and great fierceness, are the only large animals, except dogs. The latter are domesticated. Fish and birds are numerous. Ostriches, it is believed, are taken in considerable numbers in Badirry; and an active trade is carried on between several of the islands, in something like a regular course, as the articles in demand are found so distributed among them, as to render extensive exchanges conven-

ient, and often necessary to the existence of some of the people. Hogs, cocoanuts, several fruits and vegetables, turtle and pearl shells, and black and red clays, which serve both as pitch and paint for canoes, are among the principal articles of trade. What is remarkable, they employ the tusks of wild hogs and one or two other articles as money; and for these they purchase also spears for hunting and war, and even wives; for although polygamy prevails, it is confined by this practice to the rich.

This people are fond of music, and have several instruments resembling those found in Polynesia. They have also a three-holed flute, or rather pipe, and the Pandean reeds. And here, it may be remarked, that the French ship Astrolabe first brought to Europe, as it is said, information of the use of this ancient instrument in that part of the world, and the discovery was spoken of with much interest in France. This is another evidence of the truth of Dahko's story, and of the ignorance of navigators concerning his people.

Most of the islands are represented to be pretty well peopled, and under the government of numerous petty princes, who often have quarrels and battles with those of their own islands, but never with the inhabitants of others. Not only are wars unknown between the people of different islands, but even two deadly enemies who might chance to meet in another would not be permitted to attack each other.

The superstitions of these people are peculiar. They have no idols, and appear to acknowledge but one God, the Creator, Preserver, and Judge of all, whom they call Mariumba. They have an idea of an inferior, called Pango, who presides over an infernal world, the abode of the departed spirits of the good, the land of music, where everything is invisible. This being, in several other respects, bears as strong a relationship to the character of the classical Pan, as in name.

But there is not time to occupy the Lyceum any longer with these details. The following vocabulary, containing two or three hundred words, is offered to the society, to be preserved with their other valuable papers.

THEODORE DWIGHT, Jr.

Vocabulary of the language of the Uniapa Islands, obtained from a native in 1832, '33 *and* '34.

A sounds as in *father; e*, as *a* in *mate*, or *e* in *met; g*, as in *game; ng*, as in *singer*, without sounding the *g* hard; *i*, as in *marine; o*, like *oo* in *boot; ŭ*, as *u* in *pun;* and other letters and combinations as in English. The accents must be regarded.

And, ke, ki, e.
Afraid, tuquóggy.
Arm, dilokilimánda.
All, mbémbe.
Ancle bone, pandunandéko.

Bad, arágata, padíli.
Boy, cáca.
Bury, camicatanúme.
Brother, (*your*) tádimi.
Brother, (*my*) taringgu.
Bone, gitilaríli.
Between, deléca.
Beans, gálopo.
Black, múlu.
Boat, wángga.
Biche de Mer, *2d quality*, mongaráca.
Bachelor, gámbru.
Beard, pumelapúri.
Beets, taríli, coponocáca, (in the island of Raga, gnelognélo.)
Buy, tecándi.
Believe, *think*, *remember*, &c., tolokétzi.
Blind, tumuitúnducu, tutundíndiki.

Cheek-bone, gang-giramátanda.
Cloud, madálata.
Chickens, toga.
Corn, (*Indian*) tobogári.
Come along, tumaiári, kelógo.
Coral, tálii.
Circumcise, tzecamemái.
Cut, (*wood*) tzelotúdi.
Chin, balbalúnda.
Cabbage, bía.
Company, cocoráng-go.
Cold, (*a*) cóvu.
Centre, dondára.
Cockatoo, lángara.
Cap, pútu.
Clay, tuburíri.
Cricket, (*insect*) gériki.
Clams, geretatúe.

Die, temátzi.
Diamond, (*shape*) túguru.

Eat, kivúgo.
Eagle, cambacóvu.
Ear, dalinggú'nda.
Evening, dugúru.
Eye, matánda.
Evening Primrose, péngi.

Fire, boritúna.
Foot, lamánicambénda.
Forehead, damú'nda.
Father, (*your*) máma.
Father, (*my*) máo.
Fall, pándolo.
Floor, (*ground*) porocáca.
Flute, (*three holed*) cálu.
Fight, *strike*, tegúmbi.
Forget, tirlumbála.

Green, bámba.
Ground, *earth*, bulobúlo.
Green, (*bright olive*) cacaracóganga.
Good, páita.
Geranium, telingalingavári.
Ginger, malapíri.

How do you do? tzaw.
Hear, talóng-goro.
Head, bugú'nda, pútu.
Head, (*side of the*) tavicú'nda.
He, ie, ia, varún.
Happy, palepáleke.
Home, kemavanúa, kengarúmaka, tumúliki.
Hand, liménda.
Hungry, vitólongo.
Hair of the head, puturucúlu, ulucúnda.
Hydrangea, lingambongámbo.
Hercules' club, (*a plant*) bunduradági.
Hollyhock, gége.
Heel, kindunicambénda.
Hill, topálo.
House, trúmaca, kúna.

I, gáo.
In, tavíe.
Island, vanúa.

Laugh, tonóngo.
Love, (*verb*) tumbalundómi, batoátzi, libuúng-gu, lungurúng-gu.
Lazy, túmbarucávoco.
Lava, vúro.
Lie down, tzindúru.
Lie, (*falsify*) tzevolámbi.
Large, cúpu.
Leg, (*upper part*) cumbúnda.
Leg, (*lower part*) pédecambénda.
Light, magaláta.
Long, óvoto.
Language, tálaco, torobaríra.

Marble, (*white*) rumbigupútu.
Mind, (*the*) kendavainavúlucu.
Make, tetúmbi.
Mountain, topálo.
Man, túne.
Much, ungatumái.
Morning, uélata, dáma, mori móri.
Mother, tzaw.
Mottled, tzeligarambirámbi.
My, áue.
Many, mbémbe.
Married, laigi.
Moon, lingŭ'mbu, niŭ'mbo.
Me, máimai.
Madrepore, gnepignépi.

Nail, (*finger*) cudipili-mánda.
Nail, (*toe*) cudipili-na-cambenda.
Name, iránda, topocábi.
Nose, irúnda.
Nostril, lunirúnda.
Night, maring-gomo.
No, uía.
Naughty, gútucu.
Nasturtion, gorotámbu.
Near, timbararúan.

Open, (*the door*) bulúgi.
Of, na.
Octagon, lío.
Old, tamogaritáranga.
Often, ungatumái.

Parrot, labilábi.
Potatoes, malía.
Peas, égana.
Pearl shell, ároco.
Peace, borokirra.
Pig, bóroko.
Palm, (*of the hand*) bolanilimánda.
Paint, (*verb*) tacapágí.
Prince, (*my*) galocúra, vinéca.
Perfumed, tzerumbúni.
Pandean reed, (*a native instrument*) véi.

Red, puroprón, unáma.
Rose bush, báre.
Run, topétzi.
Return, tugalamái.
River, tágara, bícare.
Rise, tumundírri.
Rain, úranga.
Rock, vátu.
Round, bálu, báluru.

See, tobáru.
Speak, totaláco.
Sleep, tomóng, (figuratively, night.)
Smoke, tobáro.
Shave, totoratáraco.
Swim, tugúru.
Sleepy, túnducu.
Sweet, telemáreca.
Sing, tocombigámbi, (bird's singing, narigúgu,)
Sit, tumiúng-ga.
Stone, vátu.
Stramonium, tzintzendáma.
See, gaudái, (language of Garúbi island.)
Sick, tituruéli.
Square, garóro, or caróro, córa.
She, ía.
Sky, lángatzi.
Sister, (*your*) libuúcu.
Sister, (*my*) libúcumu.
Star, vito.
Steal, vanágo.
Stoop, tzitzúro.
Sandal wood, móuro.
Smell good, tzerumbúni.
Smell bad, marecapúli rágata.
Short, bótong.
Supper, anigán.
Sling, borógona.
Small, cacáucu.
Sunset, cabo-cábo.
Sea, dáriki.

Tree, ái, ***Dead tree***, tzimaníri.
Tortoise shell, bío.
Thumb, cúcapu.
Tongue, tŭmbelénda.
Tattooing, tunolóroco.
Taste, tandanán.
Temple, tabicúnda.
To-morrow, tondándama, tibúgu.
To-morrow night, uaríra.
Triangle, kéke.
Triangle obtuse, or isosceles, uágo.
Triangle acute, víla.
Triangle equilateral, tabibála.
Take, also ***catch fish***, tzególa.
Thunder, tzila.
Tortoise, talóa, (language of Doapa island.) Cáre, (language of Badiri island.
Temple, (*of the head*) tabikínda.
Talk, totaláco.
Think, tolokétzi.

They, ia.
Twilight, (*morning*) pindági, morimóri.
Under, taúra.
Violet, balóri.
Yesterday, tziuorónga.
Yellow, ualauálaca, decondéconga.
Yes, áne.
You, ógo.
Yam, pároco.
Walk, tugúa.
Walk round, tobilógo.
Work, totúmbi.
Water, (*clear and fresh*) nába.
Water, (*muddy, fresh*) maliucu.
Water, (*boiling*) tŭ'mba.
Wood, uŭ'mbo.
Who is that? uéde.
Wife, gómo.
We, lú.
Wrist bone, matána macábi.
White, púroco.
Willow, éru.
Wind, míndi.

NUMERALS.

1. Gatzícu.
2. Tzirúa.
3. Yetólu.
4. Yováta.
5. Yilima.
6. Pologatzíplo.
7. Polorúa.
8. Poltúlu.
9. Polováta.
10. Anavolúcu.
11. Balagatzícu.

CLASSIFICATION OF PUPILS IN COMMON SCHOOLS.

We observe with gratification, that several columns have appeared in the New England Advocate, on the Defects of Common Schools. They are written, we doubt not, by one practically acquainted with the subject, and present several points worthy of general attention. His remarks, we think, fully justify the conclusion at which he arrives: viz., that an immediate reformation, of some kind, is imperatively needed.

We give here a few extracts from the last of the articles which we have seen, and which is headed: '*Common Schools.—No.* 4. *Defective System.*'

'Other evils besides that of the loss of time, may be found connected with our *Common Schools*. The classification, (if it may deserve such a name,) has perhaps still greater defects than those already mentioned. Such is the arrangement, that our schools are composed of all ages and of every trait of character. In fact, no regard whatever is paid to the ages of pupils, or their intellectual development. The district schools of New England, generally, are made up of pupils of every age, from the man of twenty-five, down to the infant that can hardly lisp the name of its parents. If this is not the true state of every school, it is not because the system does not admit of such things; for it is a well established fact, that every child *may*, in most places, attend a district school *as soon and as long*, as the parents think proper. And parents generally would consider it an encroachment on their rights, if a teacher were to tell them, that considering the circumstances of his school, it would, in his opinion,

be better for the child not to go from home; and the older individuals among his pupils would consider their privileges very much curtailed, should they be deprived of "*finishing their education.*"

'A stranger, at the opening of winter, in the character of a teacher, enters a district school. He sees before him the young and the old; the rude and the more refined; the bold and the timid. Here is a field in which he is to labor for the good of the rising generation; and we will suppose him qualified for his duties. His first effort is to ascertain in what way he can be of the most direct benefit to those committed to his care. He attempts to make some classification of his pupils, but from the great variety of characters and ages, his efforts are almost fruitless. He does, however, the best his situation and circumstances allow. He labors with a zeal worthy of the noble cause in which he is engaged. With a perseverance that never faulters, and with a patience that never tires, he calmly goes forward.

'Three distinct grades make up the collection of his pupils. I say *three*, for the sake of being definite, though a greater number might be named. The oldest of the school constitute the first grade,—the intermediate scholars, between the oldest and the youngest, the second,—and the youngest, (most of whom are new recruits from the nursery,) the third. These grades consist of characters sufficiently diversified to engage the whole time of half a dozen well qualified teachers. Each grade, to say the least, should have *all* the attention of *one* teacher. And if these different divisions could be classed, there might be a greater benefit resulting from the teacher's labors, than there can be at present; but owing to the great diversity of books, the partial advancement of some, and the neglected state of others, it is found a very difficult matter to bring about anything like a desirable classification. Hence, to a great extent, instruction must be given to individuals.

'The instructor, finding himself obliged, in some degree, to follow the track of his predecessor, begins his labors, by hearing his scholars read "*round,*"—perhaps in the Testament, a book which certainly should be used in our schools, but very differently from what it is now. The youngest of the school take much of the teacher's time, which is loudly demanded by the older pupils. It is a prevailing opinion, however, with many teachers, that young children should receive but little of the teacher's attention; because they cannot be profited by his instructions,—that is, *too young to learn.* On the other hand, the older pupils need likewise much attention and instruction from the teacher, in order to prepare them for their respective spheres of action. They imperiously demand *all* his time, that they may be enabled to correct the bad habits they have already acquired, by the previous negligence which grows out of the system.'

'A little in advance of the grade I have just been describing, is the intermediate class; and in advance of the latter, is the class of older pupils. Much might be said respecting each of the grades, but as I have already taken so much room for this article, I will close with a very few remarks. Each of the grades demands the teacher's whole attention,—the first one, for the correction of the bad habits previously formed, even if no instruction were given,—and the second, for a supply of that instruction that has not been received in the lower grades. If then the instructor's time and strict attention is so much needed in each of these grades, and particularly in that of the youngest pupils, it must be evident to every reflecting mind, that the present system of Common Schools,—provided there was no other objection to it than this,—is extremely defective, and calls loudly for an immediate reform.'

Here we have a just and forcible picture of the condition of our district schools. From the very nature of the case, the teacher has to encounter an evil at the outset, which must be remedied, or in some degree diminished, or his labor must necessarily prove in a great measure vain. There is such a variety of ages, studies, progress, and moral character, that he must form numerous and small classes, to none of which he can devote as much time as he would; and so long as things continue thus, it is almost impossible to introduce those important improvements in methods of instruction, which we could wish to see. The question then naturally arises:—How can this evil be remedied?

Schools might be pointed out in this vicinity and elsewhere, where some features of the plan of mutual instruction have been adopted with good success. In some of them, monitors are invested with considerable dignity, and not only assist in instruction a part of the time, but are placed in conspicuous seats, where their exemplary conduct may be seen. In others, less formality is practised, and the name of monitor is not used, though some of the older pupils are often called upon to hear a class in reading, spelling, or arithmetic, while the master attends to some other recitation. Reflections might be made on the principles involved in such a plan, and estimates might be given to show the gain of time to each scholar. Our present object is only to suggest to the teachers of such schools, an experiment of the kind, that they may satisfy themselves of its utility.

ON CLASSICAL STUDIES.

To the Editor of the Annals of Education:

Sir:—You have announced the publication of the 'Transactions of the Fourth Annual Meeting of the Western Literary Institute and College of Professional Teachers,' which was held at Cincinnati, in October last, and have also reviewed one of the lectures delivered on that occasion. I am happy to perceive that the study of the Ancient Languages was a prominent subject. In the volume alluded to, we have a lecture of Professor Post, on the Classics; one of the late Thomas S. Grimke, on American Education, presenting his peculiar views of this subject; one of Mr. Kinmont, on the Ancient Languages, and one of Mr. Hopwood, on Teaching Languages. I am gratified to find, that inquiry is made in the West on these important topics; for there is reason to hope that more precise and just views will in conse-

quence, be entertained in relation to them, and that some important improvements will be made in this branch of education, to which so much time is devoted.

I should consider it important to have the subject fully examined, even if no change were meditated, in order that the student and the teacher, parents and the public, might obtain more definite ideas in relation to it, than they generally entertain. Now, how few of us are able to give a satisfactory answer to any one who asks us why we study, or teach, or value the ancient languages! Which of us who has ever studied them does not feel that he has derived less benefit and more evil from their pursuit than he ought; and yet, who can reflect upon this branch of education, either on theoretical or practical grounds, and doubt that it comprehends, or should comprehend, something worth possessing?

I agree with Professor Post in one of his introductory remarks: —'The Classics,' he says, 'ought not to shun investigation. They do not; the rank they hold in the scale of education, the expense of time, money and labor they cost, the tremendous influence for good or for evil they are exerting upon the youthful mind of the civilized world, forbid it; and if, costing what they do, and if, exerting the influence they exert, they have not strong claims to the rank they hold, they surely should be degraded.' He adds, in my view with equal justice, 'In estimating them, we should take into the computation, not only the prominent, peculiar advantages of classical study, but also those collateral and incidental; and consider their strength of claim as based upon the whole, accumulated and combined.' Of course, the author of this remark could not object to our considering the disadvantages attending the study of the classics with the same extensive view. Indeed, I presume it was his intention to embrace them in his estimate.

Many minds, I believe, are now endeavoring, with equal interest, to ascertain the real merits of this important question; but it proves a very difficult task to reconcile opinions, even among those who espouse the same general views. It is desirable, if possible, to reconcile not only these, but all parties also; and I would inquire, whether any plan can be proposed, on which all can be brought to agree.

The first objection usually urged against the study of the languages is, *the great amount of time which it occupies.* The next, that *the knowledge of them is not practical.* Another objection is, that *the tendency* of reading the classics *is unchristian and immoral.* A fourth objection (a very serious one in the opinion of some, though not so often urged,) is, that *the mind is mis-educated,* under the methods of instruction applied to that branch.

The advocates of the ancient languages reply to the first objection, not by questioning its truth, but by arguments to show that the time is not wasted. Some insist that the habits of attention, self-control and patient investigation acquired, are worth all the time thus employed, and are indeed essential parts of a liberal education. Others urge, (and among them is Professor Post,) that many minds are by nature unfitted for this branch of study—a doctrine which would, of course, reduce to a small number, the proper tribunal for the decision of the question in dispute, as well as offer an ever ready argument to silence objections. The word '*practical*' is not admitted by all, as properly applied in the second objection. The meaning of those who use it may, however, be easily understood. It is, if I mistake not, that the knowledge acquired during the study of the languages, is not generally of direct application to the business of life. Some reply to this objection, as to the first; and appear to think mental discipline of more importance than anything else. Others assert, that the few at least who are qualified by the Creator to learn a tenth part as much Greek and Latin as was possessed by the millions who once wrote and spoke them, may in a College acquire much real practical knowledge of Government, History, &c. from the books they read; and it is not uncommon to quote a list, though a short one, of distinguished moderns who are reputed to have continued to read the classics through life, and to attribute to classical sources, a large share of their intellectual superiority.

With regard to the unchristian and immoral tendency of the classical writings, the danger of placing them in the hands of the young, is not usually denied. While some however think 'the knowledge of good and evil' useful, and indeed necessary, to a well educated youth, and appear indifferent about the proportion in which the two opposite principles are mingled in instruction, others are almost ready to give up the classics entirely, unless they shall be immediately accompanied with a larger proportion of their antidotes. Those who are unable to find any other apology for laying the immoralities of some of the most profligate writers before the eyes of the young, and compelling them to study them out in all their details, compare them with such of our English authors as are objectionable for their sentiments. Others however, who probably believe that gross immorality in the English language would never be endured in our schools, demand that the classics should be expurgated with rigor; while it has been more than once insisted, that the heathen writers should be accompanied with Christian notes. Attempts have been made in several of our institutions, to counteract the tendency complained of, in

various forms and degrees; and the faculty of one of them have gone so far as to reject the Latin language entirely, and all Greek books except the Scriptures and the works of the fathers.

This step is regarded by some as the natural result of the course pursued or advocated by those who place the highest value on the classics. In the German schools, we are told, the pupils are made to place themselves in imagination in the circumstances of the ancients, to surround themselves with 'a classical,' that is, a *heathen* 'atmosphere,'—to think and feel like the heathen,—in order more fully to understand the exact import of their language. The proposition to introduce such a system into this country, has alarmed those who think that one cannot even 'handle pitch without being defiled.' It has also probably led to the inquiry,—Why ought not Christian youth to be surrounded by a Christian atmosphere? Why should they not be so placed as to enjoy every facility for thinking and feeling like Christians? In examining this, as well as other points connected with our subject, care should be taken not to leave the real question, lest it should be disposed of without fairly meeting its merits.

It is evident that something must be done in relation to the study of the languages which has not been done, before the principal objections can be removed. However the authors may be changed, there must still be a great consumption of time, and the same objections would still be made by those who consider the manner of instruction injurious to the mind.

The question therefore recurs—How may the different views be reconciled? It appears to me that two measures would go far to end the dispute, if not to render uniform the systems of different institutions. The first measure is, the adoption of a different method of instruction; and the second, a change of books. It is evident that a general dissatisfaction exists with the old system of teaching Greek and Latin; for the compilers and translators of Grammars and other elementary works have introduced considerable changes within a few years. These improvements generally tend towards one set of principles; and these are such as present practical illustrations of the rules, as they are successively given, and call in the aid of the hand in writing, the mouth in speaking, the ear in hearing, or the mind in thinking in the language. It is true, the teacher is too often provided with keys, which circumstance may tend to retard his own improvement, and the further progress of the system. But yet, on the whole, teachers are doubtless becoming rather better qualified to instruct, and pupils more interested and encouraged in their tasks. It is freely admitted by many, that farther improvements are necessary; and

nothing seems requisite to their introduction, but a good method, so laid down as to serve at once as a plain guide for the master to improve himself and his pupils at the same time: for the truth requires us fairly to confess, that the reformation must commence with the teachers.

Our very professors of Greek and Latin have not generally that familiar acquaintance with these languages, which we should require of a teacher of French or German. They have been drilled upon the rules for years, and are able to drill others to any degree; but it is doing them no injustice to say, that they do not possess, what they never perhaps have seen or heard of as in the possession of any one else, a ready command of those languages as convenient vehicles of thought. Whether such a method can be devised, remains to be proved to the satisfaction of teachers. There is, in my opinion, no impossibility in the case; and whenever elementary books shall appear of the description needed, we may expect to see a revolution in this branch of education.

Let it be imagined that a teacher should appear who could interest his pupils in Greek and Latin, as many a French teacher does in his own tongue; and, by similar means, lead them to an equally familiar use of them. Would not a vast deal of time be saved, and much more real and lasting knowledge be communicated, and all ground of objection to the abuse of the mind be removed? Would not this dry branch of study become one of the most attractive? Would not its beauties and those of the authors written in them be more adequately comprehended, and the advantages now claimed for it, be realized?

But changes should also be made in the books studied. To say nothing here of the expediency of giving the pupil a more extensive acquaintance with the simple styles and colloquial writings, I should decidedly say, that some of the most common Latin and Greek authors should be banished from the course of study, and that others should be submitted to a rigorous expurgation. Some expressions in Erasmus should be struck out of all future editions if he is used; and whole passages from Horace, Virgil, &c. Indeed, if we regard heathen debasement and military delirium in their proper light, and entertain just views of the youthful mind, we shall content ourselves with few and judicious extracts.

Better methods of instruction in the languages ought to be introduced. It will be asked, what are these? To give a full answer to this question, I have not room; but I can say in general terms, let them be taught as living languages. Let pupils be drilled to hear, pronounce, compose, analyze, read, write, parse, construe and speak exercises under every rule, until they shall be still more ready with the application of Syntax, Etymology, &c., than with

the phraseology of the rules. The teacher need not hesitate to try such a method, merely because he has not been accustomed to it. He will learn more than his pupils in the practice of it; and without the practice, he must always remain ignorant of it, and unpossessed of the spirit of the languages. He must depend, to a great extent, on self-instruction for both the pupil and the teacher.

ON THE STRUCTURE AND DISEASES OF THE SPINE.

Cases of weakness, and disease, and deformity in the spine, have become alarmingly frequent, among the pupils of our schools, and the students of our colleges. Their well known origin in the ignorance or neglect of parents, and teachers, and students, has for a long time, made us anxious to present some account of the structure of this important and delicate portion of the human frame. The following description, given by Duffin, in his excellent work on the Diseases of the Spine, will, we hope, be intelligible to our readers, and lead them to guard against those bad habits and those dangerous abuses, which often destroy the constitution through this medium.

'The back bone is a pillar built up of twenty-four short cylindrical bones, piled one upon another, and extended from the large solid bones that support the body when sitting erect, to the lowest part of the head.

The bodies of these vertebræ are separated one from the other by means of a strong elastic substance of considerable thickness, and are girt all round by a powerful ligamentous band. This substance retains the two vertebræ to which it belongs continually together, and though, strictly speaking, it prevents all immediate motion of one bone of the spine upon another, it admits of most extensive motion of the whole column of bones taken conjointly, by means of the great elastic power of which it is possessed. To whichever side the body inclines, this substance readily yields, and returns in a moment to its proper position, by a very powerful resilience, when the weight of the body and force of the muscular contraction cease to operate. As this substance is continually yielding under pressure during the day, a person of ordinary stature will often be found considerably taller in the morning than at night. In old age the body is shorter than in youth, from the greater condensation of this substance; and its inclination forwards in persons advanced in years depends upon the yielding of this compressible substance to the weight of the superincumbent struc-

ture. Hence, any undue inclination to either side, during life; if frequent, constant, or protracted, will cause a certain diminution in the thickness of this substance on the side to which the body inclines, accompanied by a proportionate rising of the same on the opposite side, and will, in the course of time, produce permanent distortion of the whole column of bones. This effect will be more easily produced during childhood, when the bones are in a state of growth, the ligaments more yielding, and the gristles and the intervertebral substance peculiarly soft. "A tumor on the head or jaw, which makes a child carry the head to one side, or constant stooping, such as is used by a girl in working at the tambour, or the carrying of a weakly child always on one arm by a negligent or awkward nurse, will cause in time a fixed and irremediable distortion."

Each of the four and twenty cylinders, (also called *vertebræ*,) is a lever, whose *fulcrum*, or *support*, is the upper surface of the cylinder, or vertebra, upon which it rests.

The *moving power*, we have seen, is composed of various muscles, inserted into the sides, and into the back of each vertebra. For these insertions there are parts like handles, that jut out, and allow the muscles to take firm hold, and thus greatly increase the effect, or *purchase* of the muscles in moving the spine.

The weight which is to be raised by this cylindrical lever, differs in every one of the cylinders of the back. In the case of the first cylinder, or vertebra, the weight to be raised is merely that of the head. The *second* has to raise not only the head, but also the first vertebra, which rests upon it, before it can move upon its point of support. The *third* must, in addition to the head, raise also the first and second vertebræ. The *fourth*, the first, second and third. The burden to be raised by these little levers, which, even with the intervening gristle, do not average an inch in length, increases more and more as we descend. In compensation, however, the levers become longer, and the muscles more powerful, as the weight to be elevated increases. Besides the weight of the vertebral pile, or column, that is thus to be raised in addition to the head, that of the arms, and of the chest, must be lifted by the levers of the back and loins, at the same time. The levers of the neck have to raise, in addition to the head and to the vertebræ above them, the fleshy parts of the neck, which are of considerable weight.

This curious mechanism of the spine, divested of technicalities, may be comprehended with the greatest ease by the general reader. When he is told, in addition, that the whole of the muscles, or red flesh, on the back, are made for keeping the spine erect, and for inclining it, when necessary, to one side, that all the muscles on

the fore part of the body bend it forward, he has all the scientific knowledge that is indispensable to the study of its curvature.

Such being the apparatus, we must inquire, in a popular way, what are the circumstances that lead to its deformity in young females of a certain rank in society. But before instituting this inquiry, it will be necessary to say a few words on some other points of the subject,—the chemical analysis, structure, and mode of growth of bone.

When put into dilute nitric acid, or *aquafortis*, bone soon becomes gristle, though it retains the figure and dimensions it previously possessed. A similar change takes place in the bones of those afflicted with that variety of rickets that attacks grown-up persons. In both cases, it is well known that this phenomenon depends on the removal of an earthy matter, named phosphate of lime, which may be obtained from all bones, by burning, the gristle being by this process burnt out, while the earthy matter is left. The bones of children contain scarcely any of this matter till a little before birth, and accordingly are very soft and flexible. As more earthy matter is added, the bones become harder, firmer, less flexible, and more easily broken.

This hardening of the bones goes on till the prime of life, at which time no trace of the gristle, the true mould of the bone, can be detected by the eye; and when there is, in reality, twice as much earth as gristle in its substance.

But the rate of this addition to the substance of bone is modified by various causes. The manner in which it takes place has been carefully ascertained by observation:—

A matter, of the consistence of jelly, is seen to form itself in the very middle of the flat gristle, the basis of the bone. In this matter, numerous small *red* blood vessels are next seen to form themselves. These vessels shoot out, in a little time, like rays from a centre, towards the edge or circumference of the bone. Lastly: on looking with a microscope, we can see that the earthy matter of which we have spoken, begins to be laid down along the sides of these *red* blood vessels, called arteries, forming, like themselves, rays emanating from a centre; and continues to be so deposited till the whole area of the bone is filled up. It is by this process that the flat bones are formed.

The long bones are formed in a somewhat different manner. They are first moulded, like the others, in gristle, whose fibres run lengthwise, and take exactly the form of the future bone. When the earthy matter begins to be deposited, it is first to be observed along *red* arteries in the middle of the length of the bone; and with these arteries passes round the circumference, till it has completely surrounded and embraced the gristle, so as to form a bony ring, called the *initial ring* of the future bone.

From this ring, vessels parallel one to another, (and not radiating as in the case of the flat bones,) are seen to extend towards each extremity of the gristle; and to have deposited along their sides, in the same parallel direction, fibres of white earthy matter. In this manner, are formed the shafts of long bones.

For the better articulation of these with the contiguous bones, a small bone called the *overgrowth*, (or epiphysis, in technical language,) having a smooth articulating surface, is moulded in gristle at each end of the shaft of the bone, and is connected with it merely by gristle, till the fourteenth or sixteenth year. About this period the shaft and the overgrowths unite in one long and perfect bone. These overgrowths may be easily seen in the bones of veal, lamb, pullet, and other young animals which have been boiled; they are then easily separated by the hand. Their ossification, or conversion into bone, is similar to that of the flat bones, by radiations of fibres from a *nucleus* or centre.

The reader may now fully understand, that, to the imparting proper hardness and solidity to bones, a due quantity of *red* arteries is indispensable.

But *red* arteries are merely common arteries, carrying *red** blood:—therefore *to the due consolidation of bone, a certain proper supply of red blood is necessary.*

Now, the supply of *red* blood and the formation of new vessels to carry it, will be most abundant when the activity of the circulation is greatest. Thus, when we rub our hands or eyes, these organs, however pale before, assume a blushing redness, which, being examined through a glass, or by a good unaided eye, is found to be produced by numberless small vessels, not previously visible. Blushing, proceeding from mental emotion, arises from a similar change in the blood vessels. Abundance of the *red* vessels also, from which the earthy part of the bones comes, existing in all parts of healthy and vigorous young persons, and becoming most rapidly increased in them by any excitement, causes their bones, when fractured, easily to unite.

On the contrary, when the circulation is languid, rubbing does not easily redden either the hands or the eyes; emotion less readily gives rise to the blush, and broken ends of bones unite slowly and with difficulty. Hence it follows, that, *whatever accelerates while it supports the vigor of the circulation, must promote the consolidation of bones*, by filling arteries with *red* blood, and promoting the growth of new arteries. Blood, deriving its color from the

* The blood, or that part of it which circulates in the minute arteries, is *colorless*. When a part is inflamed or excited, the same vessels may be filled with *red* or colored blood.

red globules it contains, which are loaded with phosphate and carbonate of lime, the earthy components of bone, is thus introduced into the part, and deposits the least soluble portion of its elements, so as to form true earthy bone. It follows, then, that unless a due supply of this necessary matter be afforded to the bones of the spine, every one of them will be so much nearer to the state of gristle than to that of rigid health,—will be the more easily acted on in proportion as it is softer,—will yield to the influence of long continued pressure on one side, and, as the ossific process is not yet complete, will allow of some deposition being made on the side left free from pressure, and thereby liable to be increased in length. This vitiating process will be aided by the facility with which the gristle, interposed between any two vertebræ, yields to the pressure of the upper.

The state of deficiency in the consolidation of the vertebræ, which we have been investigating, results from our present system of female education. The perpetual restraint under which a girl is kept, from the first dawn of intellect, robs her of that exercise to which nature prompts, and fritters down, subdues, or destroys her emotions. Yet by exercise alone can the voluntary muscles acquire vigor and power, and the circulation be properly balanced. The strength and bounding state of the pulse in a stout and healthy peasant, may almost be deemed the effect of some awful disease of the heart, when compared with its feebleness in a delicate female. "The might that slumbers in a peasant's arm," equals what may be referred, in the delicate girl, to some tremendous excitation of the nervous system. Excitement, indeed, there is, in the former case,—but such only as the bounty of nature hath, more or less, supplied for all,—though the fashions of the times lead many to deny it to themselves and to their offspring. The action of the peasant's heart, yielding to the natural emotions of his soul, in the fulness of his vigor and his health, sends forth a current of well-prepared blood to nourish every fibre through which it bounds, and thus produces the Herculean symmetry that marks his manly form. In the accomplished lady, from a fashionable and sickly dread lest the form, losing its Corinthian delicacy, should become "*stumpy*" and "*stout;*" lest the reason and the passions, by once obtaining their natural sway, should render the mind decisive and unbending, every artifice is employed to avoid the fundamental causes of a vigorous circulation. She is stinted in her food, confined in her dress, and burdened with unprofitable occupation. Her desire for action is curbed by customs which she may not trangress, by authorities which she dares not disobey, and at which she dares not even express her dissatisfaction. A weak, and often a diseased heart, a langu'd circulation, a pale, pinched

face, and cold extremities, with frequent chilblains, are the result, and the index of the feeble powers by which the blood is moved, in the proverbially, "puny-boarding-school girl." How then can the curious deposition of earthy matter, on which the due consolidation of the bones depends, go on as it ought, under this deprivation of the vital force? This process demands a vigorous circulation, yet every possible means are taken to render the circulation weak; it is effected by the vessels carrying *red* blood, yet ingenuity is exhausted in devising means to lessen their number, and to weaken their activity. The bones of the spine, consequently, in such young persons, never become firm, yield easily to the superincumbent weight, aided, perhaps, by the force of the muscles, and thus, being disposed to grow unequally, impart to the spine a lateral inclination of longer or shorter duration. This inclination, before any structural change has taken place, may be said to be merely *temporary*, and is capable of being removed at pleasure; but, if the application of proper means of prevention be delayed beyond a certain period, will, as we have seen, soon become permanent.

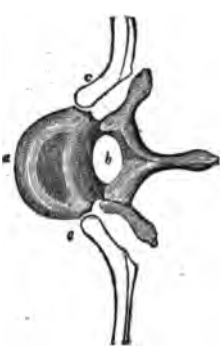
Such is the cause generally predisposing the spine to become laterally curved. The unequal action of the muscles is the impelling power, and is denominated *the exciting cause of lateral curvature.* The weight, however, of the head, upper extremities, and trunk, evidently must add to the influence of the muscles in producing any deviation from the perpendicular, in the vertebral column. The mischief does not end here; the general health is insidiously and gradually impaired, and, though not so much injured as to be considered in a state of absolute decline, is in that condition usually denominated *puny and delicate.* The natural functions not being discharged in a vigorous or perfect manner, the deformity proceeds, in such a state of the system, by slow and insensible degrees. At this period, however, the supervention of any acute complaint,—such as fever, inflammation, or any of the eruptive diseases incidental to youth, which induce great debility,—causes the progress of the curvature to become more rapid, at least until the strength of the patient be restored.

The cartilages, ligaments, and muscles, being supplied with nourishment from the same source as the bones, suffer equally from the same privation. The muscles become not only more languid and feeble than they ought to be, but are sooner exhausted. The indication of lassitude, necessarily, from these causes, pervading the general carriage of the child, being attributed by the teacher to indolence, is attempted to be combatted by a rigorous enjoinment of some particular, generally the erect, posture. The suffering in consequence of this rigor soon becoming considerable, the child en-

deavors to render it tolerable by means of alternate efforts at ***balancing***. A person seated upon a stool or chair, may throw the weight of the head, trunk, and upper extremities upon either of the hips, almost without any apparent deviation of the spine from the perpendicular. This is effected by drawing the spine to one side, and leaning the head and neck slightly to the other. I am persuaded that in this manner, girls often rest themselves when writing, or when playing upon the piano and upon the harp, though they are thought to be sitting sufficiently upright. The right hand, being in all of these occupations that which requires most scope for motion, gives rise to the right shoulder being raised, and, in order to facilitate this, to the balance of the body being maintained on the *left* hip. The curvature that arises from these habits, is thus directed to the *right* side. The whole animal system partakes more or less of the baneful influence resulting from these sources; but the spine more particularly, since it is not only unable to partake to the fullest extent of the exercise and invigorating influence, limited as this may be, which the other parts of the body are permitted to enjoy, but is, as we have seen, exposed to a series of evils peculiar to itself, at a period when it is least capable of resisting their injurious tendency.

It is plain, therefore, that till the effects of natural emotion and of exercise are no longer dreaded, we may depend upon meeting with delicate and twisted, or even curved spines.'

It may serve to deepen the impression of Mr. Duffin's remarks, if we add the following engravings, with a brief description.





Here are two figures intended to show the appearance of a healthy spine. That on the right is a side view of the whole vertebral column. It is easy to distinguish the places of union of the separate vertebra, and the 'handles,' or processes of each, projecting to the left. The holes at the side of this column, for the transmission of nerves, are represented by dark or deeply shaded spots.

The other figure represents the upper surface of a single vertebra. The letter *a* marks the body of a principal portion of it; *b*, the hollow for the spinal marrow; and *c c*, the point where the ribs are articulated to the spine. The spinous and other processes of the bone are so distinct that they cannot be mistaken. To these processes, the muscles, or instruments of motion are attached.

(For the Annals of Education.)

FEMALE EDUCATION.—No. IV.

In a former article, I have spoken in general of domestic habits, and domestic virtues, as an essential part of the early education of females. It is not more necessary that the artist should be well acquainted with drawing, or the mechanic with the use of his tools, than that the presiding spirit of the household should be as familiar with these duties, as with her mother tongue. I have not specified each of the habits and virtues involved in this term, for they are well known to all. In addition to Order, Industry, Self-command, which I have mentioned particularly, Punctuality, Neatness, Affability, Hospitality, and many others among those usually termed the minor virtues, will at once occur to the mind, which are not less essential to the completeness of the female character, than the smaller wheels to the perfect movement of a machine.

But there is one virtue so lowly that it is often overlooked,—so self-denying and humbling, that it is too frequently neglected or despised—it is the spirit of submission. Real or apparent subjection is the lot of woman, in the regular course of Providence, and by the early appointment of her Creator: 'Thy desire shall be unto thine husband, and he shall rule over thee.' Ungracious as it may seem to make this a prominent subject, so it was with the mother of all living, and so it will be with her daughters; and I am content to be considered unfashionable, in maintaining this point, while I am no more liable to the reproach than the chief of the apostles.

There are indeed exceptions to every general rule. There are females whom the endowments of nature and the course of Provi-

dence place in situations of responsibility and usefulness, where they are called upon to command, instead of obey. But my remarks are designed to apply to the sex generally; and if command be the ultimate destiny of any, they will be only better prepared for it, by learning to obey.

In order to form a general plan, therefore, it must be remembered that woman is formed, in body and in mind, to be the bending ivy, that clings to the unyielding oak; and for this station, she must be early prepared, if we mean to secure her happiness and usefulness. Her only means of safety and respectability are found in voluntary and cheerful submission, to the authority which Divine Wisdom places over her. Let then our daughters, especially, be taught from their childhood, cheerfully to submit their choice, (natural and proper though it may be,) in everything *lawful* and *prudent*, to that of the presiding power. In this lies the great strength of female influence, the real and universal law; for man only in *form* rules the world; woman *really* controls it, by controlling its rulers.

But to attempt to govern it by a direct assertion of authority, would defeat her own object. Influence and persuasion are her sceptre and sword. She must stoop to conquer; she must yield in order to prevail; that pride, or passion, or a sense of invaded rights may not oppose the power of affection and the influence of her wishes. To rebel against this law of nature and Providence, is to sow the seeds of domestic wretchedness,—to prepare the way for her own ruin. Her first years then should make her familiar with the lesson of submission to parental authority, of self-denial and sacrifice of her own wishes to the health, and comfort, and feelings of others. She will then be prepared to meet with cheerfulness, the trials of the same nature to which she must be called.

Let not any of my remarks be understood to encourage the stale artifice of attempting to govern, by *pretending condescension* until caution is disarmed, or of overcoming reason by means of feeling. It is said to be the perfection of art to *appear artless*; but if the appearance be good, the *reality* is far better. Hypocrisy, when discovered, is detested, and its serpentine course exposes it at every turn. But the course of innocence is straight; it shrinks from no inspection; it dreads no discovery. It is no less policy than duty. I simply mean, that in departing from her own sphere, that in attempting to assume authority or independence, which the laws of nature, and of society, and of revelation, deny her, she impairs the regard of man and forfeits the blessing of God, and thus becomes weaker;—that in yielding her wishes and feelings where duty allows it, to the direction of those to whom she is made subordinate, she secures that respect and regard on which

her whole influence depends, and that blessing without which, even the accomplishment of her desires would prove a curse. To her, in a peculiar sense, is the direction applicable: 'Resist not evil; but overcome evil with good.' And if any doubt or waver on this point, I would refer them to the numerous examples in which the implicit submission of woman, even to unkindness, her gentle, cheerful compliance even with unreasonable demands, has melted the heart of him who assumed the tone of a tyrant, not merely to affection, but to penitence and reformation. If it produce not this effect, it will give to the patient sufferer, a peace of which struggling pride cannot conceive,—an enjoyment, which its most complete triumphs never furnish.

But the circle of female and domestic virtues will never be complete, without establishing, as the centre and radiating point of all, '*a good conscience in the sight of God.*' There is no other stable foundation for female virtue and domestic happiness. The powerful and varying impulses, the trembling apprehensiveness of woman, demand that she, of all others, should have her foot planted on the rock of ages,—her hand resting on the anchor of immoveable hope, and her eye fixed on the blessings and prospects of another world. If proud, independent man cannot be happy without reliance on his Maker, woman will be wretched.

'Your sex,' said a Christian lady of uncommon energy and intelligence, 'may be philosophers, and be at ease in resting on your own reason. Ours can only feel safe in leaning on the word and promises of God; and we must *believe*, in our simplicity, and leave it to you to *doubt* and *discuss*.' The parent who leaves his daughter without this only safeguard of her character and peace, is more unkind than he who should cast her upon the world, without food or shelter. He who can secure this, has given her a shield which is impenetrable, a Protector who is unchangeable,—treasures, which are inestimable and imperishable. He leaves her a portion, in comparison of which, the wealth of worlds would be insignificant.

SENEX.

EXTENSION OF THE ENGLISH LANGUAGE, AND CHARACTER.

A LATE number of the Missionary Herald contains a very interesting article on the application of the Roman alphabet to the Oriental Languages, which has recently been proposed by a number of gentlemen in India. None who have ever glanced at the series of Oriental translations of the Scriptures, and shrunk from the ap-

We cannot but express the joy we feel, that a subject which was introduced to our community but five years ago, has excited so deep and permanent interest, and secured so many and so able advocates. Again we would express our earnest desire, that the taste for music which is so rapidly extending, may be supplied with an abundance of wholesome aliment; and not be compelled to feed on the crude or poisonous materials hitherto furnished. On those who cultivate this taste, the responsibility peculiarly devolves, of directing it aright.

As another indication of interest in the subject, we may state, that a course of lectures on the art of teaching music, recently given by the Professors of the Academy, has been attended by thirty persons.

NOTICES OF BOOKS.

A Comprehensive Pronouncing and Explanatory Dictionary of the English Language; with pronouncing vocabularies of Classical, Scripture and modern Geographical names. By J. E. Worcester. Carefully revised and enlarged. Royal 12mo. pp. 424.

An Elementary Dictionary for Common Schools; with pronouncing vocabularies of Classical, Scripture and modern Geographical names. By J. E. Worcester. 12mo. pp. 324.
Boston: Hilliard, Gray & Co. 1835.

To examine thoroughly two dictionaries, in the month of August, in addition to all other business, is a task which we are not ashamed to say, is beyond our power. We must therefore content ourselves with informing our readers, that the first is a revised and enlarged edition of Mr. Worcester's original work, and the second, an abridgement for schools. The character of Mr. Worcester for accuracy and laborious faithfulness, is familiar to the public as well as to ourselves; and every man who needs a dictionary, should be as thankful as was Scaliger, that we are furnished with such men, willing to undergo the severe and thankless labors of a lexicographer. The appendix has been enlarged by a list of words omitted, and a vocabulary of geographical names. We will only add a few cursory remarks.

The notation appears to be very accurate; but in some instances, we think too precise. We doubt the utility of attempting to distinguish, in the practice of a school certainly, the two sounds marked by Mr. Worcester as 'obscure short,' and 'obtuse,'—as *i* in *fir*, and elix*ir*—*e* in *her*, and bri*er*—*u* in *fur* and sul*phur*, &c. His designation of the soft *u* by *yu*, as nature—*nat-yur*, is, in our opinion, far preferable to the *sh*, by which Walker and others destroy the sound and the euphony of words of this

kind. We are gratified to find that the public appreciate and reward the philological labor of Mr. Worcester.

The elementary dictionary, while it of course embraces the excellences of its original, is in our opinion, far too extensive for the use of schools. Such words as *dedition, maunder, fruggin, frumenty, fulvid, manducate*, &c. which we have observed in glancing over its pages, should not find place in a school dictionary at least, and our language would be far better taught to children, if only its best and purest words were given to them, instead of confusing their minds, and injuring their style, by a crowd of awkward and Johnsonian terms, which they seldom see, and ought never to use. In this respect however, the present work is less faulty than many others; and probably it will be some time before the taste and prejudices of parents and teachers will allow the omission of the 'euphonical' 'vocables,' which fill the mouths, and the *brains* too, of our school boys with swelling *sounds*. We hope the day is coming, when authors and teachers will be allowed to adapt their instructions to the capacity of those they address, and those will become most popular, who give a little substantial food at a time, in a style adapted to immature minds, and a type which will not impair the sight. The list of Americanisms, and of words and phrases from foreign languages, are valuable additions to this book.

AN ENGLISH GRAMMAR, in which the principles of the Language are methodically arranged and practically illustrated; with examples for parsing, and questions for examination. Designed for schools and academies, and private learners. By CORNELIUS B. EVEREST. Norwich: J. Durham. 1835. 12mo. pp. 270.

The author of this work is a decided *conservative* in education. He adopts the method of '*approved writers*,' 'definition and example,' 'rule and praxis,' and appeals to the test of 'time and experience.' These, we think, have abundantly shown, that on this plan, not one in ten of our youth arrives at any correct ideas of our own language; and that if they acquire the 'art of speaking and writing language correctly,' it is not by remembering their rules or definitions, but by hearing and reading good English—by becoming acquainted with the *jus et norma loquendi*, which was the guide of Horace, and which the author adopts as the motto to a set of 'definitions and rules.' We would not undervalue the use of rules and definitions to give system to the knowledge of language already acquired, or to assist an adult in examining and classifying its principles; but we think it would be but a counterpart to our grammars for children, if some philosopher were to publish a treatise on the mode of ascertaining the centre of gravity, and the laws of motion, in order to teach them how to walk and to run. We would commend particularly to the sober consideration of teachers, the attempt to teach spelling, by twenty or

thirty pages of rules and examples! But we object here to the *general plan.* From a cursory examination of this work, it appears to us as well adapted as most of its numerous predecessors, to the use of those who agree with the author in his plan, or have too little familiar knowledge of the principles of language, or the best methods of instruction to adopt any other. He appears to have been faithful and intelligent in his efforts to improve; and we are much gratified to see, that he has paid constant regard to the moral effect of the examples quoted from English authors.

ELEMENTS OF POLITICAL ECONOMY. By SAMUEL P. NEWMAN, Lecturer on Political Economy in Bowdoin College. Andover: Gould & Newman. 1835.

The sentiment of Lord Brougham which is adopted as the motto of the book before us, is unquestionably true;—'The best security for a free government, and generally for the public peace and morals is, that the whole community should be well informed upon its political as well as its other interests; and yet but a short period has elapsed since Political Economy,—the science of national, and of course, of individual prosperity and happiness—has made a part of what is *termed* a liberal education, in any of our colleges.' We rejoice that this subject and that of Political and Constitutional Law have been made accessible to our youth, not merely by lectures, but by several recent works of value. The work before us does not profess to exhibit the mysterious or doubtful points of this subject, but merely to present its great principles. It is written in a simple and interesting manner, and brings within the reach of common sense, subjects which are generally deemed too profound for any but statesmen. It might be introduced with great advantage into our high schools, and the classes of our lyceums. We perceive that another elementary work on the same subject has been prepared by Prof. McVickar, of New York; but we have not had the opportunity of examining it.

AMERICAN MAGAZINE OF USEFUL AND ENTERTAINING KNOWLEDGE. Boston: Bewick Company.

The first volume of this work is just completed, and does credit to the enterprise of the publishers and the ability and faithfulness of the editor. Its engravings are sometimes very imperfect. Its articles are not always such as we should choose; and there is sometimes, we think, too much space given to matters of mere amusement. But we suppose that the work could not gain circulation, without a due proportion of such subjects; and we are glad if these serve as means of conveyance for others, to those who will only take food when it is sweetened, or pills when they are gilded. We think the work has been steadily improving.

It contains many valuable articles on subjects of science and general information, and especially as to the scenery, institutions, and events of our country, many miscellaneous articles of much interest, and not a few valuable essays on topics of importance. We are gratified with the tone of moral sentiment it has assumed, and with the effort evidently made, to bring moral and religious subjects into view. It is worth a score of the frothy periodicals, which furnish us with fiction and folly to amuse a passing moment, and leave no trace behind.

CORRESPONDENCE.

Mr. Editor,—I read your Magazine sometimes, and I have read some of the pieces by Mr. *Senex*, about Female Education. I want to tell you, in the first place, that I do not believe that is his right name, for I have learned Latin, and *senex* means *old man*, and I believe he must be an old man; for he does not seem to know anything of the modern discoveries and improvements. He tells about our 'grandmothers' and 'their domestic virtues.' Why, if he knew anything about the world, he would no more talk of our grandmothers to young ladies of good families, than he would of Sarah, that baked cakes for her husband, and waited upon him and the angel at table, and her obedience;—'a great goose for her pains,' as one of my aunts says, and she is a very sensible woman too. This kind of education may do very well for the *lower classes;* but really, I should think Mr. Senex had lived all his days among the mountains. Pray tell him, that this is not the way they educate young ladies in our days,—that they would never be fit to see company,—that they would be laughed at,—and that they would not have time to learn *half* the sciences and accomplishments. Why I have studied *Geology*, and *Zoology*, and *Conchology*, and I can hardly tell you how many —ologies and —ogonies, and they are beautiful sciences,—a thousand times more becoming a lady, than all the 'domestic virtues,'—old fashioned things enough, I can tell you. And then I do not think it fit for a lady to do any work, except to embroider muslin, and knit purses and watch chains, and such things. Now I do not want Mr. Senex to teach *me* anything, for I have finished my education, long ago, though I am but sixteen. But I wish he would tell my parents about all these things; for they take your Magazine; and I am afraid, if he goes on with his old fashioned stuff, they will make a kitchen girl or a nursery maid of me yet. I hate nothing so much as the smell of a kitchen; it would almost give me the hysterics; and I am sure, you know it is very bad to be about sick people. It would kill me. There are nurses enough to be hired; and as for the little brats in the nursery, I never want anything to do with the dirty, noisy things.

Now, Mr. Editor, if you have any regard for me, do persuade Mr. Senex not to put such things into my parents' heads, and I will try to get you some subscribers.
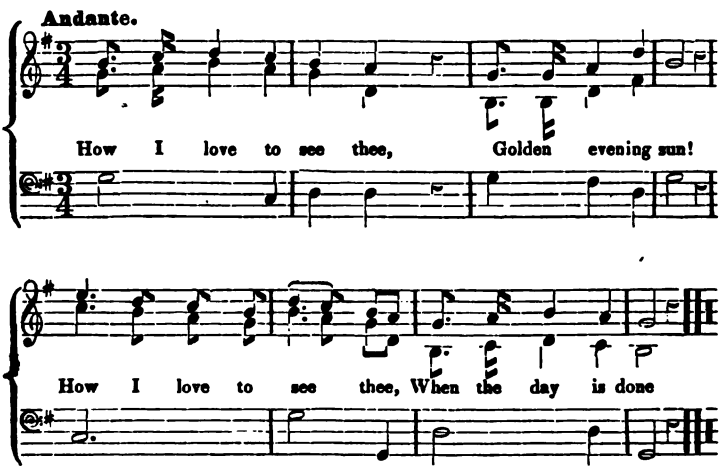
Lavinia Constantia ———.

THE SETTING SUN.

(FROM THE GERMAN.)

MUSIC BY NAGELI.

Furnished for the Annals of Education by LOWELL MASON, Professor in the Boston Academy of Music.



Sweetly thou recallest
Childhood's joyous days;
Hours when I so fondly
Watched thy evening blaze.

When in tranquil glory
Thou didst sink to rest,
Then what heavenly rapture
Filled my burning breast!

Were it mine thus brightly,
Virtue's race to run;
Mine to sleep so sweetly
When my work is done—

Thus I wished in childhood
When I gazed on thee!
Wished my heavenly pathway
Like thine own might be.

Still I love to see thee,
Golden evening sun!
Evermore to see thee,
When the day is done.

AMERICAN

ANNALS OF EDUCATION

AND INSTRUCTION.

OCTOBER, 1835.

INFLUENCE OF THE PRESS ON EDUCATION.

'THE power of the press' has long been a commonplace, and every year exhibits it more fully. In England, it seems on some occasions to command submission from those who are least accustomed to submit. In France, it has defied the government after multiplied attacks, and still claims an independent power, which it wields with formidable success. And what limits can we place to its moral power, in a country like ours, where a newspaper is found in every family, and forms a part of the reading of almost every individual; where its liberty is unrestrained, and its boldest license is seldom punished? It is true this power is regulated in its exercise, in some degree, by public opinion. But we are not to learn at this day, how easily the arts of a demagogue, in cherishing the prejudices, or exciting the passions of the people, may influence public opinion,—may excite a demand, or secure approbation, for that which public opinion, if unbiassed, would refuse, or frown upon.

There is an admirable opportunity now for the exertion of this power, in a way which will be, in the highest degree, salutary. A politician, familiar with the state of our country, observed, that among the permanent topics of interest among us, *Education* holds one of the highest places. Our towns, and villages, and cities, and states, are moving more than ever, on this subject. Our wants and deficiencies are felt more than ever. Plans for

improvement are formed in every direction. Information is demanded; and the jealousy which, a few years since, regarded it as almost anti-American to occupy the public attention with foreign institutions and foreign plans of education, has now yielded to better views, or to the magic of Cousin's name and influence; and we are opening our eyes to receive light from every quarter. Nay, still better, it is more than ever felt, that education is a subject which demands the attention of every parent.

We rejoice to see that the newspaper, as well as the periodical press, are feeling the influence of this change; and we have felt it our duty to publish, in the present number, several extracts among those which have accumulated upon us, as indications of this increased interest.

But we are anxious to see more done, and more efficiently. We are anxious to see this topic take its rank with others, which are daily discussed. We have not less than 1,500,000 uninstructed children. Are they of less value to our country than banks, and manufactories, and canals, and rail-roads? Shall we say and do so much to improve our capital of *matter*, and neglect this vast amount of *intellectual capital*? Shall we be so anxious to perfect every part of the machinery of our national prosperity, and neglect the *moving power*, on which the successful and useful operation of the whole depends? Cannot those who are so eloquent and indefatigable in their appeals in behalf of internal improvements, do something for the improvement of mind?

The condition of 2,500,000 slaves calls forth the warmest interest, and excites the most strenuous efforts of the editorial corps, in one form or other. Will not those who are so ardently struggling for their benefit, (each one agreeably to his own views,) admit the claims of 1,500,000 ignorant white children to a larger share of their attention? Will they not even promote the benefit of the slaves, by securing to this number of future *masters* and *legislators*, the elements of knowledge, by rousihg our country to this burning brand of *shame* upon its character?

Is not the intelligence and character of our future rulers an object which lays the strongest claim to the efforts of those who seek for improvement or reformation in any form, in our political condition, if their plans be indeed founded in reason and truth? National changes of any importance cannot be accomplished at once, and those who seek for *Moral* as well as *Political Reform*, and not for the transient success of an 'interest,' as a party, can in no way secure their object entirely, except by enlightening the rising generation. Nay, it cannot be too often repeated, that the very foundations of our government,—the preservation of our cherished union, of our precious liberties,—are more endangered by neglect

on this point, than by any of the party and local questions which occasionally agitate us like a tempest, but which have always begun to pass away when the thunder was loudest, and the wind most violent. Indeed, they owe their dangerous qualities, to a great extent, to ignorance itself and the prejudices it engenders.

But we would appeal most earnestly to those who conduct the religious press of our country. We will not ask them to neglect one of the great objects to which they are devoted; for it is demonstrable, whatever the prejudices of some of the community may be, that those who are most efficient in promoting the good of their fellow men abroad, are most ready to contribute for the benefit of their countrymen; that the contributions for *domestic* objects, have increased regularly, in proportion as the hearts of good men have been warmed by the claims of *foreign ignorance and wretchedness;* and that the fountain of benevolence rises higher, and flows more freely, in proportion to the multiplication of its streams. But we think the religious public are not yet sufficiently impressed with the connection between elementary knowledge and the moral and religious improvement of men. They are too prone to regard it as an affair of state; and to wait for the tardy and imperfect action of legislators and assemblies of the people, instead of going forward to excite and direct this action, as has been so nobly done in reference to our prisons and houses of correction, with a success which Europeans have admired. They forget, that the first ideas obtained of the meaning of words, determines the manner in which every discourse and every book is understood, and the effect it will produce, that error and confusion here, will leave the mind always dark. They forget that ignorance of first principles has been the source of a large part of common errors in religion, nay, in many cases of atheism itself. They do not sufficiently observe its fruits, in the disgusting cases of fanaticism which are multiplying in our country, and in the danger to which it exposes us of being overwhelmed with superstition on the one hand, and infidelity on the other.

We rejoice in the belief, that much is now doing, and with great success, to enlighten the religious public on this subject,—that the appeals of common education are beginning to be felt, and that those who are most zealous for the progress of religious truth, as they view it, are more and more ready to admit the claims of common schools to their attention and aid, although they do not admit the views of their own sect, or employ any religious work, except the acknowledged text-book of Christianity. But while much is doing, much more remains to be done. We still find it difficult to enlist men in this great object, as they engage in others. We hear with pain and mortification, of men of undoubted

benevolence and goodness, who reject objects of this nature, because they are 'secular objects,' and have but a secondary claim on religious men.

But the most fatal discouragement we meet, is in the narrow, mistaken views of others, to whom we might look with hope, but to whom we should scarcely dare to commit the direction of this momentous concern. Looking then, as we believe the history of benevolent enterprise will allow us to do, to this class of the community as among the most active and liberal patrons of benevolent enterprise, we would call earnestly upon the conductors of the religious press, to give education the place which its importance demands in their paper, to rouse the attention of their readers to the subject, to point out the objects to be aimed at, and the best modes of accomplishing them, and to direct their minds in regard to the principles and methods of education, in the family, the school, and the higher institutions. Considering it as a subject of *national interest*, we would demand of every editor of an American newspaper, that he give it regularly some portion of his columns, at least as much room, occasionally, as he allows to a plea for a favorite candidate, or a party measure, or a philippic against some opponent, or to 'news from the moon.' We ask them not to pass it over with a mere notice,—the passing nod of a stranger—or professions of interest, but to prove themselves real '*friends* of education,' by active and warm efforts for it. Let them solicit and admit articles on this subject from those who understand it, and value it; let them copy and circulate articles of interest which appear; let them collect and preserve information as to the state of our schools. Let us be allowed to beg them, as parents and members of society, to make it a subject of attention, and contribute their portion to the mass of experience and information concerning it, and to the development of its principles. A subject which claims the attention and the talents of men so able and so eminent as Cousin, and Cuvier, and Guizot, and Brougham, and Fellenberg, cannot be unworthy of their notice.

Our brethren will pardon us, therefore, for thus appealing to them as Philanthropists, and Christians, and Patriots, and for urging them, in the language of Jefferson, to engage, with all that talent and zeal which characterize their efforts on other subjects, in this 'CRUSADE AGAINST IGNORANCE!' Should it be our last appeal, we would make none more earnest, for the *safety of our country*, as well as for the welfare of future generations. Let the spirit of activity and excitement, which is bursting out in every form of mischief, only be enlisted in this 'Holy War,' and the efforts which are now wasted upon the air, or spent in personal contention, be united against this great source of evil, this *common*

enemy of every section of our country, of *every party* which rests its hopes on truth and right, and we may hope to divert the storm which threatens us, if not to prevent its future recurrence.

We often burn with impatience to call forth the ablest in our land to this service. We would speak, if it were possible, in a voice which should reach every legislative hall, every office of state, every study of learning, and every palace of wealth in our land. We have devoted five years past to this contest; we have employed all our means in the circulation of knowledge concerning it; but our powers and our means are small; our sphere of action is limited; our strength is impaired; and with our utmost efforts, we can accomplish little without the co-operation of those who direct the established guides of public opinion,—who reach every village and almost every family in the land. We cordially return our thanks to many who do thus co-operate with us in general efforts, and to those who circulate what we collect; but we appeal again to *all*, to engage in the 'CRUSADE AGAINST IGNORANCE!' And we offer for their imitation, the resolution of a veteran soldier, Gen. Herran, of New Granada, thus expressed in a letter to the American Lyceum.

'Although I cannot count on the necessary skill, I have more than enough perseverance to effect something. As I have spent my whole life in opposing the enemies of my country, I have formed the habits of a soldier, and have resolved, as long as I live, to *make war on ignorance*. And is not this the most glorious kind of warfare?'

EXAMPLES FOR PHILANTHROPISTS.

(From the Christian Register.)

[We thank the author of the following article in the Christian Register, and the editor of that paper, for their co-operation in our great object, and rejoice to call them to our aid in stirring up the great and noble minds of our country to the 'crusade.' Oh! for some advocate, with half the power, and zeal, and perseverance of Peter the Hermit, to sound the call throughout our country. And although we think there are some who have the spirit he requires, we cheerfully echo his appeal.]

All enterprises of philanthropy appear to me small, compared with this of Cousin, in behalf of the French nation. I admire Peter, of Russia, for his noble effort to civilize his barbarians,—and am delighted to see a sovereign prince laying aside all the paraphernalia of state, and with his own observation, learning the useful arts of cultivated men, that he may thereby improve the condition of his own un-

civilized subjects; but Cousin's admirable patience in investigating the whole machinery, detail and operation of the Prussian schools—his careful examination of every book of elements, and his amiable consideration for the school-master humbly employed in this service; the minuteness, comprehensiveness, and variety of his observations upon all the exertions of mature intelligence employed upon unformed ignorance, among the most obscure of the human race, for the benefit of others as humble, and more neglected than they, has in it a condescension, and forgetfulness of his own eminence, and is a service of patriotism considering its aim, its possible application, and probable results, that fills me with admiration and love for him, surpassing that with which I can regard any similar philanthropists. I honor inexpressibly this service of a philosopher, whose benevolence is so beautifully and extensively commensurate to the great and profound capacity of his intellect.

The same apprehension of means to exalt and serve society marked the efforts of Cuvier in behalf of the French nation. 'The *schools for the people*,' says his biographer, 'attracted his attention in all countries, and were to him an unceasing theme of meditation. The improvement of the human mind and of morals was his sole and real ambition.'—'He believed that instruction would lead to civilization, and civilization to morality, and therefore that primary instruction should give to the people every means of necessary knowledge. All the minor schools of France were objects of Cuvier's earnest solicitude.' He saw that speculations upon the capabilities of mankind are of little use without practical efforts in their behalf. 'He could not read a book, which *taught nothing*,' says Mrs. Lee's Memoir, 'without feeling the greatest irritation;' and so far did he carry his patient investigation, that he examined the minutest details of elementary works designed for the use of the young, and 'directed the construction of maps for the public schools, himself coloring the models. It was his usual habit, as he ate his breakfast, to look over the books designed for the primary schools sent for his inspection. The facility with which he placed knowledge within the reach of others was one of the most precious gifts with which Providence had endued him.'

I have cited these two extraordinary men as the active promoters and helpers of popular education, because it appears to me, that the most distinguished literary and scientific persons in this country disdain similar services. Each labors in his own sphere,—in his college, or for his science, and his system;—and each has his own public, his elect people, for whom his discoveries, his experiments, and his theories are designed. We have comprehensive teachers of theology and of intellectual philosophy; we have men burning with political party feeling, and serving in their station with zeal; we have men earnest for peace, and for temperance, and for breaking the bonds of slavery; we have men projecting deeds of great mercy to far off places; we have friends of learning, and benefactors of learned institutions; we have lovers of the whole human race and of Christian

truth; but we have not men who are great scholars, and philosophers, and critics, and who yet believe in the power of universal instruction to diffuse universal light, and who desire, by their efforts, to carry that light into dark places. We have not men willing to study in detail the means of making the next age wiser than this—men willing to compare the means we use to cultivate the common mind with those we do not use—men who wish to do good as they have opportunity, by correcting the miserable, insufficient, and perverted education practised in many places, and to raise and give a moral tone to that practised everywhere—men willing, like Oberlin, to construct books of science for the most untaught; and, like Felix Neff, watchful to learn how moral sympathy may be inculcated along with physical truth. We have not men, like Cousin, who regard it to be the highest duty of a legislator to provide such knowledge for a whole people as shall make them worthy to be free, and not only to announce the principle of public education, but the method which shall connect religion and morality, and the right use of reason, and the best discipline of it in the same great institution for the common benefit. Such a service as this our circumstances call for, and all other philanthropic enterprises are inferior to it. Partial efforts for the melioration of society are new cloth upon old garments,—the vesture is not changed; the cumbrous, the insufficient, the antiquated, the useless, still cling to us. It is wise to learn from great men and great nations, of every clime and every age, when they strike out any path of progress for the advancement of the human mind. The examples of Cousin and Cuvier are worthy to be imitated by any man—the most gifted, and most elevated among us; and the good Germans, who seek to cultivate reason, moral principle, and religious sentiment together, blending the Providence of God and his laws with their exposition of all natural laws, in accommodation to the most juvenile understanding in the humblest station of life, teach us a provident and enlightened care for the young, which we shall do well to practice, as they do, *by means of our common schools.*

THE TEACHER'S ENCOURAGEMENTS.

The Teacher's Encouragements. An Address, delivered by appointment at a meeting of the Teachers of Hamilton County, Ohio, at Carthage, June 27, 1835. By the Rev. B. P. Aydelott, M. D., President of the Woodward High School, Cincinnati, and Professor of Moral and Political Philosophy in the same. Cincinnati. 1835.

It is peculiarly agreeable to us to record such a title on our pages; and we have been much interested in the pamphlet which bears it. Simple and unpretending, as it should be, it exhibits a respect and an interest for the profession, and a desire to cheer

them on in their arduous path, which do honor to the writer. But we must endeavor to aid him in his effort, so far as in our power, by presenting our readers the encouragements he gives, and begging them to offer them to those around who may need them.

The first encouragement he mentions, is the basis of all, and the only one which can render the task agreeable or successful. It is '*the pleasure of communicating knowledge.*'

'Knowledge is the food of the mind. It is as necessary to the expansion and vigor of the intellect, as our daily bread is to the growth and strength of the body.'

That there may be no room to treat this as merely theoretical, Mr. Aydelott gives some striking examples.

'I once knew a teacher, whose devotion to her duties had so much impaired her health, that she was compelled to seek relaxation in the retirement of the country. But her system had scarcely become again invigorated, before the desire of communicating knowledge returned so strongly upon her, that she sent around among the neighbors to beg, as a favor, that they would send their children to be gratuitously instructed by her. Here the pure love of teaching was its own reward.

'And you all know a distinguished gentleman—than whom few have done more to advance the cause of education in the west—who, though absorbed in the labors and anxieties of a most responsible profession, will steal away for hours every week to enjoy the sublime gratification of freely pouring out the treasures of his richly stored mind before the pupils of one of our city seminaries.

'I would not assert, my friends, that every teacher is so alive to this pleasure of communicating knowledge; but, certainly, without some sense of it, his task, of all others must be the most irksome. That there are those to whom it is a luxury, is manifest from the extra labors which the instructor is so often willing to bestow—and almost always willing, where he finds any correspondent eagerness to be taught.'

The next source of encouragement is in the 'welfare of the pupil,' which he is able to promote so essentially, not merely for this, but for a future life. The benefits of the knowledge he communicates to persons of every class, whether mechanics, merchants, or professional men, is too obvious for argument; and examples not unfrequently show its necessity. The writer mentions a merchant, in extensive business, who supposed Mexico to be in South America; and we have heard another well authenticated story which rivals Miss Edgeworth's boy who located *Turkey* 'in the yard, with the poults.' A merchant, of respectability, met one of our friends supposed to be acquainted with charts,—with the

remark, that he had just heard his son was in the *State of Convalescence*, and begged to be informed in what part of the world it was!

But this is only a small part of the benefit which the teacher may bestow. He may be the means of giving a direction to the character of his pupils which will affect their happiness beyond the grave. On this point the author believes that public opinion demands a higher standard than formerly; and that the period is near, 'when the seminary in which a decidedly moral and religious influence is not felt, must dwindle and die for want of popular countenance.' We hope the friends of morals and religion will not suffer a clamorous few who are enemies to both, to overpower them.

Mr. Aydelott next observes, that

'*The respect and gratitude of the community* are among not the least pleasing of the teacher's encouragements.'

He admits that there is ground for the complaint, that teachers are held in too little esteem, and adds:—

'But the blame of this injustice, it seems to me, does not rest entirely upon the public. Have not teachers themselves been somewhat in fault? Have they not failed to take such measures as would effectually elevate their pursuit to the rank of a profession? How happens it that law, medicine, and divinity have so greatly the precedence over the vocation of the instructor? I now speak of these professions merely in a civil point of view. Does it not depend upon the circumstance that the members of the three former, have severally associated as one body; in other words, have respectively constituted themselves into a profession? They have thus secured to themselves all those internal improvements, and external advantages, which can spring only from organization. Let the intellectual and moral power so largely possessed by teachers, be but combined and brought to bear upon their own advancement in ability and worth, and no influence,—I will venture to say,—no influence on earth can long depress them below their deserved place in the community. It is chiefly for the want of this professional organization, with all its means of improvement and guaranty to the public, that so many of the ignorant, and the weak, and the vile, have in times past thrust themselves into the ranks of teachers, and thus lowered the general character of all engaged in the work of instruction. And it is no small proof of the real excellence of the great body of teachers, that notwithstanding the many injuries in this way inflicted upon them, they have been enabled to maintain so respectable a standing. Could law, medicine, or divinity have better stood such shocks?'

He entertains, however, much hope of an important change in this respect.

'But in the association here assembled, and others of a kindred nature, see we not tokens of a brighter day? All such efforts as those you are now making tend directly to impress professional character upon the instructor, and present him in this advantageous light before the world.

'Since then, this power of improvement is in the hands of teachers themselves, and they have begun very generally to feel and to put forth this power, have we not the most animating assurances that they are about to reach a far more honorable position in the public eye, than they have ever yet occupied? That their character is now emphatically in this progress of elevation, I can no more doubt, than I can the existence of the bright orb of day when I see his beams resplendent on my path.'

But he adds, that 'Usefulness to his country,' is another of the Teacher's encouragements.

'In the case of communities, none can be blind to the fact, that their ability is usually in proportion to their intelligence. An ignorant nation must, necessarily, be a weak nation; and become, sooner or later, a prey to the more knowing.'

Still he does not forget, that knowledge is *only power*—that it is useful or dangerous, according to the character of him who possesses it.

'But let me not be understood, as ascribing these desirable results to mere intellectual cultivation. Knowledge is, indeed, power, but it is not necessarily virtue; otherwise, how morally excellent must be the arch-adversary of our race? France was, perhaps, never more learned than when writhing under self-inflicted miseries, and a spectacle of horror to all other countries.

'The due cultivation of the heart, is as much a part of sound education as the improvement of the mind. Without a national morality, the people will be wise only to do mischief. If it be true, that learning, without principle, is only a curse to the individual, and renders him a curse to all about him, how much more true is it, in the case of communities?

'Is it not to be feared, however, that in our ardor for the spread of knowledge, we have too much overlooked this fact? Who does not see that it would have been better for the world, had Lord Byron lived and died in ignorance of his A B C, than attained, by study, such a power as he possessed and exercised of concocting poison in his own heart, and diffusing it through the hearts of others? But suppose a nation of such educated men—(and a more terrible thought can scarcely enter the mind)—suppose a nation of Byrons, how

wretched itself,—what a scourge to others! Its sole employment would be to scatter arrows, fire-brands and death. If unsanctified learning is a curse to the individual, it cannot be a blessing to the community. Mere giants in intellect will be sure to be equally giants in wickedness.'

He quotes the opinions of Cousin and Guizot, two of the most distinguished ministers of France, which cannot be too often repeated.

'"We have abundant proof that the well-being of an individual, like that of a people, is no wise secured by extraordinary intellectual powers, or very refined civilization. The happiness of an individual, as of a people, is founded on strict morality, self-government, humility, and moderation, on the willing performance of all duties to God, his superiors and his neighbors.

'"Religious and moral education is consequently the first want of a people. Without this, every other education is not only without real utility, but in some respects dangerous. If, on the contrary, religious education has taken firm root, intellectual education will have complete success, and ought, on no account, to be withheld from the people, since God has endowed them with all the faculties for acquiring it, and since the cultivation of all the powers of man secures to him the means of reaching perfection, and through that, supreme happiness."—(*Report of Public Instruction in Prussia*, pp. 259—60.)

'In exact accordance with the foregoing views are those of Guizot, minister of public instruction, in France, as expressed in his address to the pupils of the normal schools. "Among the objects of instruction," says he, "there is one which demands from me particular notice; or rather, the law itself, in placing it at the head of all others, has committed it especially to our zeal; I mean, *moral and religious instruction.* It is absolutely necessary that popular instruction should not be addressed to the understanding only; it must embrace the whole soul, and especially must it awaken that moral conscience, which ought to be elevated and strengthened, in proportion as the mind is developed."'

'The example of the *Great Teacher,*' who descended from heaven to assume this too often despised office, and 'the awards of the last day,' are the last, and after all, the most efficient encouragements presented to the teacher. There are trials, and difficulties, and sufferings, frequently encountered by the *faithful, Christian teacher,* which will sink him in despondency, if he fixes his eyes only on the earth. Wealth, he can seldom hope for. Office, and honors, and pensions, are beyond his reach; and the objects of his care are so scattered to the ends of the earth, that however warm their gratitude, they may not know, or may not be able to contribute to his wants, when age has dimmed his eye, and paralyzed his arm; and then it will be, that these last encouragements will be most valuable. They will spread over his days of decline or helplessness, a gleam of light which no cloud can intercept, and which will only fade before the brightness of eternal day.

COLLEGE HONORS NOT NECESSARY.

In quoting the decision of the Trustees of Dartmouth College to give no more honorary appointments to their students, we had forgotten a circumstance which we believe we formerly mentioned, that this plan had been adopted at the University of Nashville, Tennessee, under the presidency of Dr. Lindsley. In the appendix to a new edition of the able address of the President to the graduates of that University, published in 1833, we find the following interesting statement:—

'This is believed to be the first college in the Union, and is still probably the only one, which has utterly discarded the old system of honorary premiums and distinctions, as incentives to industry and scholarship. This species of emulation and excitement is here unknown. Each individual is encouraged and assisted in making the best possible use of his time and talents; and in acquiring knowledge for its own sake and for future usefulness. At the close of each session or half year, all the classes are publicly examined on the studies of the previous session. These examinations usually occupy seven or eight days, and are conducted with such rigorous strictness and impartiality, that it is impossible for ignorance or idleness to escape detection and exposure. Here is a fair opportunity for the exhibition of talent and superior scholarship, and for the attainment of whatever applause or reputation may be spontaneously conferred by those who witness their performances.* This kind and degree of stimulus is both natural and salutary, and may be felt by all. The Faculty are spared the invidious task of awarding honors or of graduating a scale of merit. No aspiring youth is impelled by the hope of a prize to undue and dangerous exertions; and none are subjected to the mortification of disappointed ambition or of an inequitable decision. This is not the place to enlarge on these topics. But from a long experimental acquaintance with the ancient usage in other institutions, and from an eight years' trial of the present system here, I do not hesitate to give the latter a most decided preference. A much larger proportion of every class become good scholars,—and much greater peace, harmony, contentment, order, industry

* It is not to be understood that any formal opinion of the audience is expressed or publicly announced on these occasions. Each individual exercises his own judgment, and utters it when and where, and in such fashion as he pleases. The students appear before the same kind of tribunal, and are subjected to the same kind of award as are the lawyer and the preacher, the demagogue and the philosopher, and all other men during life.

and moral decorum prevail, than it had ever been my lot to remark at seminaries east of the mountains.'

This institution has been constantly advancing. It now contains one hundred and five students; and this system is still found efficient.

We cannot lose this opportunity of saying, that we consider the open plaudits of a large assembly not less dangerous to a young man than college honors.

EDUCATION AMONG THE ARMENIANS.

Essay on the state of Education among the Armenians, presented to the American Lyceum, by CHRISTOPHER OSCANEAN, a native Armenian.

I FEEL myself exceedingly honored by the kind invitation which I have had the happiness to receive from your interesting society, 'the American Lyceum,' to acquaint them with the present state of my nation, their literature and methods of instruction. I have now complied with their wishes; although I am aware of my incompetency for the execution of the task which you have assigned me. Were I to make all the apologies necessary to atone for my present undeserved situation, I should make a long list of petitions instead of a statistical account of the modern Armenians. But in lieu of this, I will at once acknowledge my boldness, and trust to your friendly feelings and generosity, rather than to my own excuses.

Some of the gentlemen, probably, knowing the short period of time since my arrival in this country, (which was in October last,) will doubtless grant me a few minutes leisure to amuse them awhile; and if it were in my feeble power to gratify them at all, by the effusion of my medley sort of half Armenian and half English expressions, and pibroch like pronunciation.

Knowing the multiplied difficulties which stand in my way, yet nothing shall foil my efforts in showing my deep feeling of interest in behalf of my nation, and the strong desire of their welfare in the cause of their advancement in general sciences. Impelled by these national attachments, and love for science, I am obliged to come forward on all occasions, and state their condition to all that interest themselves in the inquiry. Much more so at present, when surrounded by scientific individuals, benevolent in their feel-

ings, and generous in their actions; who declare good will to all men, and who have adopted Metastasio's words, as their motto,—

'Non merita di nascere, chi vive sol per se,'

and linked together to promote science all over the world, diffuse knowledge to every class of community; and finally to enlighten the *mind* of every human being, and discover to them the immortal treasure which they possess.

Ever since their fall, (which was about four centuries ago,) the Armenians have been suffering in the hands of the several monarchs around them, viz. the Persians, Russians, and Turks.

The Armenians, in their search of protection, not knowing which of the masters to choose, were peregrinating from place to place. The lot of some was cast in Persia, some in Russia, and some in Turkey. Of the latter I shall speak, myself being one of the number.

There are about 200,000 Armenians in Constantinople, with its suburbs and vicinity. They are an active, industrious, and intelligent sort of people. As to their character, modesty will not allow me to speak on that subject; but I will, however, refer you to the statements of travellers, and by diligent perusal, you will soon obtain an idea of their general standing.*

They have gained the confidence of all nations wherever they have been found;† for this reason most of them hold conspicuous places in the Turkish government, as well as in others. Many of them are bankers, merchants, jewellers, mechanics, &c. They have naturally a desire and thirst for knowledge. But parents being so long deprived of literary enjoyments, and brought up in ignorance, are not so sensible of the importance of literature as to take a deep interest in it; although they have a general esteem for learning. They establish schools in every village and town, and many in the city; which may perhaps amount to one hundred and fifty or more, each containing about one hundred and fifty

* A learned author, in a work published about the beginning of the last century, entitled, 'The Light of the Gospel rising on all nations,' observes, 'that the Armenian Christians will be most eminently qualified for the office of extending the knowledge of Christianity throughout the nations of Asia.

Fabricii Lux Evangelii, p. 651.

† Sarkies Joannes, an Armenian merchant, of Calcutta, when he heard of the king's recovery from illness in 1789, liberated all the prisoners for debt in the gaol of Calcutta. His Majesty, hearing of this instance of loyalty in an Armenian subject sent him his picture in miniature. Sarkies wore the royal present suspended at his breast during his life; and it is now worn by his son, when he appears at the levee of the Governor General

Buchanan's Christian Researches in Asia, p. 209.

pupils on an average. The schools are supported by the public; of course every one is instructed gratuitously; and for the encouragement of learning, the poorest of the pupils are clothed twice a year, to induce them to go to school. In these schools, the course of studies is Reading, Writing, Arithmetic and Grammar. Other branches the pupil must gain by his own efforts. The pupils in general, remain in the schools until they are fourteen or sixteen years of age. The poorer class leave the institutions while twelve or fourteen, at the request of their parents, who place them in a store, or to learn some trade, by which they might be able to earn their bread. Some of these schools are furnished with a small library, but seldom touched by the scholars, (if my own recollection serves me,) and the only philosophical apparatus they have, is a cylindrical club, about four or five feet long, and two inches in diameter, employed as an instrument of punishment.

There is another school connected with the Patriarchal church, where they may learn Logic, Natural Philosophy and Divinity, under the tuition of Prof. Gregory Peshdimalgean.*

If the individual has a deep thirst for knowledge, he tries to find out a private teacher, to learn from him as much as the person is able to impart to him. Of course, this cannot be much; and therefore, not satisfied, he sets out from home and directs his steps to a place where he can best hope to quaff the cup of wisdom. Such individuals have been many; though being too much involved in their pursuits, they have at last lost the recollection of their native country, and thus becoming members of different literary departments in Europe, are enjoying an ascetic life, surrounded by their huge volumes, and seldom travel much.

There are several Armenian academies in different parts of the world.

1st. One in Venice, which was established about two hundred years ago, by the efforts of a few Armenians who then resorted there from Armenia, and besought the protection of the Doge and Pope. They being made acquainted with their views, granted

* We were received by Gregory Peshdemaljan, the principal of the Academy, with a cordiality suited to the account of him, which we had received from Boghos, of Smyrna. He is a layman, well acquainted with the language and literature of his nation, and himself the author of a very respectable grammar and dictionary of the ancient Armenian. We found him surrounded by a company of young men, fifteen or sixteen years of age, possessed of the fair and ingenuous countenance, so peculiar to the young Armenians of Smyrna and Constantinople. They were members of the highest department of the school. The lowest, embraces the children of the poor, who are taught gratuitously to read and write, &c.

Researches of the Rev. Messrs. Smith and Dwight, in Armenia, vol. i. p. 65.

them the Isle of St. Lazarus, on which the above institution has since been standing, and is somewhat flourishing. They have printed a great many useful books, such as Historical, Mathematical, and most of the Armenian classics, and also many foreign translations, viz., Milton, Young, Goldsmith, Gesner, Metastasio and Rollin. Many of them are able scholars, and amongst them, there are historians and bards, as well as philosophers. Yet the papal sway restrains them from swerving from the pontifical laws.

An individual, after having graduated in this institution, deserted them, and returned to Constantinople where he was born, and where he is now engaged in teaching young men who wish to acquire higher branches of education.

Mr. Hohannes Ezekean is a celebrated poet among the Armenian scholars; but not having a free press, his works are not printed; although manuscript copies of his poems are to be found almost in every scholar's desk. In fine, there is such a craving after them, that as soon as the author's inspired pen ceases to glide over the sheet, the piece is snatched up by the scholars, and bandied from hand to hand.

2d. Another is at Moscow, in Russia, a very fine building, erected by an Armenian gentleman, at his own expense; but the institution is yet quite young. They also have a press; but no one has yet been able to imitate the typography at Venice.* They have issued but very few books.

* By way of divertisement, I am studying daily at an Armenian monastery the Armenian language. I found that my mind wanted something craggy to break up; and this—as the most difficult thing I could discover here for an amusement, I have chosen to torture myself into attention. It is a rich language, however, and would amply repay any one the trouble of learning it. I try, and shall go on; but I answer for nothing, least of all my intentions or my success. There are some very curious MSS. in the monastery, as well as books; translations also from Greek originals, now lost, and from Persian and Syriac, &c.; besides works of their own people. Four years ago, the French instituted an Armenian professorship, &c. *Byron's Letters*, CCCIX.

They have an establishment here,—a church and convent of ninety monks, very learned and accomplished men, some of them. They have also a press, and make great efforts for the enlightening of their nation.

Ibid, CCCXII.

We want to know if there are any Armenian types and letter-press in England, at Oxford, Cambridge, or elsewhere? You know, I suppose, that many years ago, the two Whistons published in England, an original text of a history of Armenia with their own Latin translation. Do those types still exist? And where? Pray inquire among your learned acquaintances. I can assure you that they have some very curious books and MSS., chiefly translations from Greek originals now lost. They are, besides, a much respected and learned community, and the study of their language was taken up with great ardor by some literary Frenchmen in Bonaparte's time. *Ibid*, CCCXV.

3d. Another is at Tiflis, erected by Nerses, the Ex-Armenian Catholicos; but during the war between the Turks and Russians, the latter have made use of this academy as barracks for their soldiers.*

Lastly: There is one in Calcutta which is somewhat flourishing, built by those Armenians who had emigrated thither sometime before their fall, and are now under the British government, enjoying all the privileges of a literary and benevolent nation. But nothing of the kind, or even a free press, is found in Constantinople, or in its vicinity. You have observed, that all the three above mentioned institutions, are at a great distance from each other; and forming a triangle, have Constantinople at the centre.

The one in Venice, being a papal and clerical institution, does not admit any one else, except those who pledge themselves to become its inmates all their lives.

The one in Moscow, being in the first place very far, and in the next, they not being well acquainted with their plan of instruction, the young men fail in their hopes.

As to the one in Calcutta, it is in vain for me to attempt to speak on the subject, for its prodigious distance confounds their minds, and renders it almost next to impossible to think of ever getting there; and for an Armenian youth to start on a journey from Constantinople to Hindoostan, or to the new world, is equal to an attempt to travel towards the moon. Yet the desire of learning among the young men there, nought can satiate. They are, on every occasion, ready and willing to sacrifice all, to become scientific.

I will also give you some extracts from my correspondence with my friends at Constantinople, the Rev. Messrs. Goodell and Dwight, two of your American Philanthropists, who are deeply engaged for the enlightening of my nation. Mr. G. says, 'And

* Nerses left behind him an interesting monument of his desire to enlighten his countrymen, in the academy that was built by him here A sight of it in its best days would doubtless have gratified us much; but it has declined since his departure. and. during our visit, was closed entirely, in consequence of the vacation which occurs during dog-days. Merely the building. however, is a strong testimony to his patriotism. It is a brick structure, two stories high, whitewashed without, and ornamented on both sides with a row of columns; and was built at an expense of sixty or seventy thousand roubles, all of which, with the exception of a few legacies, was drawn from Nerses's own resources.

The Russians lielped in no other way than that the general security introduced by their government, encouraged individual benevolence thus to exert itself for the public good. In this solitary instance only, has it produced such an effort upon education, and as if even for this, they would have some compensation, they were actually occupying a great part of the building, when we visited it, as an arsenal for the army. *See Researches in Armenia*, Vol. i. p. 218.

what is remarkable, our plans and efforts seem to meet with general acceptance among those from whom we supposed we had the most to fear. Not long since, some of them dreamed that we had opened a high school for them; and as the dream seems to please them, we intend to go on the supposition that the fulfilment of the dream will be equally pleasant.'

And Mr. D. says, 'An Armenian Lancasterian school has been opened at Broosa, by the agency of our mutual friend, Hoja Hohannes, who resides there with Mr. Schneither. I visited them lately, and found everything going on well. The school then numbered one hundred scholars,—as many as the room would contain,—and the people were so decidedly pleased with the new system, that it was probable they would soon open the large new school room, for the accommodation of all the scholars who wished to attend.'

And now, sir, having given you a compendium of the present state of the Armenians, and laying this farrago of detached sentences at your feet, (which requires great pains to construe such a labyrinthian synthesis,) I will address myself as a delegate from the Armenian youth. Trusting to your philanthropy, I have been impelled to lay this petition before you, and solicit your aid and interest in the cause of their advancement in knowledge, that by your means, they might again be an enlightened nation, of which they show great marks.* I may aver with sincerity, that you may expect a grateful acknowledgment in return. But 'if a brother or sister be naked, and destitute of daily food, and one say unto them, depart in peace, be ye warmed and filled, notwithstanding you give them not those things which are needful to the body, what doth it profit?'

If I have been misled in my views which I thought worthy the attention of all the literati of all civilized communities, I once more throw myself on your generosity.

*In fine, let all the churches know, that there are among the Armenians, as fine a generation of young men, as I have ever set my eyes upon; a generation who bid fair to be altogether more enlightened and better instructed, than their fathers. And shall not untiring efforts be made, and unceasing prayers be offered, that they may early know and love the truth, and be sanctified by it; and thus be a generation of God's praise and glory?

Missionary Herald, Oct., 1834, p. 363.

ON THE SERECULEH NATION, IN NIGRITIA.

Remarks on the Sereculehs, an African nation, accompanied by a Vocabulary of their Language.

Presented to the American Lyceum, by THEODORE DWIGHT, JR.

THE following Vocabulary, which has been obtained from a native African of education, and for some years a teacher of a school in Nigritia, may possess some interest for the members of the Lyceum, at least on account of the source whence it is derived. It is understood to be the object of the Society, from the recent plan of organizing various departments, to embrace a wide scope in the horizon of knowledge; and therefore no apology, perhaps, need be made for introducing a communication on philology, especially as the society has already published the valuable essay of Dr. James, on the Chippewa language; and as there are some interesting facts in connection with it relating to education, and derived from a Nigritian school-master.

The individual from whom the vocabulary has been obtained, has been a slave in the U. States, about thirty years, and during that time appears never to have acquired any considerable knowledge of things around him, and to have been out of the way of all news from Africa. What is obtained from him, therefore, relates exclusively to what he knew before leaving his native country; and his accounts are, in many points, remarkably confirmed by such travellers as have penetrated into Nigritia, particularly Caillié, the enterprising Frenchman, who has received the reward offered by the French Geographical Society, as the first white man who has returned from Tombuctoo.

Lamen Kebe, (for that is his real name,) was born in the kingdom of Futa Jalloo, and travelled sufficiently during his youth to give much interest to the accounts he communicates. He performed two journeys, when quite young, to the Jaliba or Niger river, in one instance in company with an army of Mahomedans, in a successful war upon an idolatrous nation, to convert them to Islamism. His education, which commenced at fourteen, and was finished at twenty-one, was obtained chiefly at Bunder, the city in which a late and expensive English expedition of discovery met a fatal defeat from the natives. He was a school-master five years in the city of Kebe, which he left to travel to the coast, to obtain paper for the use of his pupils, when he was taken and sold as a slave.

He is of mixed extract; his father being a Serecule, and his mother of the Manenca nation; and thus he had intimate acquaint-

ance with various habits, manners and languages, from early life. The Serecule nation is known by name to the learned of Europe; but all the information given concerning them by Balbi in his late and learned 'Atlas Ethnographique,' amounts merely to this,—that they are a body of travelling merchants, and speak a language 'said to abound in gutturals, and very difficult to learn.'

It appears, however, from Lamen's account, that they were formerly a nation of ignorant idolaters, dwelling northward from Foota Jalloo, (their capital being Diafun, or Jafunu,) but a few generations past converted to Mahomedanism by their prince, Moral Kebe, who abdicated his throne and took to study, in the city of Jaga, and afterwards introduced the religion of the prophet, and learning among his people. The traditions obtained from Lamen constantly present the progress of Islamism and education, as companions in Nigritia. The Sereculeh people, sometime after this, were driven from their capital, Diaga, or Jaga, by the plague of locusts, and a portion of them entering Foota Jalloo, conquered the eastern half of that kingdom, which they have ever since held. Particulars have been obtained concerning this nation, its traditions, manners, manufactures, schools, high schools, &c., which cannot at present be given for want of time.

With regard to the language, instead of corresponding with the brief and rather unfavorable account given of it by Balbi, on the barren and questionable authority of a few travellers who do not pretend to an acquaintance with it, it proves to be agreeable, sonorous, and easy to the organs of speech. Neither is it in other respects so barbarous a tongue as has been supposed. A list is herewith given of about thirty books written in it, and in use in the schools. A number of these are translations from the Arabic, and altogether form a complete course of Nigritian education, which is, of course, defective in many material points, but yet worthy of attention on various accounts, and, so far as the writer is able to ascertain, as yet unknown to the learned of Europe.

It may well strike us as a singular fact, that while the geographers of Europe have been exhausting their scanty means of conjecture on the natural features of Nigritia, and her most enterprising explorers have been hazarding and sacrificing their lives to penetrate to the banks of the Niger, we should meet with a man who has been living despised, and a slave in our own land, in possession of not a few of the secrets thus anxiously sought for by the learned, locked up in his breast, or that were not communicated, because he was totally unconscious of the importance with which that knowledge was invested. Great difficulty has been found in obtaining such information on various subjects, as he is supposed to be in possession of, chiefly owing to his ignorance of the En-

glish language, and the limited or mistaken views he entertains of things he has witnessed among us.

Malte Brun makes but the faintest allusion to such a thing as higher education among the Mahomedan negroes; and we naturally find, even in our latest geographies, scarce an allusion to education of any kind.

Evidence however has been obtained from the informant before mentioned, not only of men who have devoted years to study and instruction, and the names of those who have been successively the most distinguished teachers and pupils connected with the history of the progress and decay of learning in different regions, but also the names of women who have been devoted teachers for life, and have rivalled some of the most celebrated of the other sex in success and reputation for talent and extraordinary acquisitions.

Schools in several of the countries of Interior Nigritia are supported by the government, on such a liberal and judicious system, that all the children have the means of instruction in reading and writing at least, on low terms; while the poor are taught at the public expense, taxes being laid to pay the master or mistress. Private schools are also very numerous, particularly in the larger towns of some of the most learned nations. In some schools, boys and girls are under the care of the same master; but they are placed in separate rooms. Our informant had from fifty-five to fifty-seven pupils in his native town, after he had completed his education, among whom were four or five girls. His scholars, according to the plan pursued in his education, were seated on the floor, each upon a sheepskin, and with small boards held upon one knee, rubbed over with a whitish chalk or powder, on which they were made to write with pens made of reeds, and ink which they form with care, of various ingredients. The copy is set by the master by tracing the first words of the Koran with a dry reed, which removes the chalk where it touches. The young pupil follows these marks with ink, which is afterwards rubbed over with more chalk. They are called up three at a time to recite to the master, who takes the boards from them, makes them turn their backs to him, and repeat what they were to do the previous day, which they have a decided interest in doing to the best of their recollection; because it is the custom to mark every mistake with the stroke of a stick upon the shoulders.

The mind of our informant shows some of the traits of a professional school-master, and his opinions on pedagogy, claim some attention, as they are founded on experience, and independent of those current in other countries.

'It is of great importance,' Lamen remarks, 'that children should not be allowed to change school. In our country, no such thing is known or permitted, except when absolutely necessary. It is indeed permitted to a boy who has learnt all his master has to teach, to seek other teachers during the recess of his own school, if he does not neglect his own; and it is no uncommon thing for intelligent youth to attend the instructions of two or three teachers at different hours of the day. But it is very wrong to do as your children do in this country. When a boy has been punished, or for any other reason dislikes his teacher, you let him run all about to this school and that, and he learns nothing, and is good for nothing.

'You should be very careful too what kind of a teacher you get for your child. He must not be too severe, because the boy will be looking out all the while for a whipping, and cannot study; and he should not be an *easy* man, because if children have their own way, they will not study; you never knew one that would. An easy man will let them have their own way, and therefore they never will learn. But you should get a *middle* man for a school-master. He will not frighten the boys all the time so that they cannot study; but yet he can speak to them now and then as if he would eat them up; and they will not forget it for months.'

It is interesting to the friends of education in America, to hear of improvements introduced in the schools of other countries. Lamen Kebe has a high opinion of a certain process practised in some of the institutions of his native land, which he calls *doubling;* while of those in which it is not practised, he speaks with comparative contempt. In schools of the latter and common class, the Koran is taught in Arabic alone, which not being the vulgar language of any of the negroes, is totally unintelligible. In those in which the important process of *doubling* is adopted, the meaning of the Arabic words is explained as well as translated. He inquires with some interest, whether the *doubling* or explaining system is properly cultivated in the United States.

The preceding remarks, although brief, will afford a general idea of the interesting information furnished by this aged African. The limits proper to be occupied on such a subject as this, on an occasion like the present, will not allow a more detailed account; and the principal object proposed was, to preserve the vocabulary of the Sereculeh language. It is possible that a few words may be Arabic, through misapprehension on my part, as Lamen often mentioned names of things in two languages.

Vocabulary of the Sereculeh Language.

A is sounded as in *father*; *e* as in *met*; *i* as in *machine*; *u* like *oo* in *boot*. The accents are marked.

Sun, kiéng.
Sunrise, or east, kiéng-bacatangá-radu.
Sunset, or west, kiéng-kenatangá-radu.
Right hand, kitilánge.
Right hand side, yaména.
Left hand, kitenóke.
Left hand side, simálang.
I or me, mke.
Thou, auke.
You all, oko.
Next world, aláhara.
America, alkitabiatú, (a book country.)
Cafre country, Alkafrína.
Book people's country in Africa, Alhaudiamía limumiína.
Sea, Francos, (bitter river.)
Serecule country, serecule diamani, (or jamáni.)
Black people's country, Serambiné diamáu.
Grandson, (son's son,) Lendiégo lendiégo.
Granddaughter, (son's daughter,) Lendiégo lendiagearé.
Grandfather, unkesimé.
Father's sister, umbabá.
Mother, unsagé.
Aunt, (father's sister,) umfabá, or yagarón.
Brother, (own brother,) áhlie yigosagigi.
Brother, (by father's side,) aca lŭ'bbu.
Brother, (by mother's side,) aca lúmi.
Sister, (own sister,) aca rayesakéke.
Sister, (by father's side,) aca yarilábu.
Sister, (by mother's side,) aca yarilúmi.
My husband, unkiné.
Mother in law, uncaló.
Father's own brother, unfabaroné suhhé.
Father's brother by father's side, unfabaroné lubó.
Father's brother by mother's side, umbaroné lúmi.
Great war, falarusicáre.
Knife, nabó.
Ink, dúga.
Inkstand, dawáo.
Cross people, fadumáru.
Drowned, tabulé.
Say, sefé.
Good, sirisíri.
Better, fasamánta.
Bad, buré.
Pen, kálebe.
This, ke.
That, ko.
Above, on, anaságo, faléma.
Under, waréra.
Beside, bangé.
In, anagó.
Out, falé.
Orange, limuna.
Day is breaking, subugan kinyé.
Noon, salifanankinyé.
Monkey, dusadifuné.
Buzzard, dokaradiké.
Bird's egg, sunkayalénge.
Woman, almaniatú.
How do you do? kisimanda, alácomo, canawáre.
Seek learning, analeanlŭndiru.
Children of hell, dianahama lémono.
Hand, kité.
Horse, dusénu.
Hog, dokosé.
Sheep, duyaké.
Ram, yegénu fadú.
Boar, quasénu fadó.
He goat, súgun fadó.
Steer, casianáhi.
Old cow, unnsulibacare,
He camel, kilingóme fadó,
School mate, arafáha.
Give me this, aná dagá ke nánga.
How do you do, sir? Casagontare.
How do you do? Corengadiám.
Are you a good man? (or God's man?) unca seresero gnaneman.
You are a bad man, ma sereburé.
Fore teeth, sue cambé.
Mouth, anluke.
Young woman, cochó, saréfa yagaré.
Little girl, lento guné, yagaré.
Little boy, lento guné, lémma.

Old woman, yarenkase.
Old man, yuocóre.
Grandmother, umá.
All the world, diamáni damánsu.
My nose, anuné.
His nose, oco nuné.
All noses, núne bisu.
Two noses, núnen filé.
Three noses, núnen siké.
Four noses, núnen nagató.
Two eyes, ayago fúnee filé.
Two ears, antarón filé.

I received from Lamen Kebe, orally, the following list of books studied in the College of Bunder during the regular course of six years. The names of the books only are here given; the authors' names, (many of which I have,) being long.

Náhayi, Fákihu, Sáni, Láuan, Taurát, (the Torah, or law of Moses,) Yabúry, and Alsára, (parts of the Scriptures,) Ankidutilmámy, Ségudin, Bunámard-kiburá, Bunámara-wussitá, Bunámara-fúsilun, Sulaïmy-kuburá, Sánisy-kuburá, Sánisy-wussitá, Sánisy-sugurá, Sánisi-sukú, Aluwutriét, Bonomahha-jábby, Almahhámu, and Talakiny.

These appear to be chiefly books on the Mahomedan religion, including some books of hymns, prayers, commentaries, dictionaries, &c.

ON STAMMERING.

[The National Intelligencer gives the following account of the method of curing stammering, which pupils hitherto have been bound in honor to conceal.

The following is Mr. Leigh's cure for stammering. The secret has been purchased by the Belgian Government, and had met with approbation in Prussia. As it may be valuable to some of your readers, I give it as published in the London Athenæum:

'The stammerer is to press the tip of his tongue as hard as he can against the upper row of teeth; is to draw a deep breath every six minutes, and is to keep perfect silence for three days, during which this pressing of the tongue and the deep inspirations are to be continued without intermission. During the night small rolls of linen are placed under the tongue, in order to give it the required direction even during sleep. When the three days have expired, the patient is to read aloud slowly to his physician for an hour. During this exercise, care is to be taken that the stammerer is never in want of breath, and he must therefore be made to stop frequently, and inspire deeply. The patient is to be admonished to keep the tip of the tongue floating when he speaks, and never to allow it to sink into the interior cavity of the lower jaw.'

As the inventor bound all to whom it was communicated in this country to secresy, we have felt that it would be dishonorable to inquire concerning the method here, and therefore are unable to judge of the correctness of this statement. We believe we shall gratify our readers, however,

by inserting the following sensible article from Zion's Herald, which seems to us to give the most rational account of the causes of stammering we have seen.]

In a late Herald, in an article on the cure of stammering, were the following remarks:

'Any man may cure himself without the expense of attending school. The whole secret is, to avoid speaking when *inhaling* the breath, and to speak only when breathing out.'

The object of the present remarks is not to attack that article; but as the above idea is often advanced, I shall endeavor to show that it is incorrect, and also to throw out a few thoughts on the subject.

I have been a stammerer from infancy; and since I have arrived at mature age, I have felt most keenly my misfortune. I have been most painfully sensible of the deprivation of social converse, and in a great degree, of the precious interchange of sentiment with kindred minds. The kind, plain, and easy methods of cure, which have met me at every turn for a few years past, are causes of deep chagrin and mortification; because it certainly argues a grovelling mind, in any person, who would consent to suffer from this evil, when he could find a remedy by just speaking while his breath is going out.

Mistaking the nature and cause of this disorder, many of the remedies have been not only useless, but absurd. Those who propose them, presume our ignorance, and forthwith proceed to instruct us in the most simple thing. They teach us how to place our tongue, and our lips, and to inflate our lungs, with as much precision as they would a child to step. One has discovered that the tongue does not know its proper place, and directs that we keep it flat in our mouth. Another gives us pebbles by way of ballast. A third perceives a want of breath, and bids us to distend our chests. Another friend examines our case more scientifically, and proposes a surgical operation on our cheeks to disentangle those cords, which, somehow or other, have got into such a snarl!

I have studied the subject much, and have availed myself of all the means of information within my reach, and that at no small expense of money and time. I have attended strictly, as a pupil, for many weeks, the celebrated institution established by Mrs. Leigh, for the cure of stammering, and have also visited Mr. Chapman, who had a similar institution at Philadelphia. I was very familiar on this subject with Mr. Wilson, who was principal of a branch of Mrs. Leigh's institution in Boston; all of whom were very successful in treating this disorder. I became intimate with many persons at the institution which I attended, who were there for the same purpose with myself, and spent pleasant weeks with them, comparing our views in the most familiar and agreeable manner. I have read whatever I could find worth reading on this subject; and lastly, I have had an only child, a stammerer, whom I have *completely* cured, so that not the *smallest* vestige of the difficulty remains. And now I would say,

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by inserting the following sensible article from Zion's Herald, which seems to us to give the most rational account of the causes of stammering we have seen.]

In a late Herald, in an article on the cure of stammering, were the following remarks:

'Any man may cure himself without the expense of attending school. The whole secret is, to avoid speaking when *inhaling* the breath, and to speak only when breathing out.'

The object of the present remarks is not to attack that article; but as the above idea is often advanced, I shall endeavor to show that it is incorrect, and also to throw out a few thoughts on the subject.

I have been a stammerer from infancy; and since I have arrived at mature age, I have felt most keenly my misfortune. I have been most painfully sensible of the deprivation of social converse, and in a great degree, of the precious interchange of sentiment with kindred minds. The kind, plain, and easy methods of cure, which have met me at every turn for a few years past, are causes of deep chagrin and mortification; because it certainly argues a grovelling mind, in any person, who would consent to suffer from this evil, when he could find a remedy by just speaking while his breath is going out.

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that whatever information I have obtained from all these sources, nullifies most of the recipes which are published through our land, as 'certain cures' for this habit. The cause of stammering is *not* an ignorance of the proper position of the tongue, the method of inhaling the breath, using the lips, or any other of the organs of speech. The proper use of the organs of speech is not acquired by knowledge. The infant talks without knowledge of the manner in which certain sounds are formed.

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quick, tremulous vibration of the under jaw and the lips; but for a season no sound is produced. In fine, the writer has known no case of stammering which was *caused* by inhaling the breath, although that has been resorted to as a relief.

Something may be said respecting the true nature and seat of the evil; and the writer is happy to say, that his views are the same as those entertained by those persons already mentioned, who have made this subject their study, and successfully treated it; and also by the late Dr. Mitchell, of New York, who visited the institution of Mrs. Leigh, in that city, was instructed in her theory and method of treatment of this disorder, and who, in a testimonial addressed to her, expressed himself highly pleased with her evident success, and fully convinced of the correctness of her theory.

The seat of this disorder, I think, is in the nervous and muscular system; it is by the muscular system and powers that it is developed. It is a spasmodic, vicious, irregular, and imperfect action of the muscular powers called into exercise in speaking. All the various modifications of stammering, all the influences to which it is subject, and all the forms in which it developes itself, can be perfectly and easily explained on this principle, and I think on no other. Here we can account simply for the fact, that the changes of the atmosphere affect the speech of the stammerer; that a full meal increases his difficulty; that excitement, fear, joy, violent exercise, and an indulgence of the animal passions to excess, all increase the disorder, or bring it on; and that some of them lessen it. On this principle, I also readily account for the fact, that stammering does not occur in singing.

A few words descriptive of some of the ways in which stammerers are affected:—There are words commencing with certain letters which are peculiarly difficult of utterance to certain stammerers. Those commencing with *f*, are frequently so. In pronouncing this letter, the tip of the tongue should *lightly* touch the roof of the mouth, and at the *instant* of commencing speaking, should fall. But stammerers, in endeavoring to utter this letter, find the tip of the tongue *pressed* with a spasmodic force against the roof of the mouth, as soon as the muscles are put in action. By observing them at this time, you will notice the effect; the face and head have a convulsive motion; the unwise, but almost invariable effort to overcome this spasm, increases it; the body and limbs are then put in motion, till at length, by a convulsive effort, attended usually with some sudden motion of some one of the limbs, the spasm is overcome, the tip of the tongue leaves the roof of the mouth, and the word is instantly spoken.

In some words, the lips are compressed in the same manner; as, for instance, in those which commence with *b*, or *p*; and nearly the same effects ensue. In some rare instances, in attempting to speak some words, there seems to be no spasm, but a temporary palsy; breath is emitted, but no sound produced; in which case the person utters some easy sound—usually *er*, to bring his vocal powers into exercise, and then speaks the word.

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In conclusion, no parent should permit a child to grow up to the age of seven or eight years, with this habit indulged in. I perfectly remember when I might easily have broken myself of this habit, and with a small degree of care, could always have spoken freely; but by carelessness in childhood, the habit became rooted, and confirmed.

FARM SCHOOL.

We have stated in former numbers, that the Farm School established sometime since, had been united to the Boys' Asylum, and removed to Thompson's Island,—in the harbor of Boston, removed from the temptation even of a village, and yet within a convenient distance of the city. As some misapprehension has existed in regard to its plan, the managers have recently given notice, that its leading object is the instruction and discipline of children who require a peculiar moral care. It is, in fact, such an institution as we long since expressed our desire to see,—*a Moral Lazaretto*, where those should be received who were likely to injure others, and become fatally diseased themselves, if left to the ordinary modes of training. Parents often feel obliged to resort to the rigid discipline of the army, navy, or merchant service, as the only mode of restraining a youth whose propensities or habits place him beyond their control, and thus expose him to new and great temptations. In the Farm School, the same degree of restraint may be used, accompanied by moral influence and religious instruction, which cannot be hoped for in any of the places of exile ordinarily chosen. No parent who has to mourn over a child in danger of ruin, can fail to appreciate the advantages of such an institution. The high character of its directors gives the best guarantee for the faithful management of the institution; and we learn that a superintendent and matron have been procured, who are well qualified for their station. We regret that circumstances have hitherto rendered it impracticable for us to visit it. We add the notice which has been published, for the information of those who may desire more particulars.

Many inquiries have been made respecting the class of children for whom the Asylum and Farm School upon Thompson's Island is intended, and the terms upon which boys are received into it. To meet the wants of parents and others upon this subject, the managers of the institution would give notice, that the leading object of the Asylum and Farm School is, *the instruction and discipline of children who require a peculiar moral care.* There are many children among us between the ages of seven and thirteen years, who are truants—disobedient to their parents,

that whatever information I have obtained from all these sources, nullifies most of the recipes which are published through our land, as 'certain cures' for this habit. The cause of stammering is *not* an ignorance of the proper position of the tongue, the method of inhaling the breath, using the lips, or any other of the organs of speech. The proper use of the organs of speech is not acquired by knowledge. The infant talks without knowledge of the manner in which certain sounds are formed.

But how does it happen that the stammerer's *knowledge* of the art of speaking is so fluctuating? for sometimes he is almost wholly free from the impediment for a number of days, then it comes on again as bad as ever. Why should peculiar circumstances increase or diminish this knowledge; such as joy, fear, an excited or a depressed mind, a full meal, or undue exercise? All these affect the stammerer's powers of speech, very sensibly. The habit of stammering, therefore, is not the result, either of his knowledge or ignorance. If it were so, it would be uniform.

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tract. I have taken great pains to arrive at the truth upon this point, and so far as my knowledge extends, all the teachers of penmanship, of any reputation as such,—both in Europe and this country,—agree with me that the practice of large text hand is absolutely indispensable to the attainment of fine penmanship. My own opinion is founded on ten years' practical experience as a teacher.

'Before the learner proceeds to the small hand lessons,' says Carstairs, in the sixth London edition of his system, 'the teacher ought to provide him with a complete set of large hand copies, and make him write several pages *at each lesson*, of VERY LARGE HAND,—the letters should be at least an inch in height. It would be well for the learner to follow this practice all the time he is learning to write, as it will always have a tendency to give *boldness, command and freedom.*'

In the preface to 'Dean's Analytical Guide to Penmanship,'—a work of much merit,—he urges the importance of a strict attention to large hand; and at page 89, he says, 'that he deems the rapid improvement of his pupils to be principally owing to the use of *large text hand.*' 'This,' he adds, 'I find from experience to be exceedingly well calculated to eradicate bad habits, and to introduce an effectual and most beneficial change. From teachers and others who entertain a prejudice against this practice, the author has only to ask, that they would suspend judgment till they have witnessed a fair experiment.'

I have made this 'experiment' repeatedly,—in large classes and in small; with children and adults,—and have always found it successful; it is, therefore, with the fullest confidence that I recommend it to the favorable consideration of parents and teachers.

The *first* object in teaching penmanship is, to *develope, exercise and invigorate the muscular powers of the fingers and hand,* in order to prepare the pupil for bold, rapid writing. Now, the best and most effectual *means* to attain this *end,* is the constant and careful practice of LARGE TEXT HAND. It strengthens the muscles,—prevents cramped and painful habits,—and, if persevered in, gives great ease, boldness and command in the use of the pen. It also serves to fix in the mind the correct forms and proportions of the letters. Besides, it is far *easier* for a beginner to form letters large, than small, provided they are not so large as to exceed the natural power of his fingers and hand.

What muscular power or command of the pen is to be obtained by writing 'small hand?' I answer, none. On the contrary, if, before a foundation has been well laid by the practice of large text, the pupil is permitted to scrawl exercises and write 'fine hand,' he is almost sure to fall into a bad habit of holding and conducting

the pen, and to acquire an awkward, effeminate manner of forming the letters. And in nine cases out of ten, we find that after a pupil has devoted years to this practice of 'fine hand,' the moment he enters upon the active duties of life, and attempts to write with any degree of boldness and freedom, his hand-writing,—however much admired at school,—degenerates into a mere scrawl. And this happens for a very obvious reason:—the pupil had been taught merely to form letters,—the muscular powers of his fingers and hand were never, to any extent, developed or disciplined;—he had no foundation,—and without a foundation there can be no such thing as a superstructure;—in consequence, he writes badly, and excuses himself and his teacher, by saying he had no talent for writing!

Perhaps I shall be told that my notions are behind the intelligence of the age,—that this writing of large hand is nothing more or less than the 'old system,' which has been in vogue since the days of Cocker and Dilworth! Be it so. I certainly do think that the art of writing was taught better, as a general thing, a hundred years ago, than it is at the present day; and further, that many of the modern, new fangled systems are visionary and absurd! To say nothing of the absurdity of pretending to teach penmanship in a few lessons, I owe it to the public and myself to say, that my faith in the *practicability of 'Carstair's System'* is greatly weakened since 1830, when I published a Development of his method. On some future occasion I shall give my reasons in detail for this change of opinion; and as I have no other motive in making this communication than that of promoting the cause of education, I trust you will give it a place in your Journal.

P. S. I observe in your notice of 'FOSTER'S SYSTEM OF PENMANSHIP,' just published by Perkins, Marvin & Co., you confound it with my 'Development of Carstair's System,' published in 1830. It will be found, on comparison, that the two works are essentially different, both in principle and method of teaching.

EXTREMES IN FEMALE EDUCATION.

WE have observed that it is encouraging to see our periodicals and newspapers containing more frequent articles on the subject of education. A writer in the New York Knickerbocker makes the following pertinent remarks on that extreme in Female Education,

which is found in many of our fashionable schools, and which may be traced in the character and conversation of too many of our ladies.

'If our observations on the neglect of elementary instruction in our male schools are correct, it must be admitted that they are equally so in relation to female education, at the present day. What an abandonment of useful knowledge,—what a trifling away of time,—what a skimming over the surface of literature,—what a strong desire to impress the fashionable follies of the day, does it unfold! The whole circle of attainment bears upon one subject—the desire of display. To display what? a knowledge of the beauties of nature,—the resources of science,—the treasures of art,—the intellectual pleasures which adorn while they enrich? No.—These are objects beneath the attention of a young lady who is to *shine* in society, and to receive the attentions of some newly fledged graduate of a college, whose time has been as well occupied as her own, and whose attainments are as respectable. They would take up too much of that time devoted to the reading of novels, or of that occupied by the more important business of discussing the merits of the recently imported foreign fashion. The alpha and omega of fashionable education is, to unfit the lovely pupil for the rational enjoyments of life,—to prepare her to dance a sunny hour in the halls of flattery and deceit, to drink the intoxicating draught of vanity to the dregs,—then to retire, sated with unreal pleasures, to the gloomy recesses of an uncultivated and perverted intellect.

We have no desire to reject the fashionable accomplishments of female education, or to detract from their merits. They add a charm and variety to its social relations, and enhance the value of higher and noble acquirements. But when they are made to usurp the place of those acquisitions which render their object a moral, intelligent, and accountable being, they become an evil to society, and should either be circumscribed or abandoned. It is time that the female mind should be exalted to its proper grade,—that the tinsel and trapping of exterior decoration should give place to that interior cultivation, which, while it guides its possessor safely through the vale of time, enables her to look back, at its close, with the confidence of one who has not, like the servant of old, hid her talent in the earth, but is ready to return it to the giver, increased in profit and interest. There is no incapacity in the female mind for exertion in the highest departments of literature and science. If it has not shone forth as frequently as in the other sex, its coruscations have, at least, been as brilliant and as pure; but while our young ladies are taught that, to be admired they need only to be seen,—that their personal, not their mental accomplishments, are to be their future passports in society, and this feeling is cherished by the guardians of their early days,—we can expect to see the displays of talent proceeding only from those whose independent energies have outstripped the instructive lessons of youth, and marked out for themselves a

pathway in the regions of intelligence and worth,—the kindred spirits of those whose names are the glory of nations and the property of a world, and who, like Bacon, might have exclaimed at the head of their earthly labors, '*Invenian viam aut faciam.*' We are too much in everything the copyists of the old world,—its follies and its foibles. They have entered within the walls of our female seminaries, and there assert their dominion with a tyrannical sway. If the daughters of a great and rising republic are to be made the servile imitators of antiquated Europe, let their attention be directed to what is truly great in her history,—to the females who have adorned her annals, enriched her literature, improved her morals. Then shall we behold a renovation in the female intellect;—its useful energies, which now lie dormant, will be seen, like the germ which has sprang forth into existence under the influence of the genial sunbeam and refreshing shower, expanding into eloquence and beauty.

But there is another extreme to which we believe many of the northern schools are more prone, which is justly reproached by the editor of the New York Spectator. We would recommend it to the attention of our correspondent, Lavinia Constantia ———, while she awaits the answer of *Senex*. Although the opening sentiment may not appear quite gallant, we are obliged to tell her that Napoleon has higher authority on his side.

'We confess to a certain identity of feeling and opinion with Napoleon, in regard to all this matter of female education. Everybody knows the story to which we allude, of course; but it will bear repeating. It is said that on some occasion a lady who prided herself much upon her intellectual acquisitions and performances, threw herself in the way of the conqueror, and in her most insinuating manner, inquired of him what he thought a woman's highest glory: evidently anticipating a compliment to her own abilities. "To stay at home and take care of her children," was the abrupt answer of the first consul; and we think him very much in the right. The fact is, that there is an abundance of folly in the modern fashionable system of female education; there is too much of learning and of teaching. * * * * * * * *

It is melancholy to see the burdens that are imposed, for no earthly good, upon the minds and memories of girls. It is scarcely a year since we met the daughter of a friend—a girl about thirteen—returning from school, with no less than seven different medals hanging from her neck, on which were inscribed, 'History,' 'Geography,' 'Chronology,' 'French,' 'Astronomy,' 'Writing,' and 'Arithmetic;' and as we counted up this list of unprofitable studies—five, at least, of them unprofitable—and thought how she was excited by the stimulus of emulation, which is vanity, to waste the hours which ought to have been employed in wholesome exercise and innocent enjoyment, in poring over a succession of exhausting tasks—to lose

all the freshness of her young and innocent mind in anxious efforts to force it into the routine of unnatural mental labor—to go to her pillow late at night with a confused and aching head, perplexed with the multiplicity of subjects that she had been for hours striving to cram into it, and to rise in the morning, not with the light-heartedness and mirth of her sex and age, but nervous, and anxious, and uneasy, lest she had forgotten some portion of the last night's irksome labors—when we thought of this, we did not wonder at her pale cheek, and languid eyes, and slender stooping form, which seemed to shrink even from the gentle breathing of the summer breeze. Suppose that child had lived,—for she is now in a premature grave,—of what service would all these things have been to her? If she had lived to have become a wife and a mother, how often, after the coming of her maternal treasure, would she have remembered, or cared to remember, her chronology and history? Would not so much knowledge of the human frame and of the perils to which it is exposed in helpless infancy, as she might have gained in a few months, by the perusal of some judicious elementary works on physiology, be of more service to her, in her new and important station, than all the abstract science upon which she had wasted years?

MOB LAW.

After two hundred years of experiment on this continent, on the subject of government, and after having revised, and re-revised our laws, and every year employing a large body of our citizens exclusively for the purpose of ascertaining and remedying any defects which may exist, the discovery seems at length to be made, that our laws are so imperfect, and our government so feeble, or dilatory in its action, that it is necessary to go back to the elementary state of society, and that each community, and each individual is best qualified to make and execute laws as the occasion requires. In each of our great cities, and in some of our villages, the reign of law has given place to the 'supreme mob;' and a few self-appointed individuals have undertaken to seize, abuse, and even execute the objects of their vengeance, and destroy their property as '*their*' sense of justice should dictate—and even to attack those who attempted to sustain the laws. We are grieved to see that the same spirit of misrule has entered our literary institutions. The youth arrays himself against his teacher, and declares his independence of the law under which his parents and Providence, as well as his own consent, have placed him. Even those who have devoted themselves to high and noble objects,

have not wholly escaped the infection. We cannot see how it differs in its *nature* from other excesses. The tongue is indeed employed as the instrument of rebellion instead of the hand, and the character and feelings are attacked instead of the bones and muscles, and the private 'dictates of conscience' are appealed to instead of the equally infallible 'demands of public opinion.' But too often, a deep and broad foundation is laid for excesses of another kind, and opinions are avowed which unsettle the first principle of government—the supremacy of the laws. But the great evil in all these cases is, that the very basis of freedom is destroyed by leaving each individual to do what is '*right in his own eyes.*' —Is it then come to this, that all the sacrifices and labors of our fathers have only brought us into a state which demands violent revolutions? Let those, at least, who profess to act on religious principles, pause, and inquire whether the New Testament is indeed wrong in saying that 'the powers that be are ordained of God,'—that we should 'be subject to every ordinance of man for the Lord's sake.' Let our young men ask if it is indeed necessary to the salvation of the country that *their wisdom and their experience* should be brought to the aid of justice, while they admit themselves to be yet unprepared for their place in society! Modest conclusion! Admirable argument for rebellion against laws which they have promised to obey!

And what is the origin of this spirit? Are we to trace it, like some spreading epidemic, to the influence of infection? or to some imported seeds of disease? to poverty, or distress, or ignorance? Alas! it is a malady home-bred and home-born in one of the most healthful atmospheres, and among one of the best informed people in the world. Is it owing to some false doctrine, or dark superstition, or illiberal prejudice? Even this cannot be pleaded. Temperance,—Slavery,—Catholicism,—Gambling,—Bankruptcy, —Fraud; the execution of law, and the delay of its execution; private wrongs and individual quarrels; public measures, and argumentative discussions; subjects of a political, civil and religious nature, are alternately the occasions which are pleaded in excuse for this violence, all with equal zeal and apparent sincerity, and equal sophistry, and all with more of evil than can be charged upon any of the causes from which they originate.

For ourselves, we can only trace it to the family, and the school. We can see its origin in the violent screams, and sometimes convulsive struggles, with which the indulged infant makes its demands, or resists the control of another.—We see it in the determined or passionate 'No,' and 'I wont,' which soon give utterance to this spirit of independence in the child. This spirit, which demands in a voice that cannot be misunderstood, '*my* will

be done!' We see it in the school, where parental interference disarms the teacher of his authority, or indulgence paralyzes his energy, or where his own tyranny reduces the whole of discipline and law, in the eyes of the pupil, to the mere love of power.

There is another cause connected with early education: it is in the habit of endeavoring to amuse children by exciting them—the effort to make them animated, instead of quiet. We have an admirable series of remarks on this subject by Madame Necker de Saussure, which we are obliged to reserve for another number.

Another cause which we have heard assigned for this wide spreading evil is, that the family has ceased to be a place of quiet. The hurry of fashion, or the bustle of benevolence, makes that, also, a scene of excitement. The man of business never feels as if he had leisure, as formerly;—he not only closed his business earlier in the day, but he found always on his return home, a family of quiet, where domestic news only was known, and the great world shut out, that woman might fill the little world assigned by Providence to her care. Now, he finds another class of news, another train of exciting circumstances,—and the various jealousies, and anxieties, and disappointments, connected with the public business and public life of ladies. He thus lives in excitement—his children grow up in it, and learn to regard it as a necessary of life.

The spirit of our country,—the making haste to be rich, and great, and distinguished,—the hurrying of our youth into life before their reason has vigor to control their feelings, and the discipline which leads them to seek distinction, all have their share in exciting and cherishing this spirit.

In short, if we ask for a remedy, it is to be applied in the family, in the school, in the extension of education to the ignorant, and above all, in the improvement of its plans, in banishing the discipline founded on excitement, and substituting that which is founded on reason, and principle, and duty; and in giving the only shield, that of christian faith, to our children and youth.

MISCELLANY.

Education Convention in Pennsylvania.

We mentioned in our last number that Dr. Keagy of Philadelphia, and other friends of Education, acting in the name of the Lyceum of Teachers of that city, had called a Convention on Education, to be held at West Chester, Pa. This Convention took place on Tuesday the 18th of August, and continued its session two days. The number of delegates was respectable. From an authentic account of the proceedings, which have been forwarded to us by Dr. Keagy, we extract the following.

The first day was chiefly spent in organizing the Convention, making arrangements for business, hearing interesting statements from several gentlemen on the condition of Education generally, and the demands of this subject on parents and teachers. Jonathan Roberts, Esq. of Montgomery, was appointed President of the Convention; John Beck and Jonathan Gause, Vice Presidents; and John Simmons and Ernest F. Bleck, Secretaries.

Mr. Josiah Holbrook stated to the Convention that there were, in the United States, not far from 60 Colleges; 500 Academies, besides a great number of private Institutions; 50,000 Common Schools; and many Infant Schools. That there were also a National Lyceum, 15 or 16 State Lyceums, over 100 County Lyceums, and about 3,000 Village Lyceums; besides a great number connected with Academies and Schools. That many of the Lyceums, especially those connected with Academies and Colleges, have Libraries, whose volumes are read with great eagerness; and that Lyceums have been found to give the schools a character of greater efficiency, and make the pupils more tractable and diligent. He also enumerated many other advantages which are secured by Lyceums; and observed that one object of the Convention was, to bring together the hands of teachers, that they might strengthen and encourage each other; and that another object of scarcely less importance was, to induce parents and the friends of education to work with them—to assist in strengthening their hands and encouraging their hearts:—that these two objects would be most easily and most certainly effected by the formation of a State Lyceum.

A State Lyceum was accordingly formed, with a constitution and code of by-laws; the first annual meeting of which is to be held at York, Pa. on the second Tuesday of August, 1836. The officers are;—*President*, Jonathan Roberts, Montgomery Co. *Vice Presidents*, Dr. J. M. Keagy, Philadelphia; John Beck, Lancaster Co.; Jacob Weaver, Cumberland; John H. Gorden, Bucks, and Jonathan Gause, Chester. *Corr. Sec.* John Simmons, Philadelphia. *Rec. Sec.* E. F. Bleck, York. *Treasurer*, Rev. N. Dodge, Philadelphia. Also, a Board of nine *Curators*.

A lecture was given to the Convention on Tuesday, by Mr. J. Hoopes, on some plants, which had been exhibited to the Convention. Discussions were held both on Tuesday and Wednesday on the following queries, proposed by a Committee:

1. Is it expedient that Lyceums and Schools be furnished with cabinets, consisting of specimens of minerals, plants, and other natural and artificial productions; and with libraries?
2. What is the best method of governing schools?
3. Which is the best method a teacher can take to obtain the attachment of his pupils?

A list of questions contained in a circular which had been previously distributed, was taken up in the Convention, and answers either read or given verbally by the members; some of which possessed considerable interest.

A Committee was appointed to consider the expediency of establishing an Academy in the city of Philadelphia or elsewhere, for the instruction of teachers.

Rev. N. Dodge, Dr. J. M. Keagy, Mr. Brown and Mr. James, gave the Convention a highly interesting account of their method of teaching youth by oral instruction; and the use of *things*, rather than by letters and words.

At a meeting of the newly formed State Lyceum, held on Thursday, the next day after the close of the Convention, a list of resolutions was presented and unanimously adopted. The following are some of the more important:

Resolved, That the cultivation of the generous, benevolent, and other moral faculties of children, ought to be considered the foundation work of education, both in schools and families.

Resolved, That the only effectual mode of cultivating the moral faculties is by practical exercise of them in *acts* of kindness and generosity.

Resolved, That Natural History, or the study of minerals, plants, and animals, is peculiarly appropriate as an elementary study for children; and that it greatly accelerates their progress in spelling, reading, writing, geography, arithmetic, and all other branches usually taught in schools.

Resolved, That Cabinets of natural and artificial productions for the use of Lyceums, and schools and families, collected by young people generally, are eminently calculated to promote useful knowledge, *prevent vice*, and produce elevation of intellectual and moral character, in individuals and nations—and that such Cabinets may be easily obtained.

Resolved, That a general system of exchanges in specimens of nature and art, by schools and Lyceums in all parts of the country, would be well calculated for the diffusion of useful knowledge to strengthen the bonds of our National Union, and for the promotion of universal education.

Resolved, That practical Geometry, embracing Drawing and Mensuration, is of the first importance as a fundamental branch of *common practical education*, and that it furnishes exercises peculiarly appropriate and agreeable to young children.

Resolved, That it is of fundamental importance to secure the influence and aid of females in the promotion of intelligence and sound morals, and that all ladies engaged or interested in teaching, ought to be invited to become members of Lyceums that are or may be formed throughout the State.

Resolved, That it be a prominent and an immediate object of the officers and members of the State Lyceum of Pennsylvania, to encourage and aid the furnishing of Schools and Lyceums, in counties, townships, neighborhoods, and families, with Cabinets of natural and artificial productions.

Resolved, That ladies who are friendly to the cause of education, be respectfully invited to attend the meetings of the Pennsylvania Lyceum, whenever or wherever held.

We find also from the records of the proceedings of the Lyceum, that delegates were appointed to attend the annual meeting of the American Lyceum at New York, in May next.

School for Moral Discipline.

[We have delayed quite too long, a notice of this excellent school, at South Boston. The following is the latest Prospectus, dated April 2, 1835; which we have thought it best to insert entire.]

Mr. E. M. P. Wells, finding it necessary to enlarge his school, has purchased the Joy house, formerly on Beacon street, and now situated on South Boston Point, opposite Fort Independence, commanding a beautiful view of the harbor, islands, and shipping, and enjoying a most pure and exhilarating atmosphere.

Moral Education. This is the peculiar object of this school—to educate boys, not as if they were *physically*, but *morally*, men—men in infancy; and to learn them to act now on those same principles which they must or ought to act on in future life; to form (or if need be to re-form) a moral character; to treat man as if he had a soul as well as a body, a heart as well as an intellect; and as if existing not *for this* world, but *in* this world *for another*; not only as if he *were* the son of man, but as if he *must be* the son of God; not only to *give* power to the intellect, but to *direct* it; not simply to have the intellect under the control of the heart, but to bring that heart under the influence of those great moral principles which form the Government of God, the holy influence of Our Father.

In Intellectual Education—the object is, to learn to think; to

reason; to investigate; to teach; and discover for one's self, rather than to write down on the voluminous pages of the memory the acquirements of others, without making them our own.

PHYSICAL EDUCATION is a principal subject of practical as well as theoretical attention—in food, exercise, air, bathing, the organs, and the habits. It is viewed as important, not simply for its effects on the body, but chiefly for its effects on the mind. *Most of the vices in life, and of the corruption of the soul, arise from a neglect of physical education.*

STUDIES,—The regular branches of which, are Reading, Speaking, Writing, Composition, Arithmetic, Geography, History, Grammar, and Lectures and Lessons in Natural History, Natural and Moral Philosophy, Chemistry, Botany, and Geology. The extra branches are Latin, Greek, French, Phrenology, Music, Drawing, Book Keeping, Riding and Fencing.

The GOVERNMENT is moral suasion, rather than physical force. To show the reason for, and thus lead the mind to approve of, and to pursue the good.

RECREATIONS are allowed in games of reflection, contrivance, agility, and athletic effort; but not of chance. Exercises in walking, gymnastics, barge-rowing, boat-sailing and swimming.

CONDITIONS.—Boys are received for a period not less than one year.—The boys, while members of the school, must be wholly under the direction of Mr. Wells.—During the first month, a boy is not to receive visits except by invitation, nor to make visits but by *particular* permission.—If in good standing, a boy may visit his friends in the city every other week. —The expenses are three dollars a week, (the first fifty of which is paid in advance,) which pays all expenses for board, tuition, clothing, books, stationary, washing, mending, medical attendance, &c. The extra studies are five dollars per quarter for each branch.—If parents wish to furnish their sons' clothing, they can have cloth garments made from a pattern, by Mr. John Wilson, Court street, who will also furnish the patterns for the other garments.

On the quarterly bills, returns will be made on the following subjects: —Disposition, Study, Principles, Habits, Behaviour—marks, Dr. and Cr.; General Improvement.

As regular vacations are chiefly for the convenience of the instructor, they are dispensed with, and quarterly visits out of the city arranged to suit the convenience of individuals.

BRITISH SUNDAY SCHOOLS.

According to returns made to the British Parliament, it appears that the number of children in Sunday schools of all kinds in England and Wales, is 1,360,000. Of this number 40,000 are said to receive no other public instruction.

American Sunday School Union.

The last report of the American Sunday School Union has been some time on our files, and deserved an earlier notice. This institution, it is well known, is directed exclusively by laymen, selected from all the leading denominations of Christians in our country. It has done much for the education of the young, not merely by a large number of valuable publications of a religious and moral character, but by establishing schools where no other instruction was given, and furnishing even elementary books to those who could not read,—thus exciting and supplying the desire for knowledge at the same time. We are not so familiar with their catalogue of works as we could wish, and have seldom received the accustomed douceur of a copy to purchase good words, which secures such constant puffs in our newspapers to everything whose texture will bear inflation. But we have seen much to satisfy us that there is as sincere a desire, and that there are as strenuous efforts on the part of this institution for the diffusion of useful knowledge, so far as it can be made to exert a moral influence, as in any philanthropic institution; and we believe, without anything which the mass of Protestant Christians would deem sectarian. We believe that some of its publications have been justly condemned, and even regretted by its officers; but we believe they have acquired skill in selecting and preparing their works, and that they have done much to elevate the standard of books of this character. We have already had occasion to speak favorably of some of their Scripture biographies; and have been highly gratified with the recent perusal of 'The Harvey Boys;' 'Selumiel;' 'The Only Son,' and 'Catharine Gray.' Works on natural history, Jewish antiquities, and other topics connected with the illustration of the Bible, have been published, and frequently adorned with excellent and accurate engravings. It appears that its books have not been limited in their circulation to this country, but have found their way to India, and have become the school books of many of our missionary stations.

Teacher's Seminary, at Madison, Indiana.

We perceive that the committee appointed by the Pastoral Association of Massachusetts to examine the claims of institutions seeking aid from the churches under their care, have recommended the Indiana Seminary for Teachers, and that the agent is now calling upon congregations in New England to patronize it, as an indispensable means of *promoting common school education*, and as an object of *Christian benevolence*. We rejoice that this cause is at length to be presented to those who are most truly liberal, in such a form that it will no longer be put aside, with the plea which we have been ashamed to hear, that this is 'a secular object.' We wish that none but those who believe that 'Ignorance is the mother of de-

votion,' might hereafter be found refusing their aid to plans for the diffusion of knowledge, because they are not of a sacred character. We were highly gratified with the reply of a gentleman, much devoted to the promotion of his own views in religion, when fears were expressed that an institution of this kind would pass into the hands of men of a different sect: 'Well,' said he, 'if they show more interest, and make more efforts for the object than we, let them control it. They will have the right.' If the friends of the Bible suffer its enemies to surpass them in interest for common education, they must not complain, if the rising generation are trained up to neglect or despise it.

A Step Backwards.

The state of Delaware, with strange inconsistency, gave license to its citizens to gamble in a lottery, to a large amount, in order to secure a moderate endowment to Newark College; or in other words, permitted a great number of its people to be led to wastefulness, in order to secure the benefits of education to a few. The Trustees hesitated concerning the acceptance of this ill-gotten gain, and in passing the vote, we are happy to see, that several of the leading men protested and withdrew. If their opposition should prove fruitless, we have no doubt that an appeal to public benevolence, in behalf of an institution founded on endowments *honestly obtained*, would be promptly met.

Basement Stories for Schools.

A writer in the Christian Advocate and Journal, the organ of the Wesleyan Methodists in the United States, urges the importance of constructing the basement stories of churches, so generally used for Sunday schools, *entirely above ground.* He states that he has found the air of those which were partially below ground, very confined and unhealthy; and he maintains that it is *less expensive* to build above ground.

We are glad to see this subject presented in a manner which is likely to secure it attention. We have often felt and witnessed the effect of underground rooms; and we are surprised that they should ever be selected, and especially *built*, for the use of a school of any kind. They are almost unavoidably damp; and the coolness, at first so refreshing in summer, is a deceptive and dangerous effect of this dampness. We have been in such school-rooms in the city of Boston, where, we doubt not, the foundation of many a consumptive or rheumatic disease was laid. In addition to this, the carbonic acid, (or fixed air,) the impure gas which is produced by the burning of charcoal, and which is thrown out by us at every breath, *settles* in these low places, because it is heavier than common air, just as it does in wells, and can only pass off as water would do. It would be difficult to contrive a better plan for maintaining a constant

supply of unwholesome air. And yet, some of these subterranean apartments are used for Infant schools! Would that benevolence and zeal might take more frequent lessons from science, and not destroy with one hand, while they relieve with the other!

Another writer confirms these remarks as to the unwholesomeness of ordinary church basements, and mentions one instance of fatal disease produced by attending a meeting in one of them. He observes, however, that he has succeeded, by having fire-places in such a room, and opening them in all proper weather for ventilation, in making it comfortable and healthful. Our opinion is, that to prepare any building for *public use*, which requires such frequent attention and so much judgment, is entirely inconsistent with prudence and economy. These precautions will be neglected generally; and the false security given, will increase the danger. It is impossible to secure so zealous and philosophical friends of ventilation, for sextons or sweepers of our school rooms.

Philadelphia House of Refuge.

This institution, which we have briefly noticed on former occasions, is designed to receive such boys, under 21 years of age, and girls under 18, as their parents or guardians are unable to control 'by reason of incorrigible or vicious conduct,' and may desire to place there. Its charities may also be extended to cases of vagrancy or vicious conduct, when the parent is morally unfit to exercise proper care and discipline over such a child.—It appears from the report of a committee to the legislature, that 'a very great proportion of the children are orphans.'

On the 1st of May last, there were in this institution 119 boys, and 56 girls. In the course of the year, 57 were indentured to suitable occupations; 11 became of age, and 27 were returned to their friends. The boys have manufactured brass nails, shoes, umbrella tips, chairs, &c., and have folded, sewed, and bound books. The girls have made several hundred garments. The teacher reports that of the 172 pupils in school, 114 can read and write. Only 39 out of 132 could read intelligibly when they were received into the house, and one-fifth of the whole number did not know the alphabet. There is a good library for the use of the inmates, and most of them take books weekly. Religious services are regularly performed every Sunday, and the boys and girls are taught in separate Sunday schools. The total expenses of the house for the year were 14,606 dollars. Of this sum, 5,000 dollars is the annual contribution of the state, and 3,213 were received for the labor of the boys.

NOTICES OF BOOKS.

THE HOLY BIBLE, containing the Old and New Testaments; translated out of the oriental tongues; and with the former translations diligently compared and revised. The text of the common translation is arranged in paragraphs, such as the sense requires, divisions of chapter and verse being noted in the margin for reference; by JAMES NOURSE. Boston: Perkins, Marvin & Co. 1835.

We have formerly described the principle on which a paragraph Bible is constructed—that of dividing it as other books are divided, into paragraphs corresponding to the subject, and calculated to make the meaning apparent, instead of subdividing it, as has been arbitrarily done in *modern times*, into verses, with entire disregard to meaning and rhythm. We have lately received another Bible of the same kind by Mr. J. Nourse, who is spoken highly of by eminent clergymen. It is without notes, even those of the translators, and is reduced to the form of a pocket Bible. We are not able to compare this work with Dr. Coit's, in regard to its preparation, even if we were qualified; but it appears to be well executed. It is divided into parts, as well as paragraphs; each part comprising some leading topic. The poetical portions of the New Testament are also arranged in the poetical form, and we have only to regret that from the size of the volume, the poetical parts are in very small type. The prose portions are in a clear type, and the mechanical execution generally is excellent, and the size will commend it to many.

RECORD OF A SCHOOL: exemplifying the general principles of spiritual culture. 'He that receiveth a little child in my name, receiveth me.'—*Jesus Christ.* Boston: published by James Munroe & Co. 1835. 8vo. pp. 208.

Our readers are familiar with some of the views and methods of Mr. Alcott, published in our former volumes. They will find a more full development, in some respects, in this book, and many admirable principles and methods. We have thought highly of the originality, and faithfulness, and discernment of the author, and took up his book with avidity. We were painfully disappointed; and deeply regret to add, that with much that is excellent, there is much that we cannot approve.

In teaching his own peculiar views of religion—which, as a teacher of a *private school*, he has a *perfect right to do*, we think he has given a new, and strained interpretation to some words in daily use, which would lead his pupils to misunderstand all that is commonly said about them. We could pass this over as a modification of sectarian instruction, but we

find Mr. Alcott forgetting almost entirely the subject of physical education, and too much the education of the senses. We consider him as going into the depths of transcendental philosophy, in a manner which is entirely unsuited to the minds of children. But we most earnestly protest against what seems to us fitted to make *pantheists* of his pupils. Take one passage, page 88.

'All pure spirits, all real spirits, must have the same thoughts and feelings, must be *one* with God; all that is truly spiritual in your souls, is *one* with God.'

We should have believed this tendency unperceived by the instructor, but we are amazed to find it avowed by the writer of the record.

'The first stage of true religion, perhaps, is necessarily pantheism. And babyhood is the right time for pantheism. It will die out, and give place to Christian theism as individuality is realized.'

We regard this as utterly unphilosophical,—as contrary to truth. A personal, individual, embodied being is the Deity of childhood so far as we have seen it, whether in actual infancy, or in the infancy of mind in the deaf and dumb. But the principles adopted will fix it in manhood.

We must say then, that while we rejoice to see a 'Record of a School' from any quarter, while we wish to see many—and hope to see some called forth to meet the errors of this,—we regard it as a mingled mass of truth and error—of useful, and useless, and injurious principles and methods. It will be interesting to every thinking teacher, but dangerous to the unthinking. We esteem the author highly, and hope reflection and experience will lead him to correct his views.

Vie de George Washington. Traduit de l'anglais, et dédié a la jeunesse Américaine, par A. N. Girault, Maître de Francais. Seconde édition, revue et corrigée avec soin. Philadelphie: Henry Perkins. Boston: Perkins, Marvin & Co. Stereotype de L. Johnson. 1835. 12mo. pp. 321.

We believe we have noticed this little book before, but it deserves it again. We approve much of teaching a language by means of interesting books written in it, though we are not qualified to judge of the style of the work. The narrative is lively and interesting, and the moral spirit excellent. We regard it, at least, as a safe work, and trust it will be found highly useful.

Class Book of Natural Theology; or the testimony of nature to the being, perfections, and government of God. By the Rev. Henry Fergus. 'The living God, which made heaven, and earth, and the sea, and all things that are therein.' Acts xiv. 15. Revised and enlarged, and adapted to Paxton's Illustrations; with

Notes, selected and original, Biographical notices, and a Vocabulary of scientific terms. By the Rev. Charles Henry Alden, A. M. Principal of the Philadelphia High School for Young Ladies. Stereotype Edition. Boston: Gould, Kendall & Lincoln. 1835. 12mo. pp. 252.

We have not had time to bestow that degree of attention on this 'Class Book,' which, judging from the character of its endorser, Mr. Alden, it deserves, but it appears well; and Paxton's illustrations certainly add greatly to its value. The Biographical notices are too short to answer much purpose. We concur entirely with the American editor in the opinion that a text book, on this subject, for Young Ladies, was much needed; and we hope this work will be found adapted to fill the place for which it was intended.

Primer of English Grammar, in which Etymology alone is considered; designed for Primary Schools. By William B. Duggan, M. D. 18mo. pp. 35. Boston. Beals & Green. 1835.

This little work is intended, as the title itself indicates, merely to smooth the rugged ways of Etymology. For this purpose, involving as it does the use of the black-board, the work seems to possess some merit; but except as a means of introducing that important instrument of instruction into schools, we see little in it which is original or peculiar.
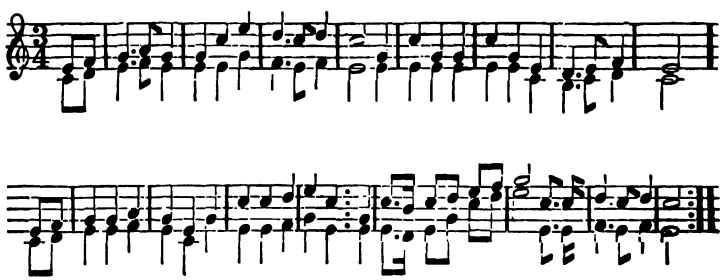
Claxton's Philosophical Apparatus.

We frequently receive inquiries for philosophical apparatus, and have long intended to give some account of the instruments constructed by Mr. Claxton, a very ingenious mechanic, as highly useful in promoting science and improvement among artizans. We have deferred it only for want of engravings to illustrate it. Specimens of this apparatus with descriptions by Mr. Claxton, and a list of prices which will guide purchasers who may desire them, are appended to the cover of the present number. We have seen these, and many other articles, and consider them very ingeniously constructed; while our knowledge of Mr. Claxton's skill and faithfulness leads us to place entire confidence in their execution.

SONG. The Welcome.

The following song was written by a young lady, a pupil in the Female Seminary, Ipswich, Mass. The music was composed by another pupil, who is also the teacher of that department. The occasion was the return of Miss Grant, the Principal, from a recent journey of a few hundred miles, after an absence of a few weeks. 'The song took the place (says our correspondent) of the usual morning hymn. Miss G. knew nothing of it until the singing commenced. The young ladies never sang better, for it all came from their hearts—they felt it all. Miss G. was much affected; and I will venture to say there was not a dry eye among the whole. The "glad voices" and the "warm hearts" seemed to mingle in sweet harmony, and we all felt, that social happiness is no dream of the fancy, and that its expression by musical sounds has not its origin in the invention of man, but in the wisdom and goodness of Him who is the author of the "music of the soul."'

Words by Miss E. W. P. Music by Miss H. C. W.



The time of our watching, and waiting is o'er,
And now thou art with us, as ever before—
Our warm hearts may meet thee,
Our glad voices greet thee,
So happy to feel, thou art with us once more.

The hand that has led *us*, while thou wast away,
Has guided *thee*, ever along on thy way:
Now warm hearts may meet thee,
And glad voices greet thee,
So happy we are, thou art with us to day.

And now with new vigor, our hearts to sustain,
We'll constantly seek thine approval to gain—
Our conduct shall prove thee
How fondly we love thee—
So happy we are, thou art with us again.

AMERICAN

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THOMAS S. GRIMKE.

(Communicated for the Annals of Education.)

The writings of this individual gave ample testimony to the high estimate in which he held the education of youth; but from his professional occupation, his literary habits, his extensive correspondence, and the active part he took in all the benevolent enterprises of the day, we could scarcely have expected from him any other agency in the promotion of education than that which his pen could afford. The fact, however, was otherwise. He found time to give, in various other modes, the influence of his example and the aid of his services to institutions for the improvement of the young. And although these evidences of friendliness to the cause embrace minutiæ which some may deem unworthy of particular notice, they will be interesting to many, as the practical testimony of a learned and distinguished individual to the importance of education, and may be valuable as incentives to those who, from indolence or other motives, are induced to withhold their personal influence and services in the same cause.

The College of Charleston, which had from various causes languished for many years, was re-organized in 1823, since which time its condition has been flourishing and useful. In the measures connected with its re-organization, Mr. Grimke, one of the Trustees, united fully and cordially with the other members of the board. The success of their efforts soon rendered a new college edifice essential to the character and prosperity of the institution; and

whilst the subject was under consideration, Mr. Grimke, in November, 1827, addressed a letter to the Board of Trustees, of which the following is an extract.

'I propose to be one of ten, if nine more can be found, to give or advance, as may be agreed upon, the sum of $1000 each for the purpose of building a suitable college edifice at once. If the money be regarded as an advance, then, with the condition that it be returned out of any subscription money to be hereafter collected, I am willing to receive back with or without interest, as may be agreed on. I would prefer to give rather than advance, and to receive back without, rather than with interest. Let the majority decide.

'If ten cannot be found to act on the plan already mentioned, I agree to be one of any other number, (if the amount be the difficulty,) to contribute in like manner as already mentioned any ratable share of $10,000 for the same purpose.

'I propose also to be one of ten, or any given number, to give 100 volumes apiece to form the basis of a College Library; and I will allow the Faculty or President to select from my private library that number of volumes; or if deemed preferable, I will be one of any number to subscribe $100 apiece for the above purpose.'

These propositions were not met: but through the liberality of the community, the Trustees succeeded in obtaining means for both these objects. A neat and commodious college edifice was erected in 1828, on a spacious square previously owned by the Institution, and a library of considerable value has been collected. To these objects Mr. Grimke made two donations, one of $100 and one of $500, besides a large number of valuable books. He generally attended the regular examinations, and occasionally the ordinary recitations of the classes; and to the latter object, he sometimes devoted whole mornings. He was elected a member of the standing committee of the college in October, 1827, and in January, 1831, its chairman. He was an active and zealous member of the board and standing committee; and as chairman of the latter, much of the duty of correspondence devolved upon him. During the occasional absences of the secretary and treasurer, he always discharged the duties of both these officers. In October, 1833, he was elected Vice President of the Board of Trustees, and on the 17th of October, 1834, five days after his death, but before the melancholy intelligence had reached Charleston, was chosen President.

The Trustees of the College are not periodically appointed. They are a perpetual Board, with authority to fill vacancies in their number. From this circumstance, together with the high trust confided to them, to be a member has always been considered an honor; and the appointment of Mr. G. to most of the offices of the Board, and ultimately to its Presidency, affords a high and disinterested testimony of the sense entertained by his associates of his devotion to the interests of the Institution.

Mr. Grimke was the early and constant advocate and friend of Sunday schools, and actively devoted to that of St. Philip's Church, Charleston,—the church to which he belonged. This school was organized in 1820. He was its first superintendent, and continued such about two years, when his friends urged him to relinquish its duties, from an apprehension that he had undertaken more than his constitution could bear. He was afterwards a prominent member of the Sunday School Society of the Protestant Episcopal Church, and served as one of their visiting committee, whose duty it was to make occasional visits to the several schools, for the improvement of their plans both of order and instruction.

He was present at the organization of the Charleston Infant School Society, and took an active part in the establishment of its school, the first of the kind opened in that city. He presented the gallery or form on which the children exercised; and the Rev. Mr. Taylor having, in 1831, at the request of the society, delivered an address calculated to diffuse a knowledge of this new means of instruction, and a right estimate of its value, Mr. Grimke took upon himself the expense of its publication.

Mr. Grimke was one of the originators of the Apprentices' Library Society of Charleston, formed in 1824. He was one of its vice presidents, and delivered the second anniversary address. He was among the largest contributors to its collection of books, and always afforded his personal agency in the measures adopted from time to time, to render the society particularly useful to the class of youth for whose benefit it was designed. This society is now diffusing a beneficial and extensive influence in that city.

Mr. Grimke was one of several members of the Literary and Philosophical Society of South Carolina, who proposed that the society should hold public monthly meetings, at which one or more members should deliver essays on any subject. He was particularly active in influencing a considerable number to enter into an agreement to perform this duty. The plan succeeded; and occasional meetings, generally monthly, have been held for several years, at which essays on various subjects of interest have been delivered by persons of various ages, to crowded and respectable audiences—Mr. Grimke readily and cheerfully performing his full part in these exercises. These meetings are still continued, with equal if not increased interest. He took great pains to bring before the public, through the agency of this society, the advantages of the Lyceum system. Its merits were publicly discussed at several meetings successively, after which a committee was appointed to prepare an address to the public on the subject. This address was written by Mr. Grimke. It is an able exposition of the system, exhibiting, with much force of argument and

variety of information, the claims of the system, as a cheap, efficient and practicable mode of instruction. This address was published in 1834.

Mr. Grimke served as a commissioner of free schools for the parishes of St. Philip and St. Michael, (Charleston and its immediate vicinity,) from July, 1826, to February, 1831, (when he resigned,) performing the duties of a visitor for the inspection and examination of the schools. There are four of these schools in the city, and one in the suburbs, organized under a law of the state passed in December, 1811, making an annual allowance for the support of free schools in all the several parishes and districts of the state, of three hundred dollars to every member sent by the parish or district to the House of Representatives. For some years past these five schools have always numbered between five and six hundred children.

Mr. G. was one of a committee of the French Protestant Church of Charleston, to prepare a translation of its Liturgy into English. Although not strictly within the scope of their duties, it became the subject of consideration whether a Catechism published with the Liturgy of the French Reformed Church in Holland, should be reported by the committee. It is divided into parts designed to furnish a lesson for every Sunday in the year, and occupies forty pages duodecimo. Mr. G. prepared a translation of this Catechism, and the greater part if not the whole of it in the intervals of business, during a single session of the Legislature, which he was attending as a member of the Senate, and did so without the least interference with his duties as a Senator; so admirably did he understand the economy of time.

Of the readiness with which, amidst his multiplied engagements, he gave his services on occasions connected with the advancement of knowledge, and of the value of these services in public estimation, the following additional instances may be mentioned.

In May, 1827, he delivered an Address before the Literary and Philosophical Society of South Carolina, on the Character and Objects of Science.

In April, 1829, an Address at the Dedication of the Depository for Bibles, Tracts, and Sunday School Books, in Charleston.

In December, 1829, an Address in Columbia, before the Richland School, located near that place, on the expediency of adopting the Bible as a Text Book of Duty and Usefulness in every scheme of Education, from the Primary School to the University.

In September, 1830, an Address before the Connecticut Alpha of the Phi Beta Kappa Society, on the advantages, in a literary point merely, of the Bible as a Text Book of Sacred Literature.

In December, 1830, he wrote a letter in reply to the Committee of the Literary Convention, held in New York, in October of that year, on the Study of the Bible.

These several Tracts he republished in one volume at New Haven, in 1831.

In March, 1831, he delivered an Address in Charleston, on the Resolution of the American Sunday School Union, respecting Sunday Schools in the Valley of the Mississippi.

In August, 1832, he delivered an Oration before the Euphradian Society of the College of Charleston, on the Duties of Youth to Instructors and themselves.

In 1833, he published an Essay on the appropriate use of the Bible in Common Education, prepared for the American Lyceum; and a letter addressed to him by Mr. T. D. Weld, by direction of the Committee of the Association for the promotion of Physical Education in Literary Institutions, and his reply dated in December, 1832.

In March, 1834, he delivered before the American Sunday School Union in Charleston, an Address on the Power and Value of the Sunday School System—published in Philadelphia.

It is well known that his tour to Ohio, which, in the mysterious, but doubtless wise providence of God, resulted in his death, had its origin in his desire to promote the interests of education, although another motive of a social and laudable character was combined with it. In compliance with the third invitation received from the Erodelphian Society of Miami College, he attended its meeting and delivered its anniversary address; and at the request of 'The Western Literary Institute and College of Professional Teachers,' he delivered before them an oration on American Education. Both of these orations were pronounced in October, 1834, a few days only before his death.

Thus were the last efforts of this benevolent and distinguished man given to the cause of Education. It had long been a favorite subject. He saw and felt its relation to the highest interests of society. To the consideration of the proper objects of *General and Popular Education*, and the best means of effecting them, he had devoted his mind with no ordinary assiduity and care. His opinions are at variance with the commonly received views; but his repeated efforts to promote a reformation in the prevailing plans were the result of a deep and thorough persuasion of its propriety. The several tracts, in which he has called public attention to this subject, are characterized by that fortitude of understanding which acts upon its own strong convictions of truth and duty. They speak for themselves. It is their aim to make education decidedly practical, religious and moral; to adapt it to the present state of society in our country,—to the obligations of the man and of the citizen; to give it a direction that will both enlarge the mind and expand the heart, that will simultaneously develope the reasoning powers, fill the mind with useful and entertaining knowledge, and form the character upon the high model which christianity has furnished.

DUFFIN ON DISEASES OF THE SPINE.

THE department of physical education is too important to be overlooked or forgotten in our efforts to promote improvement; and we deem it a duty to continue our account of diseases of the spine, as they are found resulting from, or connected with schools and education. In doing so, we shall again make liberal extracts from the excellent work of Mr. Duffin. The *Spinal Column*, as it is usually called, was described in a previous number.

'Through the centre of this column runs a somewhat trilateral tube, for the purpose of containing the marrow of the back-bone; and on its summit rests the head, usually, in an adult, from seven to ten pounds troy in weight. A plane, dividing the crown of the head in the direction from before backwards, and continued vertically to the ground, when the individual is standing erect and looking straight forward, in the natural state, divides the back-bone into two halves. The spine, therefore, in relation to the plane on which the person stands, and which intersects at right angles the dividing plane, may be said to be *vertical*, although it is also naturally curved *anteriorly* and *posteriorly*. The vertical position is maintained, while the column itself is enabled to bear the weight of the head without yielding under the burden, and also, after performing all its various inflexions, to regain the vertical position by means of two very considerable masses or cushions of muscles, placed one on each side of it, and attached to various projections from the individual bones.'

Muscles are bundles or masses of fleshy fibres, capable of contracting or shortening, at the exertion of the will. So constantly do we perform motions of one kind or another, in order to change the position of the various parts of the system when we wish, that the muscles *seem* to contract spontaneously. Yet this is a mistake; for we never even raise an eyelid without *willing* to raise it; and it is alone at the suggestions of the will, that muscles of larger or smaller size are always excited to action.

We speak of *muscles*, though to a careless or unskilled observer of the red, fleshy, muscular portions of the human frame, they appear like a solid mass. Yet it is easy to see, as soon as we begin to watch the motions of the dissector, that what appears to be one mass of flesh is really divided into many smaller masses, which may and do slide upon each other when we perform our various motions.

'So admirably are these muscles arranged, that, when left to nature, and uninjured by vitiated habits, they have the effect of exerting such a balancing power over every separate bone upon that placed immediately beneath it, as to keep the whole pile of bones not only at rest, but absolutely upright in regard to their lateral aspect.

'Now it is a law of the animal economy, that whenever the natural and healthy operations of any organ or set of organs, are either not regularly, or not sufficiently exercised, the organs whose operations are so

disturbed or omitted, suffer material injury in a proportionate loss of their capabilities of action. In some instances, indeed, the derangement so produced gives rise to active disease.

'Again, organs, when they are too much exerted, or when their natural operations are kept up beyond certain limits, become fatigued and incapacitated for the performance of their wonted office, until by repose they are enabled to obtain a renewal of their exhausted nervous or vital energy.

'From a careful consideration of these two principles, the mode in which the circumstances, already enumerated, prove influential in giving a tendency to, or in permanently confirming inclination of the back-bone, may be easily gathered. They interrupt, or wholly prevent the operation of one class of muscles attached to the bony column of the back, and they exert unnaturally, in an injurious and protracted action, the operations of a second class; the effects resulting from which irregularities may be traced in the following observations.

'The uses of the two layers of muscles ranged on either side of the back-bone, as has already been stated, are, to keep that column vertical or erect, *i. e.* upright from the ground, (in relation to its lateral aspect,) when the person is at rest; and moreover, to enable it to be bent at will in any requisite direction within given limits, and to secure its return to the previous vertical position. In order to provide for the due performance of these operations, it has been explained, that these muscles exert a kind of balancing power on each individual bone, so as to keep it properly poised upon the one immediately beneath it. It is evident then, that the free and unimpared action of every individual muscle is necessary to the absolute integrity of the vertical state of the column.'

Keeping in view the foregoing explanation, nothing is easier than to show, as Mr. Duffin has well done, the tendency of all the restraints of modern female attire; and to point out the manner in which these restraints gradually but surely operate to change the structure of the body, and induce disease, in some of its various forms. But this has already been done, to some extent, on former occasions. It has moreover received the attention of other writers, and other periodicals. For the present, then, we proceed to speak of the diseases which arise in connection with schools.

'From the gradual and insidious manner in which any deviation from the natural position of the spine takes place, the evil may attract little or no notice, until such time as it has produced confirmed deformity. When the attention of parents is roused, the most injudicious treatment, founded on a mistaken view of the nature of the malady, is not unfrequently adopted. The remedy indeed is sought in an accumulation and more rigorous observance of the very practices whence the evil originates, in the imposition on the part of the governess and dancing master, of additional restraints to be enforced by the application of such machines as bandages, unyielding corsets, back-boards, and perpendicular backed chairs.

'A particular detail of the evidences of a deformity with which almost every one is familiar, is perhaps unnecessary. There are few mothers or teachers who have not seen the "jutting shoulder." The child arrived at the tenth or twelfth year, perhaps at an earlier period, has already spent a twelvemonth or more at some private seminary, or has been placed under the especial superintendence of a governess living in the family,

whose sedulous attention to the personal appearance and carriage of her pupil is remarkable; yet, in spite of the exertions of the governess or school-mistress, it is observed that the child is becoming crooked.*

'The right shoulder projects more than is natural, and is, in common parlance, said to be "growing out." The course of the central groove of the back deviates from a straight line; a greater distance is observed between a given point of the original perpendicular *spinal* line and the top of the elevated shoulder-bone, than between the same point and the corresponding top of that of the left side. These appearances, together with a remarkable prominence of the lower third of the shoulder-blade of the distorted side, alarm the parents, now surprised at the extent to which the deformity has proceeded, without having attracted much notice.

'The gait of the young person appears awkward and shuffling; her clothes cannot be made to sit well on her—they appear to be drawn to the right side.† In short, she is crooked; her back-bone is distorted. In a multitude of instances, even in this early and remediable stage, absolute and permanent deformity can be prevented only by care and attention of no ordinary kind, directed upon principles derived from a thorough knowledge of the nature of the parts affected. In proportion as the inclination takes place in the upper part of the back between the shoulders, nature, in order to counterbalance the evil, and preserve the the equilibrium of the body, calls into action the muscles of the lower part of the spine; these operate with proportionate power on the opposite side, so that, in confirmed cases, there is, in fact, a double curvature produced.

'As the distortion advances, a similar counterbalancing power is exerted by the muscles attached to the spine in the neck, and a third, or *upper* curve, is then formed, so that the spine presents, in fact, a serpentine appearance, inclining to each side alternately. The ribs, in consequence of the alteration in the course of the spine, deviating from their true direction, partake of the change instituted. Finally, the basis, or *pelvis*, on which the spine rests, becoming involved, produces an inequality in the size of the hips, the contrary of that which presents itself in the shoulders, and causes the whole body, when viewed from behind, to appear as if twisted on itself.

'When the deformity is really ascertained to exist, there is every reason to suppose that the system of school discipline the child may be pursuing, is erroneous. The parent should immediately take alarm, and a different system, founded on more scientific principles, should be adopted.

'Let it not be argued that the girl will "outgrow the deformity;" she never will. This, though a common, is a very erroneous and dangerous notion: the parent who rests his hopes on so fallacious a foundation, must ultimately be disappointed. The longer the deformity exists, the more conspicuous it is sure to become.'

Mr. Duffin next shows the inefficiency of the dress maker's back-boards and stays, and of the mechanical contrivances and

* Let it not be said that these remarks are inapplicable to America or to American schools. All the evils here presented may, and sometimes do originate among us; and it is important that the fact should be known.

† The symptoms in the text are those which denote inclination of the spine to the right side. But it may be observed, that the obliquity does not, as the epithet 'lateral' would imply, invariably take place to the side; this is only the most frequent direction it assumes. The spine may form an incurvation from behind forwards, or an excurvation in the contrary direction; and sometimes these varieties are complicated with each other.

manipulations of the waiting maid; and that from the very nature of the case they only aggravate the mischief which they proposed to cure. He adverts, particularly, to a prevailing custom in England, of binding over the projecting shoulder a piece of lead, concealed under the dress.

Nowhere is the wisdom of the old maxim, that 'prevention is better than cure,' more obvious than it is here. Indeed, prevention is everything; because cure—ultimate, complete, permanent cure, when deformity is once produced—can hardly be expected.—The means of prevention are various. Some of them will be shown hereafter. For the present we make a few more extracts, in regard to certain errors and erroneous attempts at prevention.

'Much time is unnecessarily taken up in female seminaries in *unskilful* attempts to *prevent*, and efforts generally *unavailing* to *correct* deformities of the person. Days and weeks are expended in this manner, and it may truly be said *needlessly*. For were the *system* of *physical discipline* founded upon a different principle, there would be no necessity to anticipate any evil; and cases would rarely present themselves, requiring correction by any but natural means.'

'Comparatively few who undertake the early instruction of females know anything of the principles of physical education. There is a beaten course which, it may be said, they mechanically pursue, without ever once thinking of investigating its ultimate influence on the natural operations of the delicate and irritable parts which compose our system. Indeed, they are unacquainted with the mode of instituting such inquiry; it is deemed the province of the physiologist; all they can understand is the present apparent good.

'It is not by these hints intended to convey any censure on the ignorance of teachers and superintendents in this respect, because not only is the subject one of acknowledged difficulty to all those who have ever troubled themselves to investigate it, but it is one that the general course of the preparatory studies of even those designedly educated for teachers does not lead them to inquire into.'

The omission of physiological studies here adverted to is a most serious evil; and one which is every day producing the most lamentable consequences. We are glad to see the conclusions to which Mr. Duffin arrives; and while with him we would not *censure* the ignorance of teachers in this respect, since most of them have had no opportunities of gaining any knowledge of the human frame, we do most earnestly entreat every teacher to use all means in his power to make himself acquainted with a subject so indispensable: and we call upon all who are instructing or directing the instruction of the young, to make immediate provision for preventing the same ignorance of THEMSELVES which has fallen on past generations, from being entailed on the future.

We shall conclude this article with one more extract, and a few accompanying remarks. The writer was speaking more particular-

ly of errors in relation to the physical management of what in Great Britain are technically denominated *Finishing Schools;* but his remarks apply with nearly equal force to no small number of schools on this side of the Atlantic.

'Unfortunately, the conductors of elementary schools, taking into consideration only the advantages to be gained by the compendious system pursued in the finishing establishments, are every day approaching more and more to the intense exertion required by that system.

'They forget the difference in the age and understanding of the persons upon whom they wish to produce similar effects, *and they know not, that they are operating upon a frame-work of bones, divided into at least three times the number of pieces that compose it when arrived at the adult age, and which at present are very loosely connected together.* Every long bone in the body consists of three separate pieces in the child, and these do not unite perfectly till the sixteenth, eighteenth, or in certain habits, even the twentieth year. Few teachers have any conception how much the natural growth is impeded by excess of study; and as the *additional* encroachments that each instructress makes upon the time of recreation is not very great, they are not likely to observe much difference between their own method and that of others, as far as regards the preservation of health. When, however, the spine gives way, there is always a voice in readiness to pronounce it the effect of hereditary disease.'

This charging the consequences of our own errors on others, is very common. No small portion of the physical as well as the moral and intellectual evils which fall to our lot, are the consequences of our ignorance, our neglect, or our folly. And yet how seldom do we regard it so! How seldom do we practically admit that every man is the 'artificer of his own fortune,' physically, as well as in a civil or a pecuniary point of view? And when the truth has been admitted by parents and teachers, how seldom has it moved them to corresponding exertions in behalf of those whom God has delivered to their charge to 'train in the way they should go!'

CONNECTION OF THE MIND AND THE BRAIN.

(Extracted from Combe's Physiology.)

At a period when active philanthropists are so frequently obliged to remit their efforts or abandon them altogether, and when there is more demand than ever for vigorous laborers in the field of benevolence, it cannot be too strongly impressed on those who still retain the power of action, that it can only be preserved by the proper care of the body—that in claiming for the intellect superiority to bodily wants, or infirmities, they may only prepare the

way for its entire ruin. With this view, we introduce from a recent periodical the following account of the views expressed on this subject in Combe's admirable work on Physiology.

The connection between the mind and the brain, with the reciprocal influence exerted upon each other, both in health and disorder, is beautifully illustrated. The author points out the evils attending mental inactivity, instancing the deaf and dumb, retired merchants and officers; and adverts to the mischievous consequences of excessive mental exertion, exemplifying it by a reference to precocious children, industrious students, and individualizing many of our most celebrated scientific and literary stars. We cannot refrain from extracting the following passage from page 300, as we have felt its force, and observed many living monuments of its truth. After referring to the frequency of fever accompanying an over-excited and consequently exhausted brain, he says—

'Nervous disease from excessive mental labor and exaltation of feeling, sometimes shows itself in another form. From neglecting proper intervals of rest, the vascular excitement of the brain, which always accompanies activity of mind, has never time to subside, and a restless irritability of temper and disposition comes on, attended with sleeplessness and anxiety, for which no external cause can be assigned. The symptoms gradually become aggravated, the digestive functions give way, nutrition is impaired, and a sense of wretchedness is constantly present, which often leads to attempts at suicide. While all this is going on, however, the patient will talk or transact business with perfect propriety and accuracy, and no stranger can discover anything amiss. But, in his intercourse with his intimate friend and physician, the havoc made upon the mind becomes apparent; and, if not speedily arrested, terminates in derangement, palsy, apoplexy, fever, suicide, or permanent weakness.'

Our author especially insists on the necessity of moderation in mental exertion in advanced years; he says—'We must learn to wait for what the brain is willing to give, and allow it to work at its own time; *to attempt to force it is to weaken it to no purpose.* As a practical illustration of its truth, the fate of Sir Walter Scott is thus described:

'In the vigor of manhood,' says Dr. Combe, 'few ever wrote so much or with greater ease. But when, on the verge of old age, adversity forced him to unparalleled exertion, the organic waste could not be repaired; morbid irritability became the substitute of healthy power, and he perished by that brain which had served him so faithfully and efficiently.'

Weber, Romilly, Gretry, Newton, and Davy, are named in corroboration. To this list we will add the names of Canning, Castlereagh, Whitbread, Byron, and Shelley. Other examples are daily occurring in less distinguished characters, and we can call to our mind many within our own observation where life has been shorten-

ed, health ruined, prospects blighted, and the mind lost by premature and excessive intellectual exertion.

Among the many rules for mental exercise, the Doctor, in mentioning the best time for mental exertion, says—

'Nature has allotted the darkness of the night for repose and the restoration by sleep of the exhausted energies of the body and mind. If study or composition be ardently engaged in towards that period of the day, the increased action in the brain which always accompanies activity of mind requires a long time to subside; and if the individual be of an irritable habit, he will be sleepless for hours, or perhaps tormented by unpleasant dreams. If, nevertheless, the practice be continued, the want of refreshing repose will ultimately induce a state of irritability of the nervous system approaching to insanity. It is, therefore, of great advantage to engage in severer studies early in the day, and devote the two or three hours preceding bed-time to light reading, music, or amusing conversation.'

This rule we conceive to be of great importance to those who are obliged to undergo much mental labor. How seldom is it acted on by literary men! The quiet of night is generally chosen; and, with but few exceptions, midnight oil is expended, and morning relaxation is confined to the mattress and pillow.

AN ERROR IN FEMALE EDUCATION.

[Extract of a letter from R. M. Walker to the Editor of the Ohio Observer.]

The superficiality frequently complained of in Female Education, is not always, perhaps not most frequently, the fault of the teachers. It results, rather, from the narrow views of parents, who expect an education to be completed in a few months; or from that miserable haste to thrust forward the young into life, which characterizes our country peculiarly, and which prevents most of our young men from attaining that thorough knowledge and high eminence in their profession, to which their talents are fully adequate. The following letter contains a just rebuke to those who destroy half the usefulness of our female schools by ill-judged impatience.

'Marietta is one of the most lovely villages, perhaps, in our state. Some five or six years ago, a school was commenced there in which was a department for young ladies, and one also for young men. No matter at present by what progressive steps the change took place, but now a flourishing college is there, with more than a hundred students, and a female seminary with thirty pupils. The latter, for I had in mind to speak particularly of this alone, has in it, as teachers, two accomplished young ladies, who instruct in the English branches commonly taught in the higher order of schools for

young ladies. There is also a lecturer and teacher in French, and, if I mistake not, a competent person is to commence soon to give lessons in perspective or linear drawing. Another instructs those who wish, in instrumental music. But the seminary is already before the public, and needs not my commendation.* The facts I wished to mention are these. This institution has been in operation about five years; not far from two hundred have in this time been pupils; about one hundred have not remained more than six months; between fifty and sixty have remained one year. Six have continued two years, and not more than one or two as long as three years. The remainder, about thirty, are either now scholars, or they remained in the school less than a year. Let us look at this again.

Seminary in operation five years.

Number continued 3 years, ...		2
" " 2 "		6
" " 1 year, ...		50—60
" " 6 months, . . .		100
" " less than a year, . .		30—40
Whole number, about . . .		200

A corresponding statement for Steubenville Female Seminary is this; not taking into account the present term.

Seminary in operation about six years.

Number continued 4—5 years, ...		5
" " 3—4 "		8
" " 2—3 "		20
" " 1—2 "		30
" " ½ " . . .		157
Whole number during the time, about		220

'Allowance must be made for a few who, when they entered the schools, were somewhat advanced in their studies, and for such as are now pursuing them elsewhere. But if Steubenville Seminary is a fair specimen from which to form a judgment, the number of the former is small, as only eight have completed the course prescribed in the school. Degrees are conferred in this seminary.

* Here is a list of studies pursued at the Marietta Female Seminary. The course is quite similar at Steubenville.

STUDIES.

Such branches as Orthography, Reading, Writing, Arithmetic, Geography, Grammar, and Composition, are deemed essentially important. Among other studies pursued, and which are regarded as requisite to a good education, are Modern and Ancient History, Natural Philosophy, Astronomy, Chemistry, Botany, Study of the Mind, Political Economy, Rhetoric, Logic, Natural Theology, Evidences of Christianity, Algebra, Drawing.

An opportunity will also be presented for the study of French, under a distinguished French teacher.

'What is the conclusion? Why, not that these schools do not furnish good advantages, nor that higher advantages will not be furnished, when there are those who will accept them; but that there is a shameful apathy in the community on the subject of Female Education. In one of these schools, one-half of those who have entered, left at or before the expiration of six months; in the other, nearly three-fourths; and this too, in a town of 4000 or 5000 inhabitants, furnishing nearly one-third of the whole number of the school, in whose case no unusual expense of boarding is necessary!

'Now if there are no reasons in the case of females for that mental discipline which is regarded as important in males, then there is an apology for this. But if there are, and it is admitted that some systematic arrangement of studies, so as to develope most successfully the various powers of the mind, is highly important to effect such discipline, where are our female colleges furnishing a regular classical course in Freshman, Sophomore, Junior and Senior classes? This practice of rich parents sending their daughters five or six months to a boarding school to complete an education, is sheer trifling. A miserable setting out this for the wife of one who cares more for intellectual furniture than for the mahogany which ornaments his parlor or dining-room!'

VISITS TO SCHOOLS.

(Communicated for the Annals of Education.)

[The following is from such a source that the utmost reliance may be placed on the statements. We fully agree with our correspondent, that painful as the task may be, it is necessary to probe the wound effectually, before it can be healed from the bottom. It is from a conviction of this necessity alone that we feel ourselves justified in admitting these strictures on American schools. From a regard to the feelings of those concerned, however, we have omitted all names of persons and places.]

Mr. Editor:—When I consider that the 'Annals' is now giving, in no small degree, and will continue to give, a standard of education to those who shall fill our places, when we have finished our labors and departed to other abodes, I have much hesitation and doubt in regard to writing for your columns; fearing that my imperfect sketches are taking the place of more enduring materials. But as you have requested me to write, I send this; and if you think my efforts will aid the great cause in which you labor, I will gladly give all that my other engagements will permit.

Were it in the power of individuals who ardently desire a reform in our schools, to go forward like Lord Brougham without exposing defects, and bring everything relating to education to a proper standard, then might the exposures that must necessarily

take place with us in regard to our schools, before active efforts can be called forth in behalf of common education, be omitted. But when it is found important and even highly necessary to show the people the bad state of their schools, before they will awake to their real wants, we must resort to means in accomplishing what is desirable, which, under other circumstances, would be uncalled for, and which now cannot be pleasant to the philanthropist or christian. As our government is now constituted, where THE PEOPLE rule, evils in any part of the social system must be fully brought to light, before it will be felt that a remedy is really needed. With this view of things, I present an account of what I have lately witnessed, and what may also be witnessed to a greater or less extent in many of the principal towns of New England.

In one of the large commercial towns of the most enlightened part of our country, not long since, I had an opportunity of visiting the grammar schools; and with the exception of one of them, I found their character such as to do no honor to the 'land of the Pilgrims.' In a town where the mechanic arts are carried to a high degree of perfection—where literary institutions of the higher orders, in some respects deservedly celebrated, are found—where wealth, from all parts of our own country and from foreign climes, flows in abundance—and where churches, consecrated to the worship of the Creator, meet the eye of the traveller at almost every turn—to find such schools in this age of the world, to say the least, is a matter of deep regret to every one who desires the improvement of mankind.

Perhaps one reason why common schools are no more improved in this as well as in many other places, may be the fact, that here are many private schools, (not the best, however,) to which the more opulent citizens send their children. Hence those who might do *much* towards the reform of common schools, do *nothing*, because they have no immediate interest in those institutions. Thus the most important of all the grades of our schools, is left chiefly to the management of those whose means, provided they were disposed to aid improvement, do not allow them to do in behalf of the young what is really needed. It appears to me, that the subject of private seminaries, and their influence on the public schools, should demand a larger share of attention than it has yet received.

The general system of the schools, in the place referred to, I do not intend to describe—I merely state what I saw. I will just observe, however, that the number of pupils in each of the grammar schools is from eighty to one hundred.

The first school that I visited, from the fact, that parents took little or no interest in the improvement of their children—believ-

ing that '*one teacher is about as good as another*,' wherever he may be found—was not such as it *ought* to be, nor such as the teacher, under other circumstances, would make it; still, in its general character, it was so much in advance of the others, I will say nothing of what I witnessed.

In going to another, (it was a rainy day and fewer scholars were present than usual,) nearly the first remark which the teacher made in regard to the school, was the following:—'I am always glad to have *rain*; for then I don't have so many scholars.' What, thought I, can be your ideas of a *teacher's duty?* If your scholars are classed, and you rightly manage your classes, how *can* you desire that a solitary individual should be absent. There must be a direct loss to that pupil, and he certainly cannot be so well prepared to-morrow to go on with his class as he would be had he been present to-day; for every day of absence renders the mind less prepared for its duties than it otherwise would be. And you cannot be more fond than teachers in general of the trouble that must arise from the scholar's not knowing 'his place;' nor can your own extra efforts to enable him to keep that place be put forth with any pleasure. Perhaps, however, I ought to be a little more charitable, and suppose that you have *no classes*.

A remark was made relative to the attendance of small children at school—that many parents sent there little ones, not that they might 'learn anything,' but to keep them 'out of the way.' The teacher replied—'Oh, yes, we have small children that we send to school, because they are too much trouble at home. We don't expect them to *learn anything*.' If a *teacher* will make such a remark, what may we not expect from many who *seem not to know why their children go to school?*

I heard some of the pupils read from Pierpont's National Reader; and from their manner of reading, I was almost lead to conclude that they did not 'learn anything.' They appeared to attach little or no meaning to what they read. Each individual, whatever the length of an article might be, read it all. There was such an indistinct, low mumbling of words, that I obtained but few ideas from what was passing over the lips of the reader; and in the whole exercise, there was evidently very little of mental activity. The articles read (and this was evidently one reason of the bad reading) were above the capacity of the reader. Some pieces of poetry—the best English poetry—were passed over, when the teacher remarked, 'I can't bear to hear them (his pupils) read poetry—I wish there was none in the book. They read it so badly that they *spoil* it.' What would *not* be *spoiled* under such circumstances? for *children*, ignorant and without mental discipline, were attempting to read the thoughts of *full grown men* of highly cultivated minds!

After this, I went to another school. The room, in its general aspect, was gloomy and unpleasant. It had been arranged for the monitorial system, but for want of suitable monitors, this system was not then pursued. The scholars, seated or standing in groups in various parts of the house, were *studying their spelling lessons aloud.* There was noise and confusion in every quarter, and this, varied at intervals by the teacher's hasty call to some boy or girl on account of *too loud* studying, continued for about half an hour.

After this preparation, came the spelling, and it was truly the '*old* system;' for when one happened to *guess* the right orthography of some of those '*long* words in their *long* lines,' he went 'up.' An exercise in arithmetic succeeded that of spelling. The teacher placed himself by the side of one of the circular seats, to hear a class in the North American Arithmetic, first part—a book which, if properly studied, would do much for the mental development of the young. The questions passed in order around the class; and in the exercise, there was, as in spelling, a going 'up.'

I give the following as an instance of the instructor's manner of teaching mental arithmetic. He asked one of the class—How many are 7 and 4?—but as the child failed in answering it, he *passed* it round the class. It was truly diverting both to see and hear the teacher, as he rapidly sent the question from one to another. With quick motions and odd positions of the head which words cannot well exhibit, he caused that question to go the '*rounds*' several times, and so suddenly did he call on each one, that no time was allowed them to think; hence, their minds were utterly confused. A class in written arithmetic succeeded the one just mentioned; and here the 'old system' was once more brought to view. The class was drawn up and placed 'on high,' so that the boys and girls sat on a long desk, and rested their feet on the seat before them. The class had their 'sums' on slates, but the manner of explanation was such that I was unable to obtain any tangible ideas from what they were doing; and so I am unable to state what was really the mode of teaching this branch.

On the following morning I went to a fourth school. Here was a house in an elevated situation, where the pupils could enjoy a good atmosphere. The room was large and airy, and, had the seats and desks been differently constructed and arranged, the room itself might have been a pleasant resort for the young. The general management of the school was similar to those already mentioned. The exercises witnessed were reading and spelling—a description of which would be similar to those already given. Long articles were read, and apparently without understanding the meaning of the author. From the teacher's harsh manner of speaking, and his treatment of some 'little ones'—striking them

on the head, and the like—I could form no very favorable views of the *moral* management of the school.

Subsequently to all this, I went to a fifth house, where a large number of pupils usually assembled; but, at that time, the neighboring fields and pastures, possessing greater attractions than the school-room, had drawn away many of them for a summer ramble. For about half an hour the scholars present were engaged in writing. A description of this exercise would be similar to that which should portray the same exercise as exhibited in those country schools of New England, into which the spirit of improvement had not yet entered—where the teacher sits in his chair, and attends to his pupils as they are continually coming forward with 'bad pens.' The teacher would frequently speak in harsh, unpleasant tones, and call out from their seats the boys and girls, whenever any appeared to be out of order. Those who were called out, stood in the passage between the desks, and as often as the teacher's eye was turned from them, there was more disorder than when they were in their seats.

The teacher resorted to 'snapping his finger' against the heads of his younger pupils. This was one mode of correction; and another was, to pull boys from one side of the room to the other.

Reading and spelling succeeded the writing. This was like the other exercises. I was unable to hear much that was passed over, from the low and indistinct utterance. The spelling, for the most part, was like that of the other schools. It had, however, one *peculiarity*, and this was, that the teacher would give out a word to one individual, before that which had been to another could be heard—a peculiarity by no means worthy of imitation. This was the end of my visits; for I was hastily called from the place, and was thus hindered from visiting the primary schools, as I had intended to do.

Here then is an outline—and one too without exaggeration—of the general management of the *grammar schools* of one of the principal towns of this enlightened region! and one of the first in its own state. It is truly uninviting; but if this outline were filled up, what would it then present? No redeeming features, I greatly fear. Yet if such is the state of schools in one of the most highly favored towns of a state, what can be expected, from the smaller and less favored villages and widely extended townships?

SHALL COMMON SCHOOLS BE ABOLISHED?

(For the Annals of Education.)

[We would not be understood as assenting to all the views of the writer of the following article. We are willing, however, that he should be heard, and cannot but hope that what is said will prove the means of eliciting the remarks of other writers on the same important subject.]

Mr. Editor:—We occasionally hear it said that many of the *common*, or as they are often called, *district schools* of this country, conducted as they are at present, are so far from doing good, that they are worse than none, and ought to be abandoned. But can this be so? Is it indeed true that these little seminaries—substitutes, as they are designed to be, for the parental home—are becoming the nurseries of vice, and a public nuisance?

I do not mean to say that the charge in question has ever been made against our district schools *as a whole*. No person, in his sober senses, would probably go so far as that. It is perfectly well known, so it seems to me, that so far as the social and moral habits of our people are elevated above those of most other nations, it is owing, in no small degree, to the superiority of our common schools, as they have existed for the last two centuries. They are particular schools only,—and, at most, the schools of particular sections of our country,—that have come under this heavy censure.

But what is the evidence that any of our schools have become the nurseries of vice? Some of the proofs commonly adduced are as follows.

1. The Bible, which was formerly read in every school, is now in a great measure excluded; and is becoming every day more and more unpopular. Some object to its style as improper for reading lessons; others are afraid it will somehow or other have a sectarian influence; and others still believe, or affect to believe, that the familiar use of it among children in common schools, has a tendency to lessen their respect for its sacred character.

The sincerity of a large portion of those who object to the style and sectarian tendency of the Bible, will not probably be questioned; but it is rather unfortunate for those who make the third objection, that some of them are known by their intimate friends to reject the Bible, altogether. Indeed, whether these persons be found among parents, teachers, committees, or visitors, they are, almost to a man, among the foremost in the expression of their fears, that if the Bible is permitted to retain its former place in our schools, the rising generation will be seriously injured.*

* I am far from saying that there are no exceptions to the truth of this remark; for I doubt not that a few may be found who are among the real friends of the Bible, and who yet think it ought not to be read in classes in common schools.

2. The old method of CATECHISING is becoming unfashionable, and nothing is substituted in its place. Did the teacher read and explain a portion of Scripture every day, or even every week, after the manner sometimes adopted in some of our Bible classes, this, it is said, might be a partial—perhaps a complete—substitute for catechisms or formularies. Or if he were in the daily or hourly habit of moralizing on the common occurrences of life, the evil would be more tolerable.

3. PRAYER, once the custom in school, either night or morning or both, is now, in many places, wholly omitted. Even if the teacher himself and his pupils were all in its favor, the public sentiment of the place would not tolerate it. Committees, we are told, as well as boards of visitors, are in many places chosen almost wholly with a reference to their views on these points,—I mean the use of the Bible, catechisms and prayers; and if a single individual of a different character is sometimes selected, it is either to save appearances, or because one person cannot easily succeed in ruling the whole board; or for both reasons.

4. Another proof often brought in support of the opinion that our schools are becoming the nurseries of vice, is the well known fact, that in some of them children acquire bad habits—habits which they would not have accquired at their homes. Such are the habits of telling falsehoods, using profane or vulgar language, and being idle, indolent, or quarrelsome.

5. Another reason given to show that common schools are considered worse than none, is, that those who are able, usually take their children away from them, and send them to the select school, or the academy.

Now, for my own part, Mr. Editor, it appears to me that although every one of these proofs may be found to exist, and if so, have great weight, they yet prove nothing against the mass of our schools. I cannot believe that the Bible, or prayer, is yet excluded from the majority of our schools, at least by design; nor even from a respectable minority of them. And if it were so, I would fain hope that the teachers of these schools—correct in their deportment and moral habits as they usually are, at least in New England—do not fail to teach the Bible to their pupils by that most efficacious of all lessons, a good living example; and that if they do not actually pray in school, they are men of prayer in their closets; and that they do not forget to pray for a divine blessing on those who are committed to their charge.

But suppose that everything above stated were true. Suppose the Bible, and catechisms, and prayer, and everything of a directly religious kind were excluded. Suppose that teachers, male and female, did not even live before their pupils in the spirit of

the Bible and of prayer. Suppose that all our schools were really becoming nurseries of vice and irreligion; and those who have the *means* of sending their children elsewhere, were all doing so, as some of them indeed are;—admitting, I say, all this to be true —yet what shall be done? Shall common schools and the common school system be given up?

Give it up! Give up what? The bulwark of our freedom, and, next to our religion, the source of all our privileges? That which has made our land what it is, the glory of all lands? That which has given sterile New England a name and a place among the happiest regions upon which the sun ever shone?

Give up what? The only schools to which three-fourths of our children now gain, or can soon gain access? The schools where even three-fourths of some of our state legislators receive, and are likely for some time to continue to receive, all the instruction, save that of the family and the Sabbath school, which, in the very nature of things, they can ever obtain? The schools—the only schools—where the children of all classes meet on the same level, and enjoy the same privileges? The schools, and the system of schools, on which are suspended, under God, the civil, moral, and religious destinies of this great nation, and of the world?

Although the number of those who think our common schools, as a mass, worse than none, must be very small indeed; and though I hope the number of intelligent men who would say this gratuitously, did they really think so, must be still smaller; yet there are a great number who say so by their practice. Why this constant withdrawing of the children of more opulent and intelligent parents from the district school,—an evil whose existence, to a lamentable extent, I have already admitted?

The reasons which such persons assign for the course they take, are the very reasons why they should not take it, on any account whatever. They tell us that the schools are constantly degenerating; that people are growing less careful in the selection of a teacher; that they change their teachers oftener; that they are unwilling to raise the price of their labors in proportion as that of other things in the market is raised; that they will rarely attend a school meeting, or visit the school after it is set up; that there is no public spirit—no desire for improvement—abroad in the district; and in short, that the whole current is setting in a wrong direction. But is this a reason why they should leave it? Are not those who are so fully sensible of the dangerous tendency of things, the very persons who have, and who *alone* have it in their power to counteract this tendency,—to stem the current? And can they neglect to do it, and yet be blameless?

Not a few of those very parents who are among the first to respond to the cry from the west for teachers and for money to assist in educating more, as well as to assent to the proposition that the moral and social condition of that same west can never be duly elevated except in proportion to the elevation of common schools, that the common school system, in short, next to the Bible and the institutions and ordinances of religion, is the palladium, nationally and individually, of our rights, our freedom, and our happiness;—not a few, I say, of these very parents, are among the foremost in their complaints of the wretched condition and still more wretched prospects of our district schools; and among the first to take away their children and send them to other and better schools.

Yet when we ask these parents if there is not a little contradiction between their principles and their practice;—if their admission of the value of common schools to the west, be not a tacit admission of their indispensable importance to the east, they seem to think the cases are not parallel. The west, they tell us, is a *new* country; but the east is an *old* one; or perhaps they insist that the schools will do as well without as with their influence; or what is more common still, they say God has given them the pecuniary means of placing their children within the reach of good instruction; and that it cannot surely be his will that they should remain in situations which are not only unimproving to their minds, but injurious to their morals. They have fought against the apathy of the mass of the people in the district, and sacrificed the happiness and jeopardized the morality of their own families long enough; and they are resolved to do so no longer.

Now this apology, though it seems to be satisfactory to those who make it, as well as to many of their neighbors, is exceedingly lame. For if it be admitted, for the purpose for which it is employed, what is it, so far as they who use it are concerned, but to say that these schools shall be abolished? For what better and surer course than this could possibly be taken, were it our sole object to destroy the common school system? If those who best understand the defects of these schools, and who have been for some time their principal supporters, withdraw their influence, and leave them to be sustained only by those who take little or no interest in their improvement, what can be expected in the nature of things, but their speedy destruction?

It would be foreign to my present purpose to adduce arguments in support of the position that common schools, even in New England, where we have so many other kinds of good schools, are indispensable to the safety and even the perpetuity of our institutions, civil, social, literary and religious. That point seems to be conceded. Nor is it necessary for me to show, that if common schools

are abolished, two-thirds of the community will have no instruction whatever, except that of the family, and the Sunday school; for few, it is presumed, will deny that such must be the inevitable result.

The question then again recurs, shall our common schools be abolished? But every parent who, in view of their present low condition, removes his children to another grade of schools, may be assured that he could not possibly take any single measure which would do more to settle this question in the affirmative. And if parents are to go on in this matter for the next twenty-five years to come, as they have done for the last twenty-five years, the question will be forever settled, beyond recall; and our common schools, if they continue to exist, will exist only as a disgrace to the community, and as a painful memento of that better state of things which once existed.

It is in vain for those individuals, whose exertions and whose influence can alone save these schools,—and through them, our rights, our liberties, our intelligence, and our happiness,—to say that they only remove the children for a time; that they still take a deep interest in their elevation to that standing which their importance demands, and that they trust it will still be in their power to do something towards effecting this object, by preparing one or more of the members of their own families, at the select schools or academies which they may attend, to become *teachers*. For what prospect is there that these newly formed teachers will be more benevolent and self-sacrificing than their parents? Can there be a reasonable hope that they will labor, permanently, in a field which they have been taught practically to despise; and for a compensation comparatively insignificant? And if there were, is there much probability that they would be employed? Would they not be regarded as feeling themselves to be above them—as belonging to the 'aristocracy,'—and would not cousins, cousins german, &c. be, as it often is now, greatly preferred?

I tremble when I think what they do for the world, for the nation, for the neighborhood, for their own families even, who withdraw their support from the district school in which they have been accustomed to place their children; and I would protest against it;—most loudly, were it in my power. The removal of three pupils in thirty is not the mere removal of one-tenth of the school. It may indeed be the withholding of but one-tenth of that pecuniary support which is essential to its existence; but it is the taking away of more than one-tenth of its *vitality*. For if it be not the removal of pupils whose intellect and whose moral character was better than the average of the school, it is most clearly removing more than a tenth of the weight of character

which wealth, and perhaps general intelligence, had given to the individual whose children are removed. It is vain to say that the parent may still attend the school meetings, and use his influence in behalf of judicious measures and efforts, for it never will be done; no, not in one instance in a thousand. It is against every one's experience and observation.

If there be a single error which will of itself work out the destruction of our common schools, it is the one to which I have adverted. We hear of select schools that they are an injury to the community. But why? Would they be so, did not parents sustain them? And would they be sustained, in such numbers, were it not for the growing unpopularity of the common schools? Let it be remembered that I do not here speak of those infantile institutions which should precede the common school, or of those higher seminaries which should succeed them, in which the course of education begun and continued in the infant and common school should be perfected or finished. With these, I have nothing, in these remarks, to do. I speak of those institutions alone, sustained by private contributions, or by funds derived from a similar source, in which the same branches are taught which are taught in common schools; and for which they are really and practically substitutes.

These remarks, should they be thought by the readers of the 'Annals' to be of any value, will not be less in point because made at the present season. At this moment in many parts of New England, where the public pulse on the subject of common education continues to beat at all, school meetings will be renewed, and if a sufficient number of those who are interested in the schools can be collected, measures will be taken for setting up a winter school. Let him, then, who has not yet fully decided to suffer these most blessed institutions to languish and die, and who cannot know but that the removal of his own family may give the death blow to them, repair once more, at the invitation, to the district school meeting, and there let his voice be once more heard in behalf of those measures, which the public good, as well as the good of every individual in the district, so obviously demands. And if ignorance, and apathy, and prejudice, and error should permit him to do no more, let him as a last resort, sound the note of remonstrance. Even that *may* be heard; it is at least worth the trial.

A.

CULTIVATING SERENITY IN CHILDREN.

(By Madame Necker de Saussure.)

In looking over Friedlander on Physical Education,* we were struck with the remark, that there was danger of exciting children too much by perpetual efforts to amuse them, and for some time have intended to translate the passage, and comment upon it. But we find the subject so well treated in Madame Necker's work on 'Progressive Education,' that we shall better satisfy our readers by presenting them her views of a topic scarcely thought of by most parents.

'With these, and other similar cares, we shall be able to maintain in children an habitual calm of the soul, which is of immense benefit, and yet easily lost,—the most essential perhaps to their moral constitution, yet frail and fluctuating. The nerves, once violently shaken, are a long time in being restored; the health and the character equally change. There is in every one a class of faculties, and the most elevated, perhaps, which grow and ripen only in the tutelary shade of repose: this has relation to our finest intellectual endowments, as well as to our virtues. There is nothing admirable, nothing great in moral nature, of which serenity does not favor the development.

'However it may be, if we do not disturb it, this happy disposition will always be found in infancy. It shines with a pure lustre in the eyes of the child; it reposes upon his expanding forehead. One in whom reigns this sweet serenity, seems glad to live;—to breathe, to see, to move his little arms, is already a happiness for him. He welcomes all nature with gratitude; it seems as if the young spirit took wing, and flew to meet her benefits. Let us not touch him; let us leave the child to delight himself with her; let us fear to check the sweet harmony that is formed within him. As long as his look, full of intelligence, proves that his mind is occupied, let us never interrupt the train of his ideas. Let us beware of restraining his mental activity; it is more real and salutary, than that which comes from us.

'I believe that we often agitate children too much; it is not best to leave them to become weary, I grant: ennui is a lethargy of the soul; but that which incessantly leads to such a malady, is the excess of the diversions that we believe it necessary to give to young infants. One extreme gives birth to its opposite, and calm situations are the only ones that become indefinitely perpetual. The more serenity a child has had, the more he will desire it; this disposition may be permanent, but it is not so with gaiety. Even with children who love her much, joy is a passing inhabitant of this world; she

* De l' Education Physique de l' Homme; par M. Friedlander, D. M. Paris, 1815.

touches it with a light foot. It is necessary to receive her always kindly, sometimes gently to call her; but when she is once arrived, we ought not to animate her too much. Immoderately excited, she brings tears in her train,* she agitates too violently the delicate fibres, which vibrate soon after in an opposite extreme.

'Consequently it is better to occupy little children with things than with persons. It is not, as I have said, that the distinction can be manifest to their eyes, but at least things are among the tranquil objects which do not excite them. With them, they make experiments, without thinking of it; their judgment ripens by involuntary observations. With persons, on the contrary, their lives partake of sympathy and antipathy. The action which living beings exert over each other, puts all their passions in play, and even this action is so much the more animated, inasmuch as with children there is no communication of thought, and everything passes in the dominion of feeling. Every one of their impressions producing an effect and obtaining a response, all their desires are expressed as soon as conceived; hence tears and anger are of necessity perpetually changing situations. The impossibility of fixing upon any amusement, upon any train of ideas; a fatiguing inquietude; that impatience, that mental disturbance so injurious to all; a state of irritation, injurious to the health also, are the results of the action too long continued which we exert over these little beings, and that we permit them to exert over us.

'An infant of six months, half lying in his cradle and playing with his little hands, is in the happiest situation; it is the same at nine or ten months, when seated on a thick carpet, he amuses himself with dispersing various objects, that he endeavors afterwards to catch again. While he is thus playing, you can return to your occupations; a look, some token of intelligence from time to time, is sufficient to tell him that he is protected, and his security is perfect. Never deceive such a feeling. Go to him, if he appears to suffer, or if his mental action begins to languish, he can no longer amuse himself with what surrounds him. Then, however, do not hasten, and endeavor to give a short exercise to his patience: try to make him attach a meaning to this simple word—*wait.* If this word has always expressed a sacred promise, he will learn from it gradually an important signification: the child will comprehend that you are decided to succor him, but that you have a vocation yourself, that he ought to receive and not exact; and he will be more grateful and more tractable for it.

* Thus we see when a child is carried much in the arms, it cries when the exercise ceases; and many mothers are so careless of the future, as to indulge their infants in a habit of no advantage to themselves, and of great trouble to those who take care of them. A well-managed child, after being carried abroad either to ride or walk, will often cry on being brought within doors, but having never gained anything by its cries, it soon stops and turns its attention to something within its own grasp. But the wise mother soon discovers that too much excitement, by means of new objects, tends to disturb her child's serenity.

'A skilful German physician, M. Friedlander, was astonished on arriving in France, to see to what extent they endeavored to excite the vivacity of little children.*

'"It appears to me," says he, "that mothers play too much with their children in the first era of life, and that they too early excite their vivacity. In Germany, we often hear mothers recommending it to their children to keep still."

'What reflections are not suggested by this simple observation! Who can determine the influence of this difference of conduct! Who shall say if the remarkable preponderance of the active faculties among one nation, and of the contemplative among the other, may not be assigned to this same cause, which is reproduced under various forms during the course of education. Do we know what we are doing, when we accelerate the progress of the faculties in one of the great divisions of moral being, and thus comparatively retard them in the other? Can we judge to what extent the ones thus neglected, are of themselves necessary, and how far necessary to counterbalance others? It is undoubtedly difficult to give exercise at pleasure to the faculties which, as their name indicates, are purely passive or contemplative, but always require time and tranquillity for their development.

'I know there are times of indisposition and suffering, when we are obliged to divert children, and thereby keep them in motion. But because there is something opposed to the execution of the best plans, we ought not therefore to lose sight of them. Mothers can acquire the talent of breaking habits gaily, and taking advantage of happy moments to recommence anew. Everything is of consequence in education, and nothing is irreparable; this is a truth we cannot know too much.'

ON THE INFLUENCE OF MUSIC.

We are gratified in being able to adduce the valuable testimony of Professor Nixon, of Cincinnati, on the Influence of Music. It is not his profession; but he speaks like one who has felt the truth of what he expresses. The extract is from a Lecture, delivered at the Fourth Annual Meeting of the Western Literary Institute and College of Professional Teachers, held in Cincinnati, October, 1834.

'It is no fiction, that "music hath *charms* to soothe the savage breast." All hearts pay homage to her power; and "the saint, the savage and the sage," acknowledge their willing allegiance to her sway. Poetry has but endeavored, by strong and well adapted im-

* Annals of Education, by M. Guizot, Vol. i. p. 49.

agery, to represent her well established empire over the human heart; for greater wonders than the building of the walls of Thebes, can she effect by the magic of her tones. Yes, and those who have rendered us an account of Orpheus, appear to have been better naturalists than was once supposed; since it is sufficiently attested, that beasts, as well as birds, and even insects, have, in many instances, been fascinated by the influence of her spell.

'If then the universality of the power of music be unquestionable; if it appear that all animated nature bows down before her shrine, is it too much to solicit the attention of the *naturalist* to the subject?

'But what shall we say of the effects, which this all-pervading principle is capable of producing upon *society?* It is a principle that soothes the sorrows of the afflicted, and draws forth the tear of affection and of sympathy in their favor. It brings peace to the troubled mind; and, like "a good conscience," can shed a ray of consolation, even through the darkness of "midnight." The touching strains of former years, entwined as they are, with all our finer feelings, restore to us the hearths of our fathers' halls, and cause the vivid joys of our childhood to cluster round our hearts, and the lucent recollections of our long lost happiness, once more to scintillate over the neglected waste of our remembrance. They place us again at our mother's knee, where, lifting up our hands as a guileless sacrifice, we first lisped forth our evening hymns, and put up our simple petitions to the heavenly Father for his blessing and protection. Even the victim of tyranny, while he treads the solitary wilds of Siberia, is warmed by the genial power of his patriotic airs; and the poor captive in his dungeon, while his memory hovers over his once happy home, and the friends of his youth, is cheered and consoled by the songs of his native land. With the romantic hills, that stand forth fresh on the tablet of his memory, are associated those matchless strains, which he first heard among their wilds; and he proves that the cradles of the patriot and the minstrel, are rocked together among the recesses of the sublime.

'And yet this principle, although immaculate in its own nature, although capable of pouring a balm upon the wounds of life, and of meliorating the condition of man, may be employed to stimulate the human breast to the desire of conquest, to lead on the charge of contending armies, and to increase the misery and destruction of our fellow beings. It is a principle, that, in the services of the temple, can elevate the mind to devotion—enjoined by the voice of inspiration, it is delegated with the power of sublimating the passions, and of lifting the soul to heaven; and yet, if perverted in its offices, may subserve the views of unholy ambition, or preside at the board of revelry and riot.

'Is it then too much to expect, that giving a proper direction to a subject, capable of being instrumental, to so high degree, in the promotion of good or of evil, shall seem worthy the attention of the *moralist* and the *christian?*

'Again—Music is so directly capable of refining all our sensibilities, and of exerting so felicitous an influence upon society, that its cultivation may be considered as a social duty. For if anything that can gladden the heart of innocence, and throw off the unhappy reserve and restraint, but too conspicuous in social intercourse, can be so estimated, music undoubtedly can. The mind unbends, at its bidding, from that unnatural stiffness, so fatal to the society of the heart, and which the commercial occupations of the day have imposed upon it. Even the most *unmusical people*, one would suppose, must be sympathetically moved by the inspiring voice of music—(their own belief to the contrary notwithstanding;) for immediately on her tones being heard, you find them, simultaneously, commence talking on their highest pitch; and, in the plenitude of their enjoyment, endeavoring to vie with the dulcet strains, in sharing the attention of the company.

'And may I not also beg you to remember, that music is particularly conducive to *health*. I have known physicians recommend to the family circle music and singing after dinner, as an efficient means of producing a pleasurable state of mind; and thereby, agreeably, I presume, to the laws which regulate the nervous sympathy between the brain and the stomach, of promoting a healthful digestion. We know that literary men in Germany, have recourse to music, not only as a recreation to the mind, but as a restorative to the body; believing that it affects both the mental and physical powers, and mainly tends to obviate the prejudicial influence of sedentary application. I sincerely hope that the time is not distant, when education, taken in its true and extensive acceptation, may become generally contributive to the vigor of both *body* and *mind;* and when, for evidence on this subject, we may appeal to the practice and experience of literary men at home.

'Vocal music is particularly useful. That sailors, to whose signal notes "a ship's company" are, amidst the roar of tempestuous elements, accustomed to "lift the anchor" and "hand the sails," have the soundest lungs and most powerful voices, is well known. And it seems now to be as generally conceded, that the proper exertion of the voice, is of as great advantage in restoring, as in preserving the health and vigor of the lungs.

'I am aware it has been said, that none but persons with ample chests should sing. I apprehend, however, that the voice, like all the other gifts of nature, will be improved by moderate use, as well as impaired by that which is unreasonable; and that the few instances in which children on their entering a choir, young ministers, town criers, auctioneers, &c., have had either their voices or their healths injured, have been entirely consequent upon over exertion.

'What would be but gentle exercise to one, might prove overwhelming fatigue to another. The singing, therefore, should be, in conformity to nature's general laws, proportioned to the strength, age, and state of health of the performer; and, with *all*, sparingly indulged in, at first. The breath, too, should be so "*managed*," (to use

a musical term,) as to prevent forced and unnatural respiration, and provide that the lungs shall not be exhausted upon a long word or note. I have known persons who, at the commencement, have experienced inconvenience and even pain in singing; but who, on becoming accustomed to hold the head erect, to open the mouth well, to utter the words distinctly, to take and sustain the breath in a proper manner, "*and to procure the voice from the chest,*" have been enabled to sing, not only with ease, but with pleasure.'

FEMALE SCHOOL AT MONTMIRAIL.

When we commenced, some years since, the publication of foreign views and practices in education, we were soon met by an outcry at this unpatriotic course. 'Give us an account of our own institutions,' was sometimes the language. 'We do not want to hear of European schools, their state of society does not admit the same things.' For ourselves we really believed, and cannot help believing still, that the human mind and the human heart are substantially the same in both hemispheres—and that the same means which will enlighten the one, and cultivate the other, in Europe, will do it in America. But we are happily saved all discussion on this subject by the overwhelming example of France, and its eminent men. For one, we rejoice in that foreign influence, which has taught us that light may be derived from abroad; and we venture to draw from the files, in which we had put them in despair, a few articles relating to foreign institutions.

Montmirail, at the foot of Neufchatel lake, is an institution founded sixty-six years since by the Moravian or United Brethren, although designed especially as a place of religious and intellectual instruction. But we shall best do justice to it by a translation of the Prospectus, which will at the same time be interesting as a specimen of such documents from other countries.

PROSPECTUS OF THE BOARDING SCHOOL FOR YOUNG LADIES AT MONTMIRAIL.

The end proposed in establishing this school is to advance true christianity, by endeavoring, through the grace of God, to implant in the hearts of our pupils the truths of the gospel, both by instruction and example. We believe the surest method to accomplish this end, is to follow the rule which our Lord himself has given us; "Suffer little children to come unto me." Our constant aim is, to address those committed to our care, as beings redeemed by the blood of Christ; to whom they were consecrated in baptism. This object is kept particularly in view in our family devotions, and catechetical instructions. The Bible and Hei-

delberg's Catechism are the books used at these exercises, besides which, each pupil is instructed in the catechism taught in her own country. We attend divine service in the church of Cornaux, which is about a league from us, as often as the time and our means allow.

We endeavor to occupy our scholars, profitably, in teaching them such branches as are most necessary and appropriate to their sex. They learn to sew, knit, embroider, mend their clothes, &c. Speaking, reading, and writing the French language on grammatical principles, is a regular study during the whole course of instruction. We endeavor to teach the German language in its purity, particularly to French girls. Most of the pupils take lessons in the English language, Arithmetic, Geography, Civil History, Natural History, Drawing, and Music. A separate charge is made of the lessons given in the English language, and Instrumental Music.

Certain hours of every day are devoted to recreation, either in walking, or other active exercises, under the eye of their teachers.

The board is paid six months in advance. Each boarder furnishes her own bed, and napkins for the table and chamber, or is taxed for the use of them, in a bill which is sent to the parents every six months for clothing and washing.

Their diet consists of milk or coffee for breakfast. Soup, bouilli, one roast dish, or something as a substitute, with vegetables, for dinner. Twice in the week, their afternoon meal is simply bread and coffee or milk—the other days, butter, cheese, honey, and the fruits of the season are added—cooked fruits and vegetables constitute the supper.

When a pupil is sick, all proper means are used for her recovery. She is allowed a room by herself, and is attended by a physician from Neufchatel, or the vicinity.

The young ladies are allowed to correspond with their parents, guardians, or any other persons whom we know and esteem, without inspection; but we reserve this privilege over letters written to any one else, unless in cases authorized by parents and guardians.

The parents or guardians are required to give three or four months notice of their intention to withdraw a pupil from the school.

Finally, as all the success of our efforts depends upon the blessing of God, we look to him with a sense of our own insufficiency, and beg those parents who confide their children to us, to aid us by their prayers.

The number of pupils in this school has increased to sixty, of whom twelve are English. French and German are both spoken. There are two superintendents, one of the department of domestic economy, the other of the education of the pupils and their instruction in religious duties, both of whom have families. The school is arranged in five classes, but the short period of their residence at the school renders it difficult to follow absolute rules.

They rise in summer at half past five. On rising, one of the pupils repeats a prayer aloud. After breakfast, the Scriptures are read, preceded and followed by singing. At nine in the evening some religious book is read, and a prayer is offered, or a few verses sung. To avoid falling into forms, no absolutely regular course is pursued. On Sunday morning, they attend a neighboring church or have service at home, and in the afternoon a service and ser-

mon at home by the superintendent. They do not walk to a distance on Sunday, but spend their leisure in correspondence.

One hour daily is usually spent in religious exercises. In winter, the hour between five and six in the evening, is employed in reading accounts of missions. This is regarded as a kind of temporary history, and practical illustration of the effects of the gospel.

The pupils are arranged into five divisions or families for education, distinct from the classes for instruction. Each is superintended by two instructresses, and occupies a particular room during the study and leisure hours of the day. Thus placing twelve pupils under the immediate inspection of two instructresses, the circle of confidential communication is in this way greatly diminished, and it is deemed a great advantage, although it is thought by some to produce a spirit of coterie. They breakfast in their families, but meet other individuals at dinner and supper, and in the classes, where they are arranged according to their capacity. The instructresses are always chosen as religious persons, and have immediate communication on personal religion with those who particularly desire it.

The families are composed of half French and half German pupils, for the advantage of the languages, of different ages, and as far as practicable, of a *character* suited to each other. Four hours of each week are devoted to sewing.

The days are thus distributed.

At half past seven o'clock, they assemble for religious services.

From eight to eleven,—lessons.

From eleven to twelve, singing, followed by dinner and recreation.

From two to four, lessons, recreation.

From four to five, singing and tea.

Evening to study.

At nine o'clock, religious services.

EDUCATION IN LOMBARDY.

ELEMENTARY, HOLIDAY, AND INFANT SCHOOLS.

A LATE number of the London Journal of Education contains a very interesting account of the state of schools and education in Lombardy, principally derived from a Report of the Abate Aporti, on the progress of popular education in that country. Aporti has been for several years director of the elementary schools of Cremona; and was the founder of the school in the

same town for the Deaf and Dumb. It was he, moreover, who introduced Infant schools into Lombardy. From the writer of the article in the Journal, and from his quotations from Aporti, we have derived the following information.

A system of universal education was introduced by the government of Lombardy about the year 1820; and in 1821, the upper elementary schools were opened at the expense of the public treasury, in the chief towns of every province. In 1822, the lower elementary schools were ordered to be opened in, and at the expense of every commune. Since that time, the progress of elementary education in that country has been exceedingly rapid.

These elementary schools have been much encouraged, especially by the clergy, who have actually in some instances volunteered their services in the work of instruction, and fulfilled, themselves, a share of the task. The beneficial effects of common education, on children from the families of the rich and the poor, as well as of the various classes, are thus represented. 'They become friendly to each other; they learn to esteem each other, independently of the chances of birth and fortune; and feelings thus early conceived, are likely to retain a salutary influence in after life.' The moral influence of these schools is also spoken highly of. A lesson on religious doctrine forms a part of the daily exercises. One statistical fact mentioned by Aporti will show the rapid progress of common education in Lombardy, in a most striking manner.

It is customary in Catholic countries, to give boys, on their first receiving the communion, a small gift, as a memento of this great event in their life. Owing to the illiterate state of former generations, rosaries were, in most cases, the only gift that could be of any use: the young communicant who could not read, might count his beads while saying his prayers. But now, since the introduction of the elementary schools, out of one hundred boys or girls there are hardly four or five to whom rosaries are given. The rest receive tracts and other religious books, which they can read and understand. This certainly indicates a most surprising change.

But again: ten or twelve years ago there were no females in Lombardy who were qualified to teach the girls' schools, except in the monasteries: now there are one thousand one hundred well qualified female teachers.

It was calculated, in 1830, that about 436,000 boys and girls of or above twelve years of age had completed their elementary education in the schools; being more than one-fifth of the whole population. By the year 1840, says the Journal, it may be fairly reckoned, that there will be few persons in Lombardy under thirty years of age, who will not have received their education in the

schools, either public or private. What a change will then have been effected in the minds and habits of the people! This may be truly called the regeneration of a whole nation; and the right kind of regeneration. It will be a regeneration effected quietly, without bloodshed, without violence, without costly sacrifices, and without injury to any one individual.

Besides elementary schools, the plan of universal education, laid down by the government of Lombardy, provided for the formation of schools for Sundays, or rather for holidays,—including both Sundays and holidays. In 1833, there were in the town and province of Cremona, embracing a population of about 180,000, no less than fifty-five of these holiday schools, attended by about 800 pupils. At the same time, similar institutions were spreading in the other provinces. In 1832, there were in all Lombardy, exclusively of the Venetian provinces, 208 of these schools, attended by between 4000 and 5000 individuals. Boys above twelve years of age, who have left the elementary schools and have become apprentices or journeymen, receive instruction for two or three hours every holiday, and thus not only retain what they have before learnt in the elementary schools, but make still further improvement. They are even taught drawing, as applied to the mechanical arts, the principles of architecture, &c. At Mantua, Professor Vergani, who directs one of these schools, instructs gratuitously in linear mathematical or ornamental drawing, and the elements of various branches of mechanics connected with the mechanical arts. At Pavia, the Bishop has instituted a holiday school. In Milan there are several, in one of which a course of gymnastics has been instituted. The holiday schoools are also frequented by grown up artizans who have not had the advantage of elementary education in their youth; and thus they answer the purposes of schools for adults.

The Abate Lambruschini, a zealous promoter of popular education, established, in the year 1830, a holiday school at Figline, in which linear drawing, perspective, and the elements of geometry and mechanics are taught, with reading and writing. Besides all these, a gentleman has opened at Siena, at his own expense, a school for young artizans, for one hour *every* day, where they are taught reading, writing, and arithmetic; and though this hour is from 12 to 1—the usual dinner hour—many choose to attend the school, in preference. There is a similar school to the latter, in Florence.

We come now to speak of the infant schools, which, as we have already said, were introduced into Lombardy by Aporti. He made his first attempt with the children of those in easy circumstances; but the plan succeeded so well that he soon turned his

attention to the children of the poor; and obtained a decree from the government in favor of his object, in August, 1830. Subscriptions were obtained the first year to enable him to admit thirty-four boys. In January, 1833, he opened a school of the same kind for girls. At the end of the same year, no less than ninety-four boys, and forty-six girls, were educated in the infant schools of Cremona. Children of poor artizans, or of widowed mothers, from two years and a half to six years of age, are admitted at eight in the morning, and remain there till sunset; and are supplied with dinner at the expense of the institution.

Aporti some time since published a Manual for Infant Schools, and the result has been, that several other philanthropic individuals have become greatly interested in the subject; and schools have been established in Florence, Pisa, Leghorn, and Prato. That of Leghorn contained, in 1834, about fifty children.

In these schools, according to the system of Aporti, children are made acquainted with the names of familiar objects, classed systematically; for example, the parts of the human body; articles of dress, furniture, and of food; names of various kinds of buildings, and their respective parts; domestic and agricultural implements; the names of the most common natural products of the earth, divided into animal, vegetable, and mineral. This is done either by showing the children the actual object, or a good model or print of it; making them notice its shape, color, and other properties, and drawing their attention to the similarity and shades of difference between various species of the same class or genus. The prints used, are chosen from the best of their kind, so as to awake in the child a taste for beauty. The children are taught to spell, and to pronounce each syllable distinctly; they are also taught the elements of writing and arithmetic. With regard to moral and religious education, prayer is attended three times a day, and psalms are sung which had previously been committed to memory. An abridgment of the historical part of the Scriptures has also been arranged in form of a dialogue between the teacher and pupils. They are treated with great kindness, and are taught to treat each other in the same manner. Three times a day they walk out and play in the court or garden; and even in the school itself, they frequently walk up and down by classes or small companies, in something like military order.

Of the necessity of the efforts which have been made in Lombardy, in behalf of elementary and infant schools, we have abundant evidence from the wretched intellectual and moral habits—to say nothing of their physical condition—which formerly existed, and which still exist in a greater or less degree; and which are minutely described by Aporti.

PRACTICAL LESSON ON SPELLING.

[The following lesson is addressed to Blind children, by Dr. S. G. Howe, and prefaced to a new Spelling Book prepared for the Blind Institution, in Boston. It will guide others in addressing children who see.]

To Blind Children:

Language is a combination of sounds uttered by the mouth, and intended to convey the meaning of the speaker to the hearer.

The elements of language, or its simplest parts, are single sounds; these when written, or expressed by a visible or a tangible sign, are called letters. For example, the sound *o* is expressed in English by a round mark: the sound *l* by a straight mark: but the kind of mark does not alter the nature of the sound; *o* is always *o* whether men agree to express it in writing by a round or a square mark. In forming their languages, men have adopted more or less of these simple sounds; and they can be acquired well only in youth, while the organs of the voice are flexible. Thus the French cannot pronounce our *th* well, because they have no such sound in their language.

In English, there are twenty-six letters or characters to express the sounds. Some sounds are perfectly simple, and are called vowels: they can be pronounced by merely breathing outward, without moving the mouth, tongue, or lips; they are *a*, *e*, *o*; no other letters can be pronounced in this way: *i* and *u* are imperfect vowels; the other letters are called consonants; they are *b*, *c*, *d*, *f*, *g*, *h*, *j*, *k*, *l*, *m*, *n*, *p*, *q*, *r*, *s*, *t*, *v*, *x*, *z*; *w* and *y* are sometimes imperfect vowels, sometimes consonants. Now you will find you cannot pronounce the consonants without the help of a vowel, nor without moving the mouth; thus, if you wish to say *b*, you must add *a*, or *e*, or *o*, otherwise you cannot get the sound out of your mouth.

When two or more simple sounds are united, they are called syllables; thus, *o* and *l* pronounced together, make a syllable; if you add a third sound, for example *d*, it makes a word, *old*. If you write two or more words, you form a sentence; as, adding man to old, you make a sentence or express an idea—old man. These preparatory remarks will give you some idea of the elements of language.

The Grammar of the English language, which is already printed for your use, teaches you the nature of language in general, and the construction of the English language in particular.

One part of Grammar, you know, treats of orthography, or the placing of letters in a proper manner to form words. By the arrangement of letters, or by spelling, you may convey different meanings; thus if you should write to your friend to send you some plums, you would get something good to eat; but if you should spell it *plumbs*, he would send some leaden weights. Sometimes the very same letters will make different words by different positions; *m u g* spells one thing, *g u m* another.

It is necessary, therefore, for every one who wishes to write correctly, to learn how to spell correctly, and it is hoped that by care-

fully studying the following book, you may yet get much assistance. You should, however, be very careful, when you are reading any book, to observe how the letters are placed, and to fix them in your memories. Seeing persons, learn to spell principally by reading; they, however, find spelling books to be very useful. You will find them still more so.

You know that language is good or bad, according as the fashion or mode of speaking by respectable and intelligent people and authors may determine; and it is just so with spelling. Unfortunately for foreigners, who are trying to learn English, and for children who are trying to learn to spell, the words are not written as they ought to be; that is, they are not pronounced as they are written; if they were, it would be easy to learn to spell. For instance, take these three letters, *k o f*. When sounded together, they make a word which you understand; but there is really no such word in the English language; the thing which you mean is spelt, *c o u g h*. Again, if you should write to a friend that some troops had gone by, with a *kernel* at their head, he would laugh to think a little bit of corn should lead soldiers: the title of the officer is spelt *colonel;* the little bits of corn are spelt *kernel.*

Now this is bad, and a great many wise men have tried to alter it, and persuade people to write the words as they are pronounced. Dr. Franklin, among others, used to write the words just as they were pronounced; as *enuf* instead of the common way, *enough*, for sufficient. But it is all in vain; people will spell just as they have a mind to, or rather as they have been used to, and you must make the best of it, and learn to spell as they do.

Another difficulty is, that different writers spell words differently; and you will find that dictionaries differ considerably; now what is to be done in these cases? Why, just as I told you in the grammar; follow the fashion or method of the majority of good writers, English and American. Many persons have a particular standard, and spell according to some Dictionary, as Walker's or Johnson's, or some other. I should advise you to adopt the standard of Webster's Dictionary, a new American work of great merit; but if you can learn to spell after any good English writer, you may be satisfied. That the following little book may assist you in your task, is the sincere wish of your friend.

MISCELLANY.

Schools among Barbarous Nations.

Among the efforts made for the advancement of education, none have been more remarkable for their extent, and permanence, and success, than those which have been made in connection with christian missions. They deserve a larger space than they occupy in the Annals of Education. The following are among the interesting results to be found on the records of Missions.

Madagascar.—In 1818, when our first missionary reached the Isle of Madagascar, only two or three persons were found at the court of Radama, the king, capable of writing; and that in so imperfect a way, in the difficult Arabic characters, as to leave their documents scarcely legible: now, about twenty thousand have been instructed in reading and writing; and the native government itself, employs two thousand young men, taken from the schools, as writers in various departments of government, who have sprung up under the fostering care of knowledge, thus newly introduced.

At first the missionary brethren had to contend with a general unbelief among the elder and more influential natives, that paper would (as they say) speak. It was not till after a lapse of about two years, that they were able to hold their first meeting of scholars, to convince such opposers of the nature and value of knowledge. It was a memorable day. Many intelligent and confident faces were seen among those who were waiting to be examined. At one end sat the principal judges; the senior of whom called to the bench a scholar, and after having dictated a sentence in a whisper, took it to the other end of the room to be read by another scholar. This was an important experiment. The child read off the sentence readily; and the old judge, at once convinced and delighted, exclaimed, 'Solombava tokoa!'—'Substitute of the mouth, indeed!' and, to this day, a letter is called in the Madagascar language, the '*mouth substitute.*' Arithmetic created still greater surprise. The native mode of reckoning is either by stones of different sizes, or by cutting pieces of rush, of various lengths, and using the shortest as units, the next as tens, the next as hundreds, and so on. At the meeting referred to, the senior judge put a specific question, which he had previously calculated in his own tedious way—'If five hundred of my bullocks be sent to Tamatave, and sold, say one hundred at five dollars, eighty at four dollars, and so forth, what number of dollars must my slaves deliver up to me on their return?' This simple question was instantly answered correctly by many of the children; when all agreed that the children had

become wiser than the old people: the judges protested that it was like magic and conjuring; and the schools immediately became popular.

The female school continues flourishing, the funds are ample, the attendance satisfactory, and the progress of the children gratifying. About ten or twelve have left the school able to read fluently, and to work at their needles; twenty or thirty more have left, who have acquired enough to improve themselves, should they have any such wish, but I fear that, in most cases, when the school is abandoned, work and books are thrown aside, and superseded either by uncontrolled idleness, or by hard labor in the fields. Many return to us, after having wearied themselves in one or other of these ways, and then we often find that even the elements are forgotten; all is to be begun over again. The regular attendance is from fifty to fifty-two; for several months it has never been below forty-eight. These all assemble daily, to hear the word preached in the chapel; twenty or thirty of them being able to read more or less fluently, and converse with me about christian truth. In teaching them, I endeavor to keep in mind the caution suggested by good Mr. Simeon—'not to take the wide-mouthed bucket, but the slender-spouted tea-kettle,' to fill the bottle. We take a sentence, half a sentence, or any portion containing a complete idea, which I read and explain. Each girl then reads it, and is questioned about it in turn. They find their level in the classes, so that the less able girls have the benefit of the intelligence of those placed above them, at the same time, I endeavor so to vary the questions as to avoid their answering by rote. They are examined on the lesson of the previous day, before they proceed to a new portion; on Saturdays they are examined upon all the subjects upon which they have been exercised during the week.—*London Miss. Register.*

Infant Schools in New Zealand.—Mr. J. Matthews, an English Missionary in New Zealand, has been employed principally in the introduction of the Infant school system. From a letter of his, dated Waimate, Jan. 20, 1834, we make the following extracts, as they exhibit in a forcible manner, the value of that system, and its tendency to supplant the ferocious tempers early instilled into the native children.

'I was very happy in teaching the Infant school which I had organized; and from what I have observed, I should conclude, that were the Infant system to obtain a good footing in the villages of the natives, it would soon change the moral face of nature in New Zealand. No English children ever enjoyed the system more than those natives to whom I taught it. It is an undeniable fact, that the savage learns to be a savage in his infancy: he only waits for power and opportunity to display his ferocious nature. The custom of the chiefs is, to make known everything of importance to the child. I have noticed the principal chief of Kaitaia, talking to his little boy as though the child was able to give him advice. The father would steadfastly look his son in the face, while dis-

cribing the scene which took place; and the son would as earnestly behold the father, and show, by his strict attention, that every word was digested. The infant race are remarkably quick in observing every action of the missionary. Previously to our finally determining on establishing the Kaitaia station, we took a missionary trip among the tribes of the Rarawa. We spent the second Sabbath at Wangape, a noted place for the strength of the fighting men. We pitched our tent near the house of one of the principal chiefs, named Huhu, a brother of the noted warrior, Papahia.

'While sitting in the tent door, I observed a number of children flock to a small rush house, which was about ten yards from our tent, evidently very anxious to peep in. They peeped in, as fast as they could; and as they peeped, they smiled. At what did they smile? They smiled and evinced their joy at the sight of the heads of victims who have lately fallen in battle. Thus the infant race of New Zealanders are taught to delight in the savage, and worse than brutal habits of their parents. Now it is just as easy to teach them the orderly habits of an Infant school, as to teach them the habit of delighting in war. This little incident taught me a great lesson. There are many obstacles in the way of setting these schools agoing: but there is reason to hope that the day is not far distant, when Infant schools shall become general. While at Kaitaia, nine weeks, I opened a Sunday school, which was well attended. On the Monday, I opened a morning school, commencing with reading the word of God, singing and praying; and this also was well and regularly attended; and, beyond my expectation, I had an Infant class: and it would have delighted any of the patrons of Infant schools, to have seen the interest which this class excited among the grown-up people: they would sometimes stop their lessons to hear the infants say theirs. I began to teach them Watts's Child's Catechism, and other lessons. One of the old chiefs would frequently act as sexton, to keep good order, and go out and about to call all into school.'—*Ib.*

Education of the Gypsies.

It is pleasing to learn, upon the authority of a respectable correspondent of the New York Observer, that even that singular people, the Gypsies, so long regarded as almost beyond the possibility of civilization, are beginning to hear the voice of intellectual and moral instruction.

The Missionary institution of Barmen, in Germany, in the year 1828, sent Mr. Blankenburg, an active and excellent man, to Frederickslohra, a village of Prussia, in which there were about three hundred Gypsies, to ascertain their state, and, if possible, instruct and improve them. He found them in the usual wretched condition; a single room often occupied by four families—if the family institution can properly be said to exist—the naked ground serving them at once for a chair, bed, and table.

Mr. Blankenburg was received, at first, with great distrust; for he had been represented to them as coming among them in order to get them into the house of correction, and *compel them to work;* a thing which they mortally hate. But when convinced that he had visited them from motives of pure charity, they promised to follow his counsels, and exhort their companions to do the same. One of them wept for joy, and said he had hitherto thought that no one in the world loved them.

Mr. B. immediately proceeded to employ them in digging ditches for the forest, and in other ways, and labored with them himself, both to encourage them by his example, and to secure a better opportunity of conversing with them, and instructing them in knowledge and religion. Mrs. B. at the same time taught the little girls to knit, sew, and do other work suited to their sex. Mr. and Mrs. B. also opened, by subscription, a school, in which children were taught, lodged, fed and clothed. Another and a higher institution has more recently been established at Erfurth, a few miles distant, for the reception of those who have left the school at Frederickslohra, and who wish not only to complete their education, but to learn some trade, occupation, or profession.

Mr. B. has, however, found difficulties, and met with many very severe trials. The Gypsies possess the most fickle, inconsistent character imaginable. They make large promises one day, and the next day forget them all. They shed tears of joy, while listening to a friend who is interested for them; and a moment after, they turn against him and load him with reproaches. So addicted are they to a vagabond and vicious life, that they easily break loose from most of the restraints of civilization. They think they do a school-master a great favor in allowing him to teach, feed, and clothe their children, and, if in the least dissatisfied with anything, they take away their children. It sometimes costs the strongest prayers and entreaties to induce them to leave the smaller members of their families at a boarding-school, which does not cost them a penny.

Yet, amid all their discouragements, Mr. and Mrs. B. have done something. The school at Frederickslohra already contains above twenty pupils, and that at Erfurth seven; and two of the latter have, for two years past, appeared to be thoroughly converted to christianity.

If then, Gypsies can be civilized, of what portion of our race need we despair? The Hottentots have long ago been found within the reach of science and religion; and even the sooty tribes of New Holland are more hopeful subjects of instruction than the Gypsies.

Instruction of Chimney Sweepers.

It is estimated that there are upwards of two thousand boys now employed as chimney sweeps in the different towns of England. A subscription of five shillings each, was not long since raised among the prin-

cipal inhabitants of Brighton, England, for the purpose of providing a room with the requisite accommodations of desks, books, &c., where the young sweeps might assemble in their working clothes; for it was found that any attempt to make them put on better, would have entirely defeated the object in view. Funds being thus provided, an evening school was established, under the superintendence of a committee, appointed for the purpose. The master sweeps were requested to permit their boys to attend, to which, with the exception of two or three, they assented. The school-room was opened three times a week, from six to eight o'clock in the evening, and a large proportion of the climbing boys attended. They were taught reading, writing, and arithmetic, as well as instructed in religion; and the school was opened and closed always with prayer. Each of these pupils provides himself with, or has a dark colored frock, (or one is lent him,) which he puts on over his working dress when in school, and thus any annoyance from soot or dust is prevented. He is, moreover, expected to wash his hands and face, and comb his hair, before going to school; and a small tub of water, with soap and towels, is provided, should a greater degree of cleanliness be requisite. Small prizes are given for good conduct, and the boys are treated with kindness to induce them to attend the school. The plan has succeeded in Brighton beyond all expectation.

Elementary Education in Switzerland.

In the canton of Zurich, the attention of the government has of late been directed to elementary schools, and the compensation of the teachers has been greatly increased. Nearly two hundred of those who were formerly employed as village masters, had not more than fifty to sixty francs (about from ten to twelve dollars) a year. But a new law secures to every teacher of more than one hundred pupils, a yearly allowance of three hundred to three hundred and twenty-five francs, besides a gratuitous residence, and certain perquisites; and to the master of an auxiliary school, who has the charge of not more than fifty pupils, about two hundred francs.

The national or elementary schools of Lucern, one half of which are open in summer, amount to 165, while the whole population is only 116,000. It has also 16 secondary schools. The town of Lucern, with only 6000 inhabitants, has 5 elementary schools for boys, 5 for girls, 2 secondary schools for both sexes, and 4 infant schools. This effort in behalf of schools is almost equal to that which is made in New England and New York.

Education in Belgium.

The government of Belgium appropriates more than twice as much money to elementary education, in proportion to its whole population, as

France, and has twice as many children at school, in proportion to its whole population. In Belgium, the proportion in 1830, was 1 to 10; in France 1 to 20. The number at school in Belgium has increased fifty per cent. since 1830.

English Manual Labor School.

A school on a plan somewhat novel, has been opened at Ealing Grove, England, and placed under the care of Mr. Craig. It is for both boarders and day scholars. The boarders must not be less than twelve years of age, and the day scholars are to take their dinners with them. The scholars of both these kinds who are strong enough to do it, go out twice in the day to work in the garden; care being taken not to expose them to bad weather, nor to task them beyond their strength. When employed in tilling that part of the land, the produce of which goes to the support of the establishment, they receive fair wages; but a separate piece of land will be allotted to such of the boarders or day scholars as may be able to cultivate it on their own account, and whose conduct shall render them deserving of that advantage. They are required to pay a low rent, punctually, once a month. The quantity of land allotted to each does not exceed one-sixteenth of an acre, and he may take the produce to his family, or sell it to the school. In this school, the price of tuition is exceedingly low. Instruction is given in reading, writing, arithmetic, &c.; and to those who have a turn for them, in drawing, carpentry, and some other useful arts. The best behaved scholars are admitted in the evening for this purpose.—*London Journal of Education.*

Children's Friend Society, in London.

This society, for reclaiming juvenile offenders, affords an asylum to one hundred and sixty children, who are now training in habits of industry, in the principles of religion, and in moral discipline. More than seven hundred have already enjoyed its advantages; and of this number, three hundred are at the present time in the way to gain an honest livelihood in the colonies, upon such terms as are likely to secure their future success in life, if their conduct shall deserve it.

Society for the Advancement of Learning in South Carolina.

We gave a brief notice, in our number for August, of the formation of 'the South Carolina Society for the Advancement of Learning,' and of its leading objects. In a late number of the 'Columbia Telescope,' we find an article purporting to be an abstract of the proceedings of the Committee of that Society for the months of July and August; from which we learn that immediate measures are to be taken for collecting a Mineralogical Cabinet for the Society, by an agent, who is appointed for the

cipal inhabitants of Brighton, England, for the purpose of providing a room with the requisite accommodations of desks, books, &c., where the young sweeps might assemble in their working clothes; for it was found that any attempt to make them put on better, would have entirely defeated the object in view. Funds being thus provided, an evening school was established, under the superintendence of a committee, appointed for the purpose. The master sweeps were requested to permit their boys to attend, to which, with the exception of two or three, they assented. The school-room was opened three times a week, from six to eight o'clock in the evening, and a large proportion of the climbing boys attended. They were taught reading, writing, and arithmetic, as well as instructed in religion; and the school was opened and closed always with prayer. Each of these pupils provides himself with, or has a dark colored frock, (or one is lent him,) which he puts on over his working dress when in school, and thus any annoyance from soot or dust is prevented. He is, moreover, expected to wash his hands and face, and comb his hair, before going to school; and a small tub of water, with soap and towels, is provided, should a greater degree of cleanliness be requisite. Small prizes are given for good conduct, and the boys are treated with kindness to induce them to attend the school. The plan has succeeded in Brighton beyond all expectation.

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In their opinion on several important points, the members of the Lyceum appeared to be unanimous. One of these was in regard to the necessity of awakening parents to the importance of the Common School system. The general apathy of parents they regarded as at the foundation of all the evils connected with this subject, and it was to remove this that they believed the efforts of the friends of education ought to be particularly directed.

Mr. Willson, a teacher, mentioned a singular method of awakening parents, which he said he had tried with considerable success. It was to make a 'weekly report to the parents, exhibiting in a compendious manner, the punctuality, deportment, and comparative merit of the pupil, in his recitations.'

A female teacher was also mentioned by Mr. E. Loomis, the chairman of the meeting, who had succeeded in a different manner. She was desirous of doing something to rouse parents, and accordingly appointed a meeting at the school-house. A few persons attended, but none of them appeared disposed to take any active measures; and at length the lady had to begin the work herself, by reading to them one of 'Hall's Lectures on School Keeping.' This meeting was followed by other meetings, at each of which a lecture was read, in the same manner, until an interest was excited throughout the neighborhood, which led to many valuable improvements in the school.—We hope that some of our male teachers will be excited to similar endeavors.

In regard to the importance of introducing vocal music into all our common schools, the Lyceum was equally unanimous. Some of the teachers who were present testified, from their own experience, to its happy effects, when taught as a daily exercise.—They were also unanimously of opinion that next to devising means for awakening the attention of parents to the importance of common schools, was the appropriate education of teachers. Libraries were also deemed a subject of vital importance to the best interests of common schools.

Third Annual Report of the Boston Academy of Music.

Our readers have already been made acquainted with the character and objects of this institution, and of its connection with the Odeon, late the Federal Street Theatre. The Third Annual Report of the Academy, which has just come to hand, gives the following interesting information in regard to the proceedings of the Society.

During the past year, instruction has been given by the professors to between 800 and 1000 CHILDREN, and to 400 to 500 ADULTS. A school for gratuitous instruction to children is still continued, and is open to pupils from all parts of the city, and every religious denomination; and is well attended.

Instruction in music has been given in several COMMON SCHOOLS, and with great success. 'It is the testimony of the Principals of these schools,' says the Report, 'that it does not interfere with the regular studies of the pupils; that it is an agreeable relaxation to their minds; and that it exercises a happy moral influence on their conduct. No teacher of youth who has once tried it, has given it up.'

'In August last, (1834,) a number of gentlemen, principally from the country, associated for the purpose of instruction under the professors. The method pursued by them is that contained in the "Manual," published by the Academy. The testimony of the gentlemen composing this class (who it appears were teachers) is highly favorable to the system.'

The Choir of the Academy consists of about 100 members, of both sexes, who, with the professors, hold regular meetings once a week, and are much devoted to the work of improving themselves in this noble art.

Three public concerts, under the direction of the Professors, have been given during the past year. They have been of such a character as to be creditable to the system, and generally satisfactory to those who before were skeptical in regard to its merits and general utility. In addition to these exhibitions of the younger pupils, the 'Choir' have given six oratorios, which have been highly approved.

Lectures have been given in Brattle Square, Boston; Hartford, Conn.; in the City of New York; in the Female Seminary, at Ipswich, Mass.; and in several other towns of Massachusetts. These lectures have been well received, and, it is believed, very useful.

The Academy has also published during the past year a work adapted to assist teachers in communicating instruction in the elements of Vocal Music, called the 'Manual of the Boston Academy of Music;' of which we have formerly spoken. The demand for this work since its publication, says the Report, has been very great. They have also published a work, entitled, 'The Boston Academy's Collection of Church Music.'

The influence of the Academy, abroad, is increasing. In Portland, they have formed an Academy of Music. Mr. Ilsley is the Professor. He has had under his tuition, during the past year, 500 children and 200 adults. In Cincinnati, another has been formed, and it appears to be flourishing. Mr. T. B. Mason has several hundred children under his care, besides a number of adult classes. Letters have also been received, asking for information on the general subject, from various parts of this state, and from a majority of the other, especially the more distant states.

We understand that in addition to the present Professors of the Boston Academy, Messrs. Lowell Mason and G. J. Webb, it has been found necessary to appoint a third.

The government of the Academy, at present, consists of Samuel A. Eliot, President; Moses Grant, Vice President; George William Gordon, Recording Secretary; William C. Woodbridge, Corresponding Secretary; and Julius A. Palmer, Treasurer; and a Board of ten Counsellors.

NOTICES OF BOOKS.

THE LEGAL CLASSIC, OR YOUNG AMERICAN'S FIRST BOOK OF RIGHTS AND DUTIES. Designed for Schools and Private Students. By JOHN PHELPS, Esq. Amherst: J. S. & C. Adams. 1835. 12mo. pp. 144.

The neglect in our own education, on the very subject which the compiler of this little work would fain render familiar to all the pupils of our schools, while it unfits us to speak with much confidence on its merits, prepares us the better, perhaps, to accede to the opinion that an elementary work of the kind is greatly needed. Sure we are, that if no more can be done immediately, some book like the 'Legal Classic' might be very profitably used as a reading book in our high schools, and in the more advanced classes of common schools. The experience of every individual must convince him that he owes many of his opinions and much of the knowledge he has attained to his lessons at school in mere reading; and is there any reason why the 'elementary principles of law and government,' especially in a country like this, should not form a part of this knowledge? We cannot help commending this book, therefore, to committees and teachers, as one which, so far as we *are* qualified to judge, deserves their careful examination. We would at least commend to their notice the sound philosophy and wholesome truth contained in its preface.

THE CLASS BOOK OF NATURAL THEOLOGY, for Common Schools and Academies; with numerous Engravings, and a copious list of Questions. By Rev. T. H. GALLAUDET, late Principal of the American Asylum for the Deaf and Dumb. Hartford: Belknap and Hamersley. 1835. 18mo. pp. 196.

The 'Youth's Book of Natural Theology,' of which the present work is a modification, and of which we gave an extended notice in our third volume, has been for some time before the public, and has met with a cordial reception both in America and Europe. The author has hence been encouraged to make special efforts to introduce it into common schools, academies, and Sabbath schools; and for this purpose a list of questions has been added, together with several new engravings.

We know of no work in the English language, on the same subject, so happily adapted to the wants of our elementary schools as this. Could teachers be educated to their profession, it does seem to us desirable that Natural Theology should be studied in every school, from the highest to the lowest. Even in the present state of things, this little work would be an excellent *reading* book for classes; and if used *merely* as such, would do immense good.

The more extended work of Paley, though in the main excellent, was never suited to the wants of ELEMENTARY schools, either secular or religious. Something for them was still a desideratum; and we congratulate parents and teachers on the timely appearance of the present edition of Mr. Gallaudet's work, arranged in such a manner as will, we trust, meet the wants of the community.

THE MUSICAL LIBRARY. LOWELL MASON AND GEORGE J. WEBB, Editors. Boston: Published by Edward R. Broaders.

This work, recently established, and published under the superintendence of the Boston Academy of Music, is to be issued in monthly parts, each containing sixteen super royal quarto pages of music, and four pages of letter press, at four dollars a year. We have received the first part, dated back to July, (in order to complete six parts during the present year,) which is beautifully printed on fine paper; and appears to be every way worthy of the source whence it emanated. We commend it to all who take any interest—and who does not?—in this important subject; and especially to teachers.

A PORTFOLIO FOR YOUTH. BY ROBERT RAMBLE. Philadelphia: J. Crissy. 1835. 18mo. pp. 352.

This instructive and amusing volume purports to be a collection of pieces, compiled by the benevolent Captain Ramble, for his nephew, Frank Hearty; both personages familiar to most juvenile readers. The work embodies a vast variety of matter, all excellently adapted to occupy and interest the young mind, and to create or cherish a taste for reading. Great pains seem to have been taken to render the whole subservient to the best purposes of education. To the mind that reflects on the deep and permanent influence exerted by juvenile reading, it is a source of great satisfaction to observe the growing disposition among publishers and editors, to get up works of a superior character in this department.

THE ORATOR'S OWN BOOK. Compiled by the Editor of Waldie's Library. Philadelphia: Crissy, Waldie & Co. 1835. 12mo. pp. 300.

This volume comprises a great deal of sterling matter. It is adapted to the higher classes in academies and preparatory schools, or to the use of students still more advanced, for occasional purposes of declamation. It differs from other compilations of the same kind, chiefly in the proportion of pieces of well established reputation which it contains.

We cannot say much in favor of the introductory directions for public speaking: they are of a formal and obsolete character. We hope that the next edition of this book will be carefully purified of objectionable expressions, of which several are at present strongly marked.

AMERICAN

ANNALS OF EDUCATION

AND INSTRUCTION.

DECEMBER, 1835.

COLLEGE OF NEW JERSEY.

A CHARTER for the College of New Jersey was first granted in 1746, under the administration of Gov. Hamilton. No copy of this charter, however, can be found, or any official record of the college, till a second charter was granted, in 1748, by Gov. Belcher. The Rev. Mr. Dickinson, of Elizabethtown, was the first president. From the fact that he had long been accustomed to receive youth into his family for classical instruction, the only mode at that time in which they could be prepared to enter the study of the professions, Mr. D. was well qualified for his task. The whole number of students under his care, in the college, did not probably exceed twenty; and his only assistance was an usher or tutor. No public buildings had been erected; and the students boarded in private families in the town.

After his death, in 1747, the pupils were removed to Newark, and placed under the care of the Rev. Aaron Burr. It is not known whether he was formally appointed president, but it seems that he had the charge of the pupils collected at Elizabethtown, a year before the second charter was granted.

The first official record of the college of New Jersey is, as we have already observed, a copy of the charter granted by Gov. Belcher, in 1748. In November of that year, six trustees were added to the thirteen named in the charter, and Mr. Burr was unanimously chosen president. The first commencement was

held the same day, and the degree of B. A. conferred upon six young men, and the honorary degree of A. M. upon Gov. Belcher.

The following paragraphs on the early history and progress of this institution, are from the American Quarterly Register, conducted by B. B. Edwards.

'As Gov. Belcher was the founder of the College, so he was the first who advised and urged the erection of the college edifice, when the funds of the institution were so scanty, that, had it not been for his advice and aid, the enterprize would have been deemed impracticable. At a meeting at Newark, Sept. 27, 1752, Gov. Belcher advised the trustees to proceed immediately to determine upon a location for the college. The people of New Brunswick not having complied with the terms proposed to them for fixing the college in that place, it was voted that it should be established in Princeton, upon condition that the inhabitants of said place secure to the trustees two hundred acres of woodland, ten acres of cleared land, and £1000 of *proclamation* money, all which was to be complied with in three months.

'On the 24th of January, 1753, it was announced that the conditions were fulfilled. The Rev. Gilbert Tennent, of Philadelphia, and the Rev. Samuel Davies, of Hanover, Va., the agents of the Board in Great Britain, having procured liberal contributions in that country, it was determined forthwith to erect a college edifice, and a house for the president. From the same source, a small fund was afterwards formed to assist in paying the salaries of the officers of the college. The college edifice was erected of stone, and the president's house of brick, both of which are now standing.

'The college building was for some years the largest college structure in the United States. It was first named Belcher Hall, but the worthy governor declined the honor, and suggested that it should be called Nassau Hall, in honor of him of "glorious memory," William III., prince of Orange and Nassau.* It accommodated one hundred and forty-seven students, reckoning three to a chamber. The chambers are 20 feet square, having two large closets with a window in each, for retirement. A hall of 40 feet was provided, ornamented with an organ, a portrait of king William, and of Gov. Belcher.

'In the year 1756, the students, to about the number of seventy, removed from Newark to Princeton, the college building being so far completed as to be ready for their reception. The people of the country becoming more and more convinced of the importance of learning, the number of students rapidly increased.'

The labor of teaching devolved chiefly upon the president, he being assisted by one, and never more than two tutors. The care of the grammar school in which pupils were prepared for college, also devolved upon him, being considered a personal concern of the president. After the death of Mr. Burr, the trustees took this care upon themselves. The commencements under president Burr, with the exception of the second, which was at New Brunswick, where it was then supposed the college would be located,

*The college has been sometimes called Nassau Hall, but not appropriately. Nassau Hall is simply the name of the building.

took place at Newark. The first at Princeton, in 1757, occurred two days after his death.

Rev. Jonathan Edwards, father-in-law to president Burr, was immediately chosen his successor.* From his election, the college derived reputation, but his administration was too short to permit him to do much service. He died five weeks after his inauguration, and much of that time he was suffering from illness. The Rev. James Lockwood, of Wethersfield, Conn., was appointed president in his stead, but for reasons not now known, he declined the appointment.

The Rev. Samuel Davies, of Virginia, was inaugurated president in 1759. The former flourishing state of the college had been considerably affected by remaining so long destitute of a president. The number of pupils, which was seventy on its removal to Princeton, was considerably diminished before the accession of Mr. Davies, and at the following commencement, eighteen only received the degree of B. A. At this time, books to the value of £40 were ordered from England, and it was ascertained that the fund for the use of poor students amounted to £500.

A little more than eighteen months after president Davies's inauguration, he was attacked with an inflammatory disease, which terminated his life. His reputation and services had been of incalculable benefit to the institution. The number of students under his care was probably about one hundred.

In June, 1761, Rev. Samuel Finley was elected his successor; the college duties having been, in the mean time, discharged by the tutors.

Until April, 1762, there had been no house for public worship in the village of Princeton, the college chapel having been used for that purpose, when the college trustees gave the land requisite for the purpose of erecting an edifice. A refectory for commons was built at the same time. In 1762, permission was granted by the legislature of the state, to raise a lottery for the benefit of the institution, the first assistance which it had granted. In 1765, a professor of divinity was appointed, and the following year, £100 given by an individual as a foundation in part for the professorship. The annual charge of education, including all expenses but clothing and travelling, was £25 6*s*.

The accession of funds from lotteries and donations enabled the trustees to increase the salaries of the college officers, though it did not allow them to retain the three tutors in the character of professors. President Finley died in 1766. The college flour-

* Until his arrival, the tuition was confided to tutors, and the government to Messrs. Tennent and Cowell.

ished under him. The number of students was about one hundred, and there were about half that number in the grammar school.

In 1766, Rev. John Witherspoon, of Paisley,* Scotland, was unanimously elected president, but family circumstances induced him to decline the appointment. At this time, professors of divinity and moral philosophy, of mathematics and natural history, languages and logic, rhetoric and metaphysics, were appointed; but the professor of divinity and moral philosophy alone accepted.

The Rev. Samuel Blair, of Boston, was now chosen president. He declined the office because he understood a re-election would secure the services of Dr. Witherspoon, who was again unanimously elected, but did not arrive in this country till November, 1768. He was inaugurated on the 15th of that month. His name brought a great accession of students to the college, and by his exertions, its funds were much augmented.

The Quarterly Register has the following remarks on the character of this excellent man.

'As president of the college of New Jersey, Dr. Witherspoon rendered literary inquiries more liberal, extensive and profound; and he was the means of producing an important change in the system of education.

'He extended the study of mathematical science, and it is believed he was the first man who taught, in America, the system of philosophy which Dr. Reid afterwards developed. Scarcely any man of the age had a more vigorous mind, or a more sound understanding.

'Soon after the commencement of the revolutionary war, New Jersey was overrun with British troops. In 1776-7, it became the theatre of hostilities. In January, 1777, Princeton was occupied by a portion of the British army, which was attacked by Gen. Washington. A part of one British regiment took post in the college, and made some attempt at resistance, but after a few discharges of artillery from Washington's army, the college was abandoned, and the greater part of the regiment were made prisoners. More than 100 of the British were killed, and 300 taken prisoners. The war, of course, prostrated every literary effort. The functions of the president were suspended, and he was immediately introduced to a new field of labor, being appointed a member of the convention which formed the constitution of New Jersey.

'As soon as the state of the country would permit, the college was re-established, and its instruction was re-commenced under the immediate care of its vice-president, Dr. Smith. Dr. Witherspoon was induced, from his attachment to the college, to cross the Atlantic, that he might promote its benefit. After his return, he devoted himself exclusively to his duties as president, and a minister of the gospel. Dr. Witherspoon died Nov. 15, 1794, aged 72; and was succeeded by the Rev. Samuel Stanhope Smith.

'Dr. Smith was born at Pequea, Lancaster co., Pa., March 16, 1750. He was the son of Rev. Robert Smith, D. D. He graduated in 1769, at the college of New Jersey, where he was afterwards for two years tutor.

* Dr. Witherspoon was born in Yester, near Edinburgh, in Scotland, in 1722; and was a lineal descendant of John Knox. He studied at the University of Edinburgh seven years, and was licensed to preach the gospel at the age of 21.

He was for a few years a preacher in Virginia, and president of the Hampden Sidney college. In 1779, he was appointed professor of moral philosophy, at Princeton, and was succeeded in Virginia by his brother, John Smith. In the absence of Dr. Witherspoon, as member of congress, much of the care of the college devolved on him. He was elected president, in 1794, and on account of bodily infirmity, resigned in 1812. He died August 21, 1819, aged 79.

'Among the instructors who assisted Dr. Smith, were Dr. Green, Bishop Hobart, Drs. R. Finley, Kollock, Neill, Linsley, Weeks, Mills, John Smith, Minto, Maclean, Caldwell, &c. The number of graduates during Dr. Smith's administration amounted to 527; about 29 on an average yearly.'

Dr. Smith was succeeded in the office of president by the Rev. Dr. Ashbel Green, son of Rev. Jacob Green. He continued to sustain his office from 1812 to 1822, when he resigned for the purpose of taking the editorial charge of the 'Christian Advocate,' at Philadelphia. But we quote once more from the Register.

'In 1822, the Rev. James Carnahan, D. D., a Presbyterian minister of Utica, N. Y., was chosen president of the college. He still remains in the office. He graduated at the college in 1800, and was afterwards a tutor for two years.

'The college of New Jersey is now considered to be in a very flourishing condition. The number of under-graduates is about 150. The faculty consists of a president, seven professors, and three tutors. Provision is made for imparting instruction in the Greek, Latin, French, German, Italian, Spanish, and English languages; in mathematics, natural philosophy, chemistry, natural history, belles lettres, mental and moral philosophy, logic, political economy, natural and revealed religion, anatomy, physiology, &c.

'The libraries of the college, and of the literary societies connected with it, contain 12,000 volumes. The college has a very valuable philosophical and chemical apparatus, a museum of natural history, a small anatomical museum, and a mineralogical cabinet. The principal edifice, Nassau Hall, has been already described. In 1833, another college building, 112 feet long, and four stories high, was erected. There are two other buildings, each 66 feet in length, 36 in breadth, and three stories in height, one used for a library and recitation rooms; the other for a refectory, museum, apparatus, &c.'

Among the more distinguished benefactors of the college of New Jersey, may be mentioned Dr. Elias Boudinot, who gave $8000, and 4000 acres of land; Col. Rutger's family, of New York, $6500; the family of lieutenant governor Phillips, of Boston, $2000. Dr. David Hosack, also, presented it with 1000 valuable mineralogical specimens.

WEAR AND TEAR.

We shall speak to the hearts of many of our readers in presenting the following extract from a new work of the distinguished British physician, Dr. Johnson.

'There is a condition or state of body and mind, intermediate between that of sickness and health, but much nearer the former than the latter, to which I am unable to give a satisfactory name. It is daily and hourly felt by tens of thousands in this metropolis, and throughout the empire, but I do not know that it has ever been described. It is not curable by physic, though I apprehend it makes much work for the doctors ultimately, if not for the undertakers. It is that WEAR and TEAR of the living machine, mental and corporeal, which results from *over strenuous labor* or exertion of the *intellectual faculties*, rather than of the corporeal powers, conducted in *anxiety of mind and bad air*. It bears some analogy to the state of a ship, which, though still sea-worthy, exhibits the effects of a tempestuous voyage, and indicates the propriety of re-caulking the seams, and overhauling the rigging. It might be compared to the condition of the wheels of a carriage, when the tires begin to moderate their close embrace of the wood work, and require turning. Lastly, it bears no remote similitude to the strings of a harp when they get relaxed by a long series of vibrations, and demand bracing up.

'I do not speak of the mere labor of the body. The fatigue induced by the hardest day's toil, may be dissipated by "tired nature's sweet restorer, balmy sleep;" but not so the fatigue of the mind. Thought or care cannot be discontinued or cast off when we please, like exercise. The head may be laid on the pillow, but a chaos of ideas will infest the overworked brain, and either prevent our slumbers, or render them a series of feverish, tumultuous, or distressing dreams, from which we rise more languid than when we lie down.'

Few students will be found who do not *know* all this to be true. But what is the remedy? We have tried every species of *remedy* in its turn, under the direction, and by the prescription of physicians. We have travelled by land and by sea. We have visited galleries of pictures. We have attended the public assemblies of fashion, and of science, and the public amusements. We have listened to the most celebrated orators, and heard the most exquisite music, and seen the most splendid monuments of human power and genius. We have paced the aisles of the magnificent cathedral of the 'Eternal City.' We have gazed on its ancient monuments from the top of the Capitol, and have surveyed its modern beauties from the Monte di Trinita. We have looked down from the top of Vesuvius on the enchanting city and bay of Naples, and we have gazed from the summits of the Alps upon

'The land of the mountain, and land of the flood,'

and looked abroad upon the desert of snow and ice which surrounded us. We have visited universities, and schools, and hospi-

tals, and palaces, and manufactories. We have experienced a degree of pleasure, and sometimes of *exquisite delight*, which perhaps no scenes of earth will ever again produce. Such was the excitement, that we could often, for the moment, outdo friends of four-fold greater vigor. But *reaction* soon followed, and we were more exhausted than before. It was still WEAR and TEAR; and the more interesting, and more delightful were the objects before us, the greater was the exhaustion produced in a system convalescing from the previous effects of this disease. To the healthy man, such kinds of occupation may be a source of still higher health—an important means of carrying off his superfluous vigor. They may be *indispensable* to some whose previous cares have produced an absorption of their own reflections, an intensity of thought, amounting almost to monomania. But amusements of this kind, must be used with *great caution* by one who needs to gain strength, and has none to spare. They demand a certain degree of vigor to be endured with safety; and often, when they seem to inspire the languid invalid with new life—while they enable the brain to excite the muscles even to efforts beyond all ordinary ability, and thus seem to an unpractised eye to be almost a panacea for his ills,—they are exhausting his vital powers in a fearful manner. We have seen melancholy instances, in which a course of such occupations and amusements, pursued, too, without excess, if we compare them with the ability of a healthy man, have proved like the last desperate stroke of the gambler, when he stakes his all upon a single cast.

For ourselves, we pretend to no medical skill but that which we have acquired in twenty years' observation and experience of the effects of the state so well described by Johnson, and of the prescriptions of physicians whom we have been led to consult from Edinburgh to Rome, and in many parts of our own country. But we have been enabled to assist some of our fellow sufferers, and we venture to present the results of our observations to those of our readers who may be among the number, as a means of warning, if not of guiding them.

We have found no remedy for an exhausted mind but REST. We are aware, that there is a rule, and a most salutary one, which tells us that 'change of occupation is rest,' because it employs the mind in a new manner, and brings new faculties or organs into action. But when *every faculty* has been strained to the highest point, and the *whole mind has lost its elasticity* and its *vigor*, when it is as fatiguing for the imagination to soar and wander, as for the reason to plunge into the depths of knowledge, how is this rule to be applied? And even if this be not the case, the sympathy of different faculties, or if we adopt phrenological views, of

different organs, renders the rest of *all* frequently necessary, just as the whole body must often be kept in a state of absolute repose, in order to restore a single injured limb.

Sleep, and to the greatest amount which the state of mind and the health of the body would allow, we have found the most precious, as it is doubtless the most perfect rest. And to those who have not lost the power of sleep, we know not but this would be enough, if indulged in properly, and without regard to external claims, or common prejudices, or that friendly advice to the contrary, so often ignorantly given. We knew a young French physician who was worn down with this sad disease, and its legitimate offspring, dyspepsia, who assured us, that he was entirely cured by retiring to a small French village, giving up all occupation, and spending from twelve to eighteen hours daily in sleep, and tasking his digestive powers with no more food than was necessary to this dormouse life. The greatest, and most permanent relief we have ever found, was in pursuing a similar course.

But many seldom receive a visit from 'tired nature's sweet restorer,' even for an entire night; and court her in vain, with all the arts, and all the drugs which have been devised, so long as they remain in the circle of their friends, and in the sphere of their business, or of the public or private objects which interest them. In such cases, we know no remedy but *flight*, not so much for the sake of locomotion, as to get beyond the reach of all associations which excite the mind to action. The sight of the spires and buildings of a distant town, the view of a library, or objects connected with literary pursuits, the habit of hearing and reading concerning the objects which have interested us, are in many cases enough to maintain the state of excitement. The mind, in its feeble state, is almost as much wasted by the reveries into which it is plunged, and the useless straining of thought, and the anxiety, and regret, and the painful sense of impotence to which it is led by such objects, as it was in health, by the full exertion of all its powers; and is almost as sure to sink under them. Even the family circle frequently recalls too much of thought, or excites too much of feeling for this enfeebled state, and the sufferer must abandon even the comforts and pleasures of home before he can obtain *perfect rest.*

Let it be remembered, that unquiet slumbers are often as wearisome as watchfulness; and, let those, therefore, who need rest for a time, reserve nothing which may impair it,—hesitate at no sacrifice which will secure it. Better a temporary abstinence, than a final loss—far better to give up the most flattering prospects of usefulness to others or benefit to ourselves, than to secure them at the expense of our power for future effort, and thus prepare to live mere incumbrances upon society.

There is, however, another condition of rest besides the withdrawal from objects that disturb it. The experience of an aged observer of literary men, led to the remark, 'there is no effectual repose from mental labor, but in bodily labor.' If fatigue is already constant, as it too often is in a debilitated student, there is obviously no need of increasing it; and wearisome efforts of body must be deferred until the strength is increased by some other means. But as soon, and in proportion as muscular vigor returns, it should be called into exercise, as far as it can be done without exhaustion, not agreeably to any given measure of time, but with careful adaptation to the existing powers, and without permitting one's self to go beyond the point of fatigue, in order to gratify what John Wesley denounced as a sin, under the name of 'the lust of finishing,' or even to meet the demands of society or friends. If our efforts were indispensable, providence would have given us power to complete them; and the reply of the minister to the king of Spain, who was tormented with anxiety about his kingdom, during an illness, ought to be often repeated by every invalid, tortured with this sense of his own importance:—'The world went on very well before your majesty was born, and it will go on very well after your majesty is dead.'

We will only add one remark more, derived also from our own experience. Where body and mind are so far exhausted that rest cannot be obtained and labor pursued at home, we believe there is no better means of procuring the one, and obtaining a substitute for the other, than a voyage to sea, provided there be no painful dread, or peculiar bodily suffering. On the ocean, the traveller is almost removed from sources of excitement, and feelings of responsibility; unless he should fall in company with those who call up his former objects of thought. His life itself is monotonous. He has little temptation to keep him even wakeful. The objects around him are generally soothing in their effect upon the mind. The incessant rocking from morning to night, and from night to morning, wearisome as it sometimes is, is an admirable substitute for active exercise, when the strength does not admit that; and will soon prepare one for it. At the same time, it combines, with all other circumstances, to keep the mind and body in a slumbering state, and to produce sweet and refreshing slumbers, after they have long been unknown.

To sum up our views, we are convinced, that the shops of the druggist furnish no medicine for this disease and its offspring. We believe the only remedies to be *rest of mind* and *labor of body;* and he who neglects them, or who resumes his labors, (as we have always unhappily done,) before they had produced their entire effect, and draws upon the full extent of his powers before

they have had time to recover vigor, as well as health, is in danger of violating the command—'*Thou shalt not kill;*' and of robbing his friends, and his fellow men, as well as his God, of services which he was bound to render, and which imprudence only has prevented.

(For the Annals of Education.)

ON SELF-DIRECTION.

'Man was made for self-improvement. As he passes from childhood to manhood, he retains the active powers of infancy, and the forethought and choice of childhood—but he adds to these, the power of *self-direction*, by which he again rises by degrees to a higher scale of self-improvement, *if indeed he will now direct himself.*' ANNALS, March, 1834. pp. 137.

I QUOTE from my former series—on *common schools* and *common education*,—both the condition and the rule of adult self-improvement—that indispensable aid and support to the education of the young. *Self-direction* is the mainspring of the improvement of the grown man—if, (alas! that an *if* must have place in the declaration,) *if, indeed, the grown man will direct himself.* Nothing can be plainer than the declaration; no limitation more sure than that involved in the condition. Everything thrives and grows according to its order—according to the laws of its own nature, and its own stage of being. Infancy, by its instinctive activity and diligence, grows to childhood. Childhood, with forethought and choice, submits to the direction of parents and teachers, and thus only, grows to a fair and promising manhood. Manhood, too, can grow to a more vigorous and fruitful manhood—can add 'knowledge to knowledge, and skill to skill,'—if it will employ its matured powers under a wise and vigorous self-direction. He who would improve himself, and grow more and more a man, must *direct himself* as faithfully as he was directed in infancy by instinct and necessity, and by parents and teachers in his growing childhood.

It were well, before proceeding to consider the elements of *self-direction*, to mark the marvellous falling off, so wont to occur after youth have left the regular and governed pursuits of their childhood and youth, for lack of a *self-direction* in place of that direction of others which ensured their progress, until they 'came for themselves,' in good proportion to their submission to it. What the lack is, is made plain by the cases which occur of progress after maturity, as rapidly as before—often more rapidly—amidst the

busiest occupations of active life. For these cases are found, only, where a faithful self-direction has ensued: while the more numerous cases are unimproved and unimproving as manifestly, because self-direction is wanting:—because the man is not, in these higher matters, the master of himself. Let us assure ourselves, that the essential advantage enjoyed by the young—that which gives them a growing education—is no other than this; and that the slackened or arrested progress of full grown men, is from no other cause.

Youth certainly has *some* peculiar aptitude for learning; though that no doubt decreases at every step from infancy. The first fresh and vigorous leaves die, while the firm trunk and limbs of the growing sapling give promise of the spreading glories of the tree. It cannot be that the vital strength which was destined for a nobler and later work, is exhausted in the first rapid growth; and that under proper cultivation, man may not grow and bear fruit even to old age. It cannot be the peculiar aptitude of childhood, which secures so universal a progress and improvement: it is due to the *direction* which is given by parents, guardians, teachers, masters, and the whole expectation and condition of society: all aiding that *self-direction* so apt to be wanting after maturity. The young improve because they yield obedience; in proportion as they yield obedience to the laws of progress in every well directed family and school; because they learn their appointed and progressive lessons regularly and well. They keep the path which is opened before them; and therefore reach, in proportion to their fidelity, the eminences of knowledge and improvement, to which they lead upward. The true secret of the improvement in schools, colleges, and apprenticeships, is their wise, steady, and efficient direction and control. There is, no doubt, qualification for instruction and skill in teaching; but these are not the chief means of their success, but the plan, and regularity, and authority, which give a fixed, unwavering direction and control.

Now, if at the point where the direction and control of others ceases, self-direction is not ready, what wonder is it, if the progress ceases? Or, if experience shall ensure some progress, that it ceases to have a regular, rapid, steady, and noble growth? But if self-direction can have place, what can prevent that noble growth; nobler, far, because it now proceeds on the higher principles of mature life, self-direction, and self-control? It needs but that youth, instead of imagining that their education is finished at the stage where parents and teachers have left it, should enter upon that new office to which they were gradually trained and inducted in the later years of their nonage. Such fidelity would advance them even more rapidly than before, and would exalt them to the

true dignity of men; and, might we suppose it the uniform and general endowment of adult life, would elevate society far above any former attainment, and would present a new and noble chapter in the history of man. Such fidelity will extend, in society, in proportion as a conscientious desire to improve every talent in obedience to the Creator, shall extend; or, rather, in proportion as this conscientious desire, while it grows, shall regard the mind and its possible endowments as the highest talents to be cherished in obedience to God. Let us hope that every attempt may promote, in society, the extension of such a conscientious desire for self-improvement—of such a conscientious self-direction. In this hope, I proceed to state what seem to me to be *the elements of self-direction.*

1. Self-direction supposes a perception of the undoubted truth, that, in no state of life, there can be any limit to valuable knowledge and skill;—that, in every state of life, more and more knowledge, and more and more finished faculties are necessary to man, in order to secure to the best advantage to himself and others, present, progressive, and final well-being. Self-improvement must proceed on the ground of the progressive nature of man—of its progress towards a benefit—which failing, some advantages to one's self and others must be lost. No doubt there are branches of knowledge and modes of skill, not suited to the condition of this or that individual; and which of course are not to be sought after. Yet, it is impossible for any human being to be so situated that he does not need to know something more; that he has not something more to learn; no mental faculties to improve; no more skill to acquire. Self-direction supposes this desirableness and need of improvement perceived and acknowledged by the mind.

2. Self-direction supposes a plan of self-improvement—a *law of progress*, adopted for the guidance of the life—such as we must suppose every person of tolerably early education capable of forming, *if he will*, from the influence of that law of progress under which he has advanced thus far, from the advice of friends rightly esteemed more capable than himself, and from the advice and examples to be found in books within every reader's reach. This plan must be supposed to embrace two designs, either of them sufficient to prevent the young student from ever getting out of work: a preparation *first* for the immediate and daily emergencies of life, both in his own proper calling and in his common condition and relations as a man; and, *secondly*, for the growing demands of life, when five, ten, twenty, thirty, forty years may have passed away: when property may have increased or diminished, and children may have grown to a higher demand on parental skill; and intimacies are multiplied with all the relations of society.

Such preparation is demanded of the young for the business of maturity; and the plan of education is contrived on purpose to secure it. In like manner must the plan of adult self-improvement look out for the growing claims of future life.

3. But a plan is unavailing, if it be not executed; hence self-direction supposes *self-government;* securing conformity and obedience to the adopted purpose of the life. He who would improve himself, must *govern himself*—must *control himself,* as to the time, order, and duration of those pursuits embraced in his determined plan. And at the time, in the order, and for the duration, he must *compel* his faculties to attend to their appropriate work; he must fix attention, awaken conception and invention, revive memory, and prolong thought, so that the labor may accomplish its appropriate design. How difficult all this is, and how easily hindered, the most successful can bear witness: while minds ill-informed and incapable, dull and stagnant, everywhere give proof how apt self-government is utterly to fail. Its necessity will best appear, and its attainment be best aided, perhaps, by a notice of the occasions when it is wont to fail.

1. The motive is likely to fail. The advantage proposed is not immediate upon each single effort. It is so distant and indirect, as to be only dimly and obscurely seen; and is often of a nature which cannot be perceived, except as the man actually advances in the improvement proposed. A plan laid on general grounds, in view of the experience and testimony of others, has slender chance of holding its dominion over the mind, while its issues are so deeply hidden in darkness: if there be not a master, it will every day be set aside by the feelings and impulses of the moment, and give place to the whims and caprices of an idle and vagrant mind. Whoever will improve himself, must be able to govern himself by the plan he has formed, and the evidence on which he formed it; not varying, though he cannot see the promised advantages. He must do for himself what the teacher does for the young pupil, when he requires him again and again to study that of which he does not and cannot yet see the use.

2. The natural indolence of all men, presents a constant hindrance; especially amidst the allurements to momentary gratification to which men are everywhere exposed. Even learned men, long trained to the habit and love of study, are said often to have found themselves so paralyzed by their natural indolence, as to have resolution only for the idlest and easiest occupations, until roused by some fixed engagement or absolute necessity; and this, even though their professions give promise of immediate and valuable rewards at every step of their progress. I believe it is the great Johnson who says, that no author writes except with a bay-

onet at his back:—i. e. without an immediate and most urgent motive, as the dread of hunger, houselessness, or nakedness. If learned and long-trained men need a master in their outward circumstances, as no doubt they often do, a man who can live without learning, who can live and grow rich, perhaps, with what his parents and the schoolmaster gave him, is not likely to overcome his natural indolence, and pass triumphantly all allurements, unless he will be his own master, and unless he will govern himself with vigor and decision.

3. This hindrance must be augmented by the difficulties which attend any course of improvement,—which must grow as it grows. There is no easy way of self-improvement; none without growing difficulties. For what is improvement but searching out, with an imperfect eye, what is obscure; improving the sight by groping for objects in the dark; attempting to recollect what is almost vanished from the memory, and to fix it lest it vanish utterly away—to re-light or preserve the flame which every wind is ready to blow out—judging where false conclusions claim to be the true—following the ignis fatuus a little into the quag, that one at length may be sure where is the light which illumes the solid ground. It is amidst such necessary difficulties, increasing as one advances, that the young mind is most likely to give up in indolence or despondency. Lured by the commendation and example of others, the youth imagines to himself an easy task. Of course, if he advances, he must be disappointed; and will retire unless he is master of himself—unless he can and will urge himself forward through darkness and uncertainty, at every new emergency, until the vigor of that self-command, and the impulse of the renewed effort, and the joy of success, shall renew the pleasure of the toil, and set the master at his ease again.

4. Again, one of the strongest motives at the beginning must necessarily fail in the progress of this and every undertaking. The grace of novelty must fail. Self-improvement in general, and successively in each particular pursuit, must become an old story; must lose, by custom and familiarity, the strong interest which is felt in any new object. Then, of course, indolence, or fatigue, or discouragement amidst real difficulties, or a fancied uselessness, have free scope; and he who began with all imaginable zeal, is in a week, or a month, or a year, as indifferent and dull as half a brute. Especially when the influence of novelty ceases, a master is indispensable who can hold fast his authority and his rule, until—for here too, authority will not long have to sustain itself by mere main strength—the intrinsic pleasure of acquiring knowledge, and its growing use, shall establish a deep, living, and permanent interest in the mind.

5. Again, no single instance of neglect is of any considerable consequence. If each neglect were but a single act of omission amidst days and weeks of regular diligence, and did not contain within itself the principle of other and numerous neglects, it would not check the general progress. It is because that single neglect is one of a hundred, of a thousand, of ten thousand, that it is the seed of ruin to the whole plan and desire of self-improvement. Yet ruinous as it is, each, successively, seems to the ill-governed mind, as the only one; or, at worst, as the last one: and under that deception, months and years are passed in neglects, each of which, if a single omission, would be of no account; but all of which have exhausted the time and the courage, and have left the mind not only without the attainments proposed, but with less will and power to make them at every stage of that neglectful life. A MASTER is necessary, who will not be deluded by the temptation of the moment—who will be ever at his post—and who will not wink at all transgressions, because each is single and alone.

6. Another hindrance occurs in the discouragement which is the consequence of neglect, after there has been any desire or plan of self-improvement. Presently it is found that by means of neglects, each of which seemed of little importance—for lack of self-government a thousand times repeated—the man is incapable of the duties which are actually forced upon him—in the extending connections of his life, or of profitable employment otherwise at his command. Then the necessity of all improvement is made plain; and the despairing wish is felt for that work of years, which in a week or a day is utterly impossible. Happy the man, in whom all the elements of self-government are not gone when he has reached this mortifying point of experience; who can arouse courage for a renewed attempt; who can resolve that he will not be the victim of indolence or cowardice; who has decision and energy to become, after discouragement, MASTER of himself. From this point many have started, and redeemed their losses. Made wise by one defeat or more, they have at length gone forward boldly to victory.

7. Success—such as must occur where all the elements of self-direction are alive and active—success presents another hindrance. As certainly as a man lives, so certainly will *he* increase in knowledge and capacity who governs himself in well chosen pursuits. His success will be cheering, and unless society be much altered from its present state, distinguishing. Then, partly by self-flattery, partly by the flattery of others, (harmless, unless it quickens self-flattery,) the advancing student may become vain-hearted, and either relax or misdirect his efforts—seeking, mainly, food to self-applause, instead of the proper nurture and exercise of the living

soul, and fit only for the reproach—'Seest thou a man wise in his own conceit; there is more hope of a fool than of him.' When the character is thus debased, neglect or misgovernment must prevail. In the progress to that debasement, however, the *master* has his place of watchfulness and energy: for ruling his own spirit, meekly bearing distinction, humbly joyful in success, he is boldly pressing forward in his course.

8. Finally, all other hindrances are abetted by the influence of society. True, there are examples of self-improvement, not a few, scattered through the community. Yet they are too few to move the irresolute, and to force forward those who will not force themselves. I do not know the neighborhood whose example and spirit are likely to prove a steady and strong current, bearing along in the course of self-improvement, even him who has the least will, and almost him who has no will. We had the Lyceum, while it was a novelty, with its sudden blast; seeming as if sufficient to set in motion, and keep in motion, the whole stream of society. But how soon it proved to have made only a ruffle on the surface of the pool! How soon it left the pool as stagnant and as unruffled as before! Whoever will improve himself must have the stream within—must be able to sail on, without the tide, and if need be, against the tide:—must have a will, and a plan, and an authority, within himself;—must be self-resolved and self-governed: without example—against example—and if need be, amidst ridicule, and reproach, and scorn.

QUALIFICATIONS OF A GUARDIAN OF CHILDREN.

(Extract from the Report of the Orphan House, Charleston, S. C.)

The city of Charleston, (S. C.) is honored by the establishment of a noble Orphan House, destined to receive the children whom the fatal diseases of the climate frequently leave orphans, in a land of strangers. The following views of the objects of education, and the qualifications which the superintendent of such an institution ought to possess, are so justly and boldly expressed, that we deem them well worthy of republication, for the benefit of our readers, as well as the credit of the institution.

'The children of the Orphan House, males and females, range in their ages, from three to thirteen years. We may say they begin to think here; the direction and force of their characters is given here; the first, and therefore strongest impressions are made here; the tree will grow up, as the twig is here bent. It will hardly be denied

that the force and duration of impressions made upon the mind, upon the youthful mind, depend upon the pleasure or pain which attend those impressions, both producing the same result as to force and duration. The difference existing simply is this—we avoid the one, and seek the other. Those impressions made upon the mind, associated with pain, are never sought after; on the contrary, those impressions made and associated with pleasure, are sought after. To illustrate this by a practical example: a boy has acquired a thought by dint of birch and hard knocks; another has acquired it by kind and tender instruction. The impressions made upon the minds of both are equally strong—the thoughts may be in either as firmly fixed; but the one will no more seek after thoughts than he will after birch and hard knocks; while the other will go to his intellectual pursuits as to sources of pleasure. If the mode of instruction adopted be a judicious one—if it be kindly, and the instruction be made interesting, (and it certainly can be,) rather than harshly, and appealing to the base passion, fear,—the affections of the child are gained to the preceptor, he becomes identified with the instruction, and both are then sources of his happiness. Let it not be answered, in objection, that there must be labor, must be toil, "that there is no royal road to science." We admit it; but we say, boys and men, all classes of human kind, are ready to encounter, and will most cheerfully encounter toil and labor, if their affections for the pursuit be enlisted. The boy in the field with gun in hand, will walk and toil all day, and although he may not be successful in his pursuit of game, yet he is perfectly willing to renew the attempt on the succeeding day. It is true, that this, with all other similar gratifications, will, by reason of their want of variety, their earth-born nature, become vapid and pall upon the taste. Not so with those pursuits which are to form the character and make the man; pursuits which are opening new fields to vision every day—and where the acquisition of one truth gives a zest for the acquisition of other truths—here, their can be no satiety, no palling upon the taste. Your committee beg not to be misunderstood. They are not so chimerical as to expect that the children of the Orphan House should be turned out classical scholars—that they should be introduced into the higher walks of literature—they expect no such result, nor would, perhaps, such an one be desirable.

'We will attempt to show what we have a right to expect and desire: and first, what we understand by education. We apprehend that there may be, and often is, a great mistake, as to what constitutes education. The great effort most frequently is, to crowd into a boy's memory as many words as possible; to teach him to repeat line after line, and sentence after sentence, and to echo the thoughts of others. The better he can read and write, and the more books he may have read, the better it is thought he has been educated. This may not be so; the boy may not, after all, have been taught the main object of education—to think. It is true, one cannot read and write well, and have read many books, without calling into exercise the faculty of thinking—but the faculty will be indirectly, instead of di-

rectly improved; his thinking will be of a stinted growth; he will be a dwarf with all his acquirements. Who of us has not seen such? Men whose whole time has been in the schools, who have regularly been matriculated and graduated at some learned university, and have the degree of Bachelor and Master of Arts conferred on them, and who yet, when thrown into the actual and active concerns of real life, are not masters of the art of earning a livelihood. And we are constantly beholding those who have not walked in academic groves, who have not had scholastic opportunity, but when thrown upon their own resources, have evinced a boldness of thought, and a correct knowledge of things coming under their observation, to which the educated man, so called, is totally incompetent. We are not finding fault with the use of books, and the acquiring the thoughts of others, with schools and colleges—far from it; we esteem the art of printing as one of God's choicest blessings, and an acquaintance with the experience and thoughts of others, as transcendently valuable; but they are so, as a means, not as an end. The great end and object of all education, should be to improve the mind—the thinking faculty; not the memory, which is only subservient, but that which it subserves, the mind itself, where thought is originated. Feed its capacity and power as much as you will, by storing in the memory the thoughts of others; learn as many languages as you like, because you thereby multiply the means of acquiring the experience of those who have gone before you; obtain the most accurate information you may upon all subjects; but, as the mechanic would acquire the use of his tools, the better to enable him to work, so the mind must avail itself of all the stores which the memory may have laid up, the better to enable it to perform its great work, viz., to originate thought. What would it avail one to be possessed of all the thoughts of many philosophers, if he had not the power of discriminating between truth and error, in those thoughts? It will be perceived, that by the term education, your Committee understand that mode or system by which the mind is brought out; by which the man, when called upon to act, will have, in his own resources, in his own intelligence, in his own ingenuity, the time and proper way of acting ready at hand. This is the system we have a right to expect; this is the system we desire.

'It will be impossible for your Committee to report in detail the *quo modo* in which the mind or thinking faculty is to be improved; but they think it will be very evident that the first stage or step towards it, is not through books. Every one who has the happiness of being a father, will readily understand us when we say the little prattler begins as soon as he can lisp, to make inquiries; to desire to know the value and use of everything around him; and in fact to push his zeal for knowledge to importunity. It often seems to be forgotten, that at this age, the corner stone is laid; that on the manner in which these inquiries are answered, and the interest which a judicious parent or preceptor may excite in the subjects of inquiry, will depend the question, whether the boy will apply to him with his

inquiries or not, and necessarily whether he advances or not; for if not to him, of whom is he to seek instruction? Hence, how important is the office under consideration; how indispensable that it should be filled by one who has the heart to feel that he is standing in the stead, and the intelligence to discharge, the duties of a parent!

'Suppose such an individual as we could desire, occupied the station of Steward of the Orphan House, presiding over every department, male and female, the school department as of every other, as in fact your Committee think he ought to do, and most earnestly recommend;—suppose such an one, having the ability and zeal to carry the views we have submitted fully into effect, one who would read a lesson from everything around him; who would invent games and pastimes, having for their object recreation and improvement; who would make the garden and the play-ground subservient to the same end; who would use the school-room in its turn, and conduct the whole system throughout without harshness, without creating a disrelish and disgust for intellectual pursuits; on the contrary, producing the most ardent zeal by the interest which he would excite, and by the kindness of the manner in which he would impart knowledge —the result of such a system would be incalculable—the children coming out of the institution would indeed be prepared to take their places in society.'

HOW TO DESTROY COMMON SCHOOLS.

(Communicated for the Annals of Education.)

Mr. Editor:—I perceive, in your last number, an article on abolishing Common Schools, in which the writer, while he treats of certain practices which he thinks tend to their destruction, labors hard to prove that such an event would be a great public calamity. As his reasoning, however, may not be equally convincing to all, or rather, as some individuals may still think common schools worse than useless, I propose to lay down a few plain rules for the guidance of those who wish to abolish these institutions.

1. In the selection of visitors, committees, &c., let no pains be taken to select men who have ever been teachers of common schools themselves, or who have ever been known to take any special interest in common, universal education. Let them, on the contrary, be appointed with reference to party, sect, or something equally arbitrary. And, lastly, care should be taken to see that they receive no compensation for their services.

2. When a meeting is warned in a district, with a view to setting up a school, all parents who are solicitous to have a good

teacher and a good school, should take care to be absent. Any little hindrance will do for an apology; as the pressure of business, the call of a friend, a bad cold, an evening party, &c.

3. Procure a teacher at the lowest price possible. To this end it will be desirable to secure a young person who has never before taught; one who is out of business for a few months, or who was never in any. There may be some cousin, or nephew, or particular friend of the committee who is of this description. And if there are doubts in the minds of the visitors whether your candidate is duly qualified to teach, tell them your children are all small; that they need no instruction in anything but spelling, reading, and a little writing, and that you think the candidate will answer your purpose. If they still demur, begin to be impatient, or to threaten,—or what is still better, excite a mob against them, and you will probably gain your point.

There is one thing more to be attended to, in order to get a cheap teacher, especially if it be a female teacher. It is to employ one who can labor at some other employment every moment she is out of school, and support herself, or nearly so, by that. If any one should say that a teacher ought to be wholly devoted to the school, do not heed it; his opinion is not worth minding.

4. Let all the arrangements for the accommodation of the children at school be bad, so as to make them perfectly hate even the sight of a school-house, or a teacher, or a book. Let the pupils be sometimes frozen, sometimes scorched, sometimes smoked, and sometimes tortured for hours together on high benches, without backs. Let them have but few books. One to a family—as no two brothers or sisters are ordinarily in the same class—will be sufficient. Or if they have a new book, be sure to give it to the eldest, and turn off the younger pupil with the old, dirtied, torn one. The books which they use, especially for reading and spelling, should be so contrived that they understand their contents about as well as they would lessons which were in Latin or French.

5. After the school commences, instead of having the visitors make their visits to the school, as the spirit of the statute requires, let them just run in once or twice during a term, and stay half an hour or an hour at a time. Let them visit the schools of at least two different districts in each half day, and sometimes of three. No matter if they come late in the day to the third; the teacher and pupils, though fatigued and listless, can wait and go through with the usual forms, even if the spirit should be wanting.

6. Let parents, above all, keep away from the school-house. Let them no more think of visiting or associating freely with its inmates, than they would with those of the county jail. Let them regard the teacher much in the light of a jailor or hangman;—as

a valuable man, indeed, because his services cannot well be dispensed with; but at the same time, a man in whose society they take no sort of interest. Let them beware of ever inviting him to their houses, their parties, or their concerts.

7. Let them not oply neglect to co-operate with the teacher, in his efforts for the improvement of their children, by sustaining his authority and discipline, but, on the contrary, let them do what they can to defeat his intentions. If Thomas complains that he has been unjustly punished, you should take it for granted. Don't go to the teacher and talk with him about it; but remain at home, and either find fault loudly, in the presence of the children, or at once withdraw them from the school.

8. Even if the teacher should be an easy, quiet soul, never punishing at all, still do not sustain him in any other way, by instructing your children in the evening or at other leisure moments, or by conversing with them in regard to their lessons, or helping them over difficulties. You should not know once in a quarter where their lessons are, or whether they have any.

9. Never converse with your children, or even *before* them, on any topic connected with common schools. Avoid connecting with them, or with the teacher, or their books, any pleasant associations. You may talk about the academy, the high school, the institute, and the college, and their teachers, professors, and presidents, at every meal, if you choose. You may speak with delight and even with emotion of your eldest son's progress at college, and of the honors which await him;—and you may perhaps say something now and then of the female institute at Mount Washington, or Mount King William. But I say again, don't lisp a word about the common school, or any of its concerns, if you wish to make its destruction sure and speedy.

10. Never pray for the divine blessing on these primary institutions. Let your most earnest and devout aspirations often ascend to the throne of grace in behalf of colleges, and all our higher institutions, and in behalf of everything else that is popular, or fashionable, or that is deemed useful or benevolent in its tendency. But I say again, be sure not to make a single petition in behalf of the common school, or its teacher.

11. Never read on the subject of education; or if you do, it should only be in regard to classical education: shun anything which treats of common schools,—their importance, methods, improvement, your own duties respecting them, &c. &c.—as you would the pestilence. Shun, also, with equal solicitude, anything which treats of parental management, discipline, &c. True, you need not announce to the world your determination to neglect these things. All they need to know about the matter is, that you

cannot find time to read on the subject, and cannot afford the expense. And is not this true? What parent who keeps up with the spirit of the times, *can* spare time from his most pressing and multiplied engagements to devote to reading or thinking?

12. Your correspondent, in the article which has called forth these remarks, has alluded to another important means for effecting the destruction of common schools. It is, to have all those parents and guardians, who feel that common schools are very far from being what they should be, and who have pecuniary ability to do so, withdraw their children and youth from them at once, and send them to the private school. This will greatly assist in raising the reputation of the latter, and bringing it into notice and vogue, while it will have exactly the opposite effect on the former. If the private school is out of town, so much the better; as it will the more effectually remove the influence of the parents of the children who attend it, from the common school.

In connection with the latter rule, or rather as a part of it, let parents and children, whose connection with common schools is thus broken off, sedulously cultivate the habit of speaking contemptuously of them. 'Oh, it is only a district school,' or 'Why, she only goes to the district school,' or 'He is only a teacher of the public school,' accompanied with the appropriate tones, looks, and gestures, will not fail of doing much for the speedy abolition of these institutions.

13. There is one thing more to be observed. If there are funds sufficient to sustain your district school three or four months in the winter, and as many in the summer, (especially if you employ the teacher at a very low price,) without any contributions of your own, you should place your whole reliance on these funds. For the moment you contribute anything yourselves, to the support of common schools—I mean directly—you will be apt to begin to take an interest in them; and this interest will rise or fall in proportion to the amount which you contribute. You cannot avoid such a result, if you would; it is human nature.

A Radical.

THE FARM SCHOOL OF CARRA, SWITZERLAND.

With no spot in Europe have we more delightful associations than with Carra, the seat of a farm school near Geneva, established by the benevolence, and superintended by the watchful care of the owner of the estate, M. Vernet, former synodic president of

the republic of Geneva, and his excellent lady. We brought home with us its report, and some of our own notes; but the complaint of 'foreign articles' so liberally made, led us to defer it until we are unable to find them; and we avail ourselves of the account given by Mr. Duppa, and his translation of its report. To the excellence of the establishment, and the correctness of the account, we can cordially testify, and cannot but repeat our wish, that some of the independent gentlemen of our country would devote their time and their means to this important form of benevolent activity.

At Carra, an agricultural school, upon the same plan with that of Hofwyl, has been established for upwards of twelve years. As it will be interesting to trace the course the founders have pursued, we will give some copious extracts from the reports of the committee of management. In 1825, a short statement was put forth, which contains the following passage:

'It is a truth recognized by those most occupied in the regeneration of certain classes of society, that the important work is easy in proportion to the early age of the children. It was natural that the success of the rural school at Hofwyl, should create among certain of our fellow citizens the desire of establishing one of a similar description at Geneva. This school was destined principally to receive the children belonging to the hospital. The directors had been in the habit of sending these children into the country for the purpose of bringing them up to the labors of agriculture,—a species of industry which always has employment for persons of sufficient strength. Of the masters of these children it was required, that they should make them regularly attend the schools and the religious instructions of the clergyman of the parish; and they were not lost sight of by the directors, until they were in a position to gain their livelihood by their own labor. But however assiduous and paternal might be the superintendence of the directors, it was impossible entirely to preserve these unfortunate and interesting beings from the inconveniences attached to their position. And it was considered, that the collecting a certain number of them into a rural school, after the model of Vehrli's, would be the means of at once giving them an education, better and more moral than they could possibly receive separately. All parties were agreed upon the principles on which the projected establishment should be founded. The grand point was, to find a master capable of directing it.

'M. de Fellenberg, being consulted upon this head, designated, as a person capable of fitting himself for this important office, the young Eberhardt de Celigny, who was at that time apprentice to a wheelwright. Desirous of contributing on his part to the success of the enterprise, M. de Fellenberg occupied himself from this moment, very particularly, with the education of d'Eberhardt, and put him into a course suitable to his future destination. He consented, also,

to receive into his rural school two children from the hospital of Geneva, in order to accustom them to the regulations of the establishment, and to form the embryo of the establishment of Geneva.

'These preliminaries settled, a locality for the school began to be thought of; and that which had been first seen not suiting, M. Vernet Pictet put at the disposition of the establishment, a house adjoining the property he possesses in the village of Carra. This house is entirely distinct from his mansion: it has an enclosed court, and buildings for lodging the cattle and the produce of the fields. M. Vernet Pictet offered, at the same time, to give employment to the children upon his property, at a price agreed upon, and to let a certain portion of land to the school. These offers were accepted, and in the spring of 1820, d'Eberhardt was sent for to Carra, and with him, the two children who had passed eighteen months at Hofwyl; and to them were joined four other children from the hospital.

'In fact, that the first difficulties might not be too much multiplied, the number of children was increased little by little. The number at this moment is twenty-five; and when the nature of the locality is considered, it could not well be increased. The employment of the children during the day is divided into manual labor and lessons, according to the common acceptation of the term. As is reasonable, the cultivation of the earth forms their principal occupation. They labor either all together, their master at their head, or divided into two or three bands, according to the nature of the work: in this case, the child in each band who has obtained the greatest confidence from the master, is charged with the direction of his companions, and renders an account of what is done.

'The children labor, in the first place, upon the land farmed out to the school, which was, in the first instance, nine poses*, and will be fifteen next year. The product of this land is consumed entirely by the school. The rest of the time, the children labor upon the land of M. Vernet Pictet, either by the piece, or for half the product, or by the day; in the latter case, the day is calculated by the number of hours of effective labor, being reckoned at nine hours the year round. This manner of reckoning leaves to the master the power of regulating the work of the children according as he judges suitable, and to proportion it to their force and the state of their health. Besides this, they manage two cows, two pigs, and some sheep; and thus familiarize themselves with that part of agricultural industry which relates to the management of cattle.

'As they grow up, they will be employed in the work they are capable of performing. When employment in the field is wanting, or the season does not allow them to attend to it, it is customary to occupy the children in a wheelwright's shop, (belonging to the school,) in separating wheat, basket-making, platting mats and straw hats, knitting, spinning, assisting the tailor, the shoemaker, and the maker of wooden shoes, who are employed in the establishment to repair the

* Pose is a Swiss measure of land.

children's clothes. The lessons, according to the usual acceptation of the term, comprehend reading, writing, spelling, arithmetic, sacred singing, a little drawing, and some lectures for the purpose of preparing the children for the deeper religious instruction which they receive from the clergyman of the parish. They are taught, also, to know the names, the characters, and properties of the most common plants, which they collect and dry themselves.

'The only means of encouragement employed by Eberhardt consists in good marks, given as a recompense for industry, when accompanied by good conduct. Every one of the good marks represents half a sol,—they cannot exceed the number of seven in a week; thus the largest sum of money a child can gain in the year would amount to fifteen florins, two sous; (a florin of Geneva being of about the value of sixpence English money.) The possession of a little money by each of the children has enabled the master to establish slight fines for breaches of order. The product of these fines is employed in the purchase of some object of general utility, at the choice of the children. As to the little sums which at the end of the year remain in their hands, they are placed in their names in the Savings Bank. These will serve to furnish them with clothes when their time arrives for quitting the school. The continual augmentation of these sums is a proof of the good conduct of the children.

'The committee and the master acknowledge, that one of the greatest difficulties they have to overcome, is to render the education a child receives in the establishment where he sees all his wants regularly considered and satisfied, and where he finds himself protected from a number of the dangers which he will be sure to meet with some time or other, as powerful and experimental as that which he would receive in a poor family, where instructed and formed each day by *necessity, which without doubt is the best of masters*, he would be called upon to make, at an early period, an acquaintance with life such as it is, all filled with snares, seductions, and dangers. The directors of the school do not flatter themselves that they have reached on this important head, in their system of education, the height of their wishes. They avow even, that they despair of obtaining, in this respect, complete success. No instruction of man can supply the education which Providence gives us in the midst of the difficult circumstances of life. But their very apprehension has not been without advantage—they search and put into practice everything which can, if not prevent entirely, at any rate diminish the evil which they fear.

'The food is such as is found upon the tables of the laborers, who are frugal, orderly, and economical. The labor in the field, although proportioned to the age of the children, requires the exercise of strength and perseverance.

'The master forbids communication with persons unconnected with the school, only when there is danger without any prospect of advantage. It is his endeavor, on the contrary, rather to make them acquainted with the society around, in which they are shortly to live,

than to seclude them from it. He frequently charges the elder boys with selling, purchasing, and going upon commissions of every description, which, in bringing them into contact with a great number of persons of different characters and conditions, must necessarily make them acquire some experience of things, and of men. In fine, the conviction of the importance, and the difficulty of the problem, causes the directors often to make the thing the object of serious examination, and to neglect nothing which will give the most satisfactory solution possible.

'As the title of the school at Carra states, the boys are destined for the condition of agriculturists. All calculations are made for this end. When there is a candidate for admission, the committee examine whether the child has the physical requisites for his presumed profession. The daily labor is that of agriculture: the size of the farm has been gradually augmented; it is composed at this moment of 39¾ poses, of which 34¾ are arable, 2¼ pasture, garden, and orchard, and 2¾ vineyard. The children are made acquainted with all the details of management which can excite their interest, and make of them one day enlightened agriculturists. The product of each of the pieces of ground of which the farm is composed, being valued separately, it is to the boys that the care of keeping the accounts is confided, and to make for each article the balance of expenses and receipts. The result, indicated in numbers, is a lesson upon the advantages that such and such a description of cultivation presents under such and such circumstances, of which an experienced master fails not to make them appreciate the influence.'

With regard to the expenses of the school at Carra, I give here extracts from the several reports of the directors now before me. In the report of 1825, I find the following passage:

'The school at Carra having been founded by individuals, its existence depends upon the continuation of the annual subscriptions of its benefactors. It has received, it is true, up to the present time, a small sum for lodging, and the clothes of the children; but both of these, joined to the product of the labor, are far from covering the expenses, either ordinary or extra, which a school of this description requires; and the year which terminated the first of last April, presents a total in expense of

	Florins.	Sous.	
	14,194	11	9
From which deducting the receipts above mentioned	8,456	9	5
There remains to be provided from the sums given by benefactors, a deficit of	5,738	2	4

which, for twenty-three children, makes an average of 249 florins, 6 the head by the year.'

The following is an extract from the accounts for 1830:

'The annexed table proves that the total of the benefactions and legacies during the year 1830, is very much below the sum necessary to settle the accounts of the year. Nevertheless, the committee is

convinced that the school will never be closed for want of pecuniary resources; and in the face of whatever may be alarming in existing circumstances, it addresses the charitable disposition of the public of Geneva, with perfect confidence.'

Expenses.			
Total			18,534 1 6
Receipts.	Florins.	Sous.	
Labor of the children out of the farm	1,627	3 6	
Sale of produce not consumed	3,105	8 6	
Sale of different objects manufactured in the wheelwright's shop, &c.	1,350	9 0	
Sums received for board			2,368 0 0
Sums for subscriptions for clothing			998 0 0
Balance necessary to be taken from the funds of the school			9,084 4 6
Sum equal to expense			18,534 1 6

In the report for the year 1831, I find the following:

'The public will doubtless see with pleasure, that during the year just past, the boys have gained by their labor more than half of what they have cost; since, of the sum of 17,773*fls.* 2*s.*, the total of the expenditure, they have produced 9,150*fls.* 2*s.* 6, and as 2,533*fls.* 9*s.* was paid for board, and 1,223*fls.* 3*s.* for clothing, the total sum which remained to be taken from the subscribed funds of the school, was 4,865*fls.* 11*s.* 6—about one half that was obliged to be taken from it in the year 1830.'

The report for 1832 contains as follows:

'The public will doubtless see with pleasure, that (thanks to the intelligence and constant attention of the master, and in consequence of the abundance of the crops) the produce of the labor of the children has considerably diminished the expenses of their maintenance. The committee cannot expect to obtain results as favorable during the years that are about to follow, in consequence of the great number of very young children.'

Expenses.			
Total			17,287 8 0
Receipts.	Florins.	Sous.	
Labor out of the farm	1,062	6 0	
Sale of produce not consumed	9,260	8 6	
Sale of various manufactured articles	617	10 0	
			10,940 7 0
Sums paid for board	2,748	0 0	
Subscriptions for clothing	2,074	0 0	
Balance from the funds of the school	1,524	9 0	
			6,347 1 0
Total Florins			17,287 8 0

Thus, in 1830, the sum taken from the subscribed funds was 9,084*fls.* 4*s.* 6; in 1831, it was 4,865*fls.* 11*s.* 6; in 1832, 1,524*fls.* 9*s.*, which last sum, putting a florin of Geneva at 6*d.*, is 38*l.* 2*s.*

	Florins.	Sous.	
In 1830, the boys produced	6,983	9	0
In 1831, do. do.	9,150	2	6
In 1832, do. do.	10,949	7	0

'These accounts are, I think, satisfactory, and very interesting; showing how the value of the children's labor increased as they increased in skill. No doubt their strength became greater with their years, and this must be taken into account.'

VISIT TO A PUBLIC SCHOOL.

Mr. Editor:—In your last number, I observed an account of some visits to the schools of one of our commercial towns, which rather surprised me. Can it be, I thought, that after so much has been said and done on the subject of common education, there are schools in the heart of New England as bad as that writer represents?—Yet his story appears much more like sober truth than fiction; indeed, I am afraid that after all, it is substantially true.

But I, too, am an occasional visitor of schools, and I lately visited one in the centre of a large and flourishing village of New England, which seems to be of a better order than those described by your correspondent. I do not propose to give you a full description of it; but only to show that there is yet hope of our common schools, could they be furnished with suitable teachers, and parents get awaked to their importance, even though we crowd together too large numbers of pupils:—and to say, in passing, something of the monitorial system, about which and its results there is such a division of opinion in this country.

The school which I visited is conducted by a gentleman about forty years of age, who has been employed in the same school many years. He is assisted by a young lady also, and greatly aided by four or five monitors selected from the pupils. The pupils were females,* and generally from seven to fourteen years of age. Their number was about eighty-five. I called at a quarter past nine in the morning, and remained until twelve. The studies pursued while I was there were spelling, reading, defining, grammar, geography, and history. Writing is also usually attended to in the forenoon, but was omitted at this time.

* The boys of the village were in another room under the care of other teachers.

I entered just as the first or oldest class in the school were about to read. For this exercise they were requested to leave their seats and range themselves along the side of the room—which was not far from 36 feet square—opposite the desk of the teacher. Having concluded their reading exercises, they were required to spell a few of the more difficult words which occurred, and to define some of them. The whole class also read a few verses simultaneously. The school was divided, so far as the purposes of mere reading were concerned, into four classes.

Their performances were very good, but I observed that they all read rather loud, and that the teacher did not read with them. I was about to inquire whether this was his usual custom, when he turned to me, and made nearly the following explanation:

'I am of opinion,' said he, 'that it is beneficial to the lungs of my pupils to read in a very full or rather loud voice. While I take pains, on the one hand, to avoid the extreme of hallooing, and on the other to keep equally distant from a low, mumbling, inaudible manner, I am always anxious to see that my scholars read about as loud as they can without straining the voice, and without fatigue.'

The second class, as I soon perceived, read the very lesson which had just been read by the first class. This the teacher said was intentional. While the first class were reading, this class had been attending to their manner; and were now ready to imitate them, in some good degree. It was on this same principle, the teacher observed, that he usually read a great deal before the classes himself; and that the only reason why he did not read with them at the present time was, on account of ill health.

I was satisfied with all his reasoning (and was indeed glad to find a reasoning teacher) except in regard to the *loud* reading; for it appeared to me that the tone of the voice should be perfectly natural; which was by no means the case with some of the pupils.

The seats were all without backs, with desks in front. In an interval of the exercises, a very large division of the younger pupils was ordered to face about. This, the teacher said, was to give them an opportunity to rest their backs; and, above all, to prevent deformity. 'I hate,' said he, 'to see so many crooked spines. There are multitudes of them about our streets; and I am afraid no small share of them are formed by these uncomfortable benches, without backs.' I learned, with pleasure, that it was intended shortly to improve the school room in this respect. Aside from this, and the fact that there was no considerable antechamber, for clothes or recitations, so that garments were hung around the walls, it was one of the finest school rooms I have seen. Besides its great extent, of which I have already spoken, it was

at least 16 feet—perhaps 18—in height; and well lighted, and pretty easily ventilated. The furniture and maps, and some of the fixtures, were also very good.

But to return to the exercises. The first hour and a half of the forenoon was spent as follows:—First, a quarter of an hour was devoted exclusively to spelling. Some of the spelling classes were conducted by the teacher himself, some by his assistant, and some by the monitors. Next, an hour and a quarter were devoted to reading, as before mentioned; principally under the eye of the teacher. Then followed a recess of perhaps ten minutes; and after this came the recitations in geography, grammar, &c.

The teachers first heard the monitors recite, in a class by themselves; and then the first class. While the latter exercise was going on, the assistant was attending to two small classes in geography. One of them was a very young class; and as they had no books, they formed, with their teacher, a semi-circle round a large map of the world, and told the teacher, when pointing them out, the names of some of the principal natural divisions of the earth, both land and water. The other class had geographies and atlases, but were permitted to answer the questions by looking on. This was believed to be a useful preparation for study. Several of the monitors also had classes in geography. Sometimes there were four or five different classes in as many different parts of the room, all reciting at once, either to the teacher, the assistant, or the monitors.

I have used the term *monitors*, in these remarks, but I do not recollect hearing it used in the school; and I have doubts whether it has ever occurred to the pupils or their parents, that monitors are employed. You observe, in your September number, that there are schools in the vicinity of Boston and elsewhere, in some of which monitors are invested with considerable dignity, and not only assist in instruction, but are placed in conspicuous seats, where their exemplary conduct may be seen, while in others, less formality is used, though the same result is secured. The school I am describing combines both these plans. The monitors—while they officiate as monitors—though seldom if ever called such, or invested with any 'dignity,' are yet required to sit in conspicuous places, and to assist the teacher by their exemplary conduct, as well as by their direct efforts among the classes.

Many, I know, object strongly to the monitorial plan of teaching, in any of its features. But I am persuaded, that in a school like this, of from 80 to 100 pupils, it is, at least, a choice of evils. I mean, that if parents will continue to expect a teacher with only one assistant, to instruct, in a dozen or twenty different branches, such a large number of pupils, and at the same time to govern

them and form their characters, it is better that he should use monitors in the manner above mentioned. Indeed I could not discover that the instruction in this school was less efficient than in other schools where monitorial aid is not employed. On the contrary, it was my opinion, that the teachers were, in this way, accomplishing as much for the minds and hearts of each individual of their eighty pupils, as they could do for each of sixty in other circumstances.

Perhaps I ought to add, that the order and discipline of the school were excellent. There are two sorts of school order, active and passive. The first is often secured by winning the confidence and love of the pupils; the other, by breaking their spirits, or at least by some form or other of tyranny. Here the order was active. The pupils were busy; yet they were obedient, cheerful and happy.

Let me not be understood as being an advocate for large schools. I think that in every school of no more than thirty scholars, there is enough for both a male and female teacher to do; and that in most schools of a larger size, there is quite too much for them. I only say that if we must have these large schools, some features of the monitorial plan are not only unobjectionable, but, as it seems to me, indispensable.

One great benefit of the plan is apt to be overlooked—I mean the benefit to the monitors themselves. There is nothing that improves our own minds and hearts so much—whenever it can be done—as direct and indirect efforts to improve the minds and hearts of others.

'Teaching we give; and giving we retain.'

We have said, *wherever it can be done;* but it can be done everywhere. Monitors can be employed, more or less, in every school, be it ever so small; even in the 'family' school. Nay, they are so. Every family or school of more than one child or pupil, has unavoidably employed the monitorial system—for good or evil results—from the day of the FIRST SCHOOL, where the elder brother was set as a monitor over the younger by the great Teacher himself, and the younger required to regard him as such, (See Gen. iv. 7,) to the present hour. If then all older brothers, and sisters, and pupils are monitors to the rest, let us lay aside our prejudices, and only strive to give this monitorial aid the best and wisest possible direction. A.

LITERARY INSTITUTIONS IN THE UNITED STATES.

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I. Colleges.

Name.	Place.	Denomination.	Instructors.	Students.	Volumes in College Libraries.	Volumes in Students' Libraries.
Bowdoin,	Brunswick, Maine.		10	144	8,000	6,000
Waterville,	Waterville, do.	Baptist.	7	94	2,000	1,000
Dartmouth,	Hanover, N. H.		11	171	4,500	8,500
University of Vermont,	Burlington, Vermont.		7	81	1,000	1,000
Middlebury,	Middlebury, do.		5	150	2,330	3,100
Norwich University,	Norwich, do.	Universalist.	5			
Harvard do.	Cambridge, Mass.		30	208	40,000	4,500
Williams,	Williamstown, do.		7	120	3,000	3,200
Amherst,	Amherst, do.		9	243	4,300	6,250
Brown University,	Providence, R. I.	Baptist.	8	167	6,000	5,600
Yale,	New Haven, Conn.		27	354	8,500	10,500
Washington,	Hartford, do.	Episcopal.	8	43	2,000	2,500
Wesleyan University,	Middletown, do.	Methodist.	6	95	3,000	
Columbia,	New York, N. Y.	Episcopal.	11	100	8,000	6,000
Union,	Schenectady, do.		10	232	5,350	8,920
Hamilton,	Clinton, do.		6	115	2,500	3,700
Hamilton Lit. & Theol.	Hamilton, do.	Baptist.	9	68	1,600	
Geneva,	Geneva, do.	Episcopal.	7	44	820	1,150
University of N. York,	New York, do.		16	226		
College of New Jersey,	Princeton, N.J.		13	215	7,000	4,000
Rutgers,	New Brunswick, do.		8	93	3,000	3,500
Univ. of Pennsylvania,	Philadelphia, Penn.		20	93	2,000	
Dickinson,	Carlisle, do.	Methodist.	4	20	2,000	
Jefferson,	Canonsburg, do.		7	175	1,000	2,400
Washington,	Washington, do.		7	47	1,500	
Alleghany,	Meadville, do.	Methodist.	4	120	8,000	
Western University,	Pittsburg, do.		4	50		
Pennsylvania,	Gettysburg, do.		6	90		
Lafayette,	Easton, do.		4	23		
Bristol College Instl.,	Near Bristol, do.	Episcopal.	8	80		
Newark,	Newark, Delaware.		5	75	1,000	
St. John's,	Annapolis, Maryland.		6	58	2,700	400
St. Mary's,	Baltimore, do.	Catholic.	24	193	10,500	
Mount St. Mary's,	Emmitsburg, do.	Catholic.	25	90	7,000	
Mount Hope,	Near Baltimore, do.		7	45		
Georgetown,	Georgetown, D. C.	Catholic.	17	134	12,000	
Columbian,	Washington, do.	Baptist.	9	50	4,000	
William and Mary,	Williamsburg, Va.	Episcopal.	6	15	3,500	600
Hampden Sydney,	Prince Ed. Co., do.		6	90	5,000	3,200
Washington,	Lexington, do.		4	46	1,500	
University of Virginia,	Charlottesville, do.		9	211	10,500	
Randolph Macon,	Boydton, do.	Methodist.	4	120		
Univ. of N. Carolina,	Chapel Hill, N. C.		7	100	1,800	3,000
Charleston,	Charleston, S. C.	Episcopal.	5	100	3,000	50
College of S. Carolina,	Columbia, do.		6		10,000	
University of Georgia,	Athens, Georgia.		9	126	4,000	2,500
do. of Alabama,	Tuscaloosa, Alabama.		6	104	3,000	600
Lagrange,	New Tuscaloosa, do.	Methodist.		120		

COLLEGES—*continued.*

Name.	Place.	Denomination.	Instructors	Students.	Volumes in College Libraries	Volumes in Students' Libraries.
Spring Hill,	Spring Hill, Alabama.	Catholic.	8	85		
Jefferson,	Washington, Miss.			70		
Oakland,	Oakland, do.		4	130		
Louisiana,	Jackson, do.		4	15	350	
Greeneville,	Greeneville, Tenn.		2	30	3,000	
Washington,	Washington Co., do.		1	20	500	
University of Nashville,	Nashville, do.		6	105	2,100	3,200
East Tennessee,	Knoxville, do.		2	45	3,000	200
Jackson,	Near Columbia, do.		6	100	1,250	
Transylvania,	Lexington, Kentucky.		11	20	2,400	1,500
St. Joseph's,	Bardstown, do.	Catholic.	14	130	5,000	
Centre,	Danville, do.		8	66	1,600	
Augusta,	Augusta, do.	Methodist.	6	75	2,000	500
Cumberland,	Princeton, do.		3	72	500	
Georgetown,	Georgetown, do.	Baptist.	4	36	1,200	
University of Ohio,	Athens, Ohio.		5	45	1,000	1,000
Miami University,	Oxford, do.		8	126	1,200	2,500
Franklin,	New Athens, do.		4	40	1,200	
Western Reserve,	Hudson, do.		7	54	1,600	300
Kenyon,	Gambier, do.	Episcopal.	14	67	2,300	
Granville,	Granville, do.	Baptist.	6	153	3,000	
Marietta,	Marietta, do.		4	93		
Oberlin Institute,	New Elyria, do.		4			
Willoughby University,	Chagrin, do.		8			
Indiana,	Bloomington, Indiana.		5	90	600	400
South Hanover,	South Hanover, do.		9	230		
Wabash,	Crawfordshire, do.		3	40		
Illinois,	Jacksonville, Illinois.		5	25	1,500	
University of St. Louis,	St. Louis, Missouri.	Catholic.	15	200	7,500	
St. Mary's,	Barrens, do.	Catholic.	15	124	6,000	
Marion,	New Palmyra, do.		7	50		
			636	7674	255,700	101,770

II. THEOLOGICAL SEMINARIES.

Name.	Place.	Denomination.	Professors.	Students in 1835.	Vols. in libraries.
Bangor Theological Seminary,	Bangor, Me.	Congregational.	3	27	2,300
Theological Seminary,	Andover, Mass.	do.	5	152	11,000
Divinity School,	Cambridge, do.	do. Unit.	3	36	
Theological Institution,	Newton, do.	Baptist.	3	53	1,800
Theological Dep. Yale College,	New Haven, Conn.	Congregational.	3	53	2,000
Theological Institute of Conn.	East Windsor, do.	do.	3	17	2,000
Theol. Ins. Episcopal Church,	New York, N. Y.	Prot. Episcopal.	6	80	3,880
Theol. Seminary of Auburn,	Auburn, do.	Presbyterian.	4	56	4,500
Hamilton Lit. & Theol. Ins.	Hamilton, do.	Baptist.	4	38	2,250
Hartwick Seminary.	Hartwick, do.	Lutheran.	2	3	1,000
Theol. Sem. Dutch Ref. Ch.	New Brunswick, N. J.	Dutch Reformed.	3	24	
Theol. Sem. Pres. Ch. U. S.	Princeton, do.	Presbyterian.	5	140	7,000
Seminary Lutheran Ch. U. S.	Gettysburg, Penn.	Evang. Lutheran.	2	25	7,000
German Reformed,	York, do.	German Ref. Ch.	2	20	
West. Theological Seminary,	Alleghany, T. do.	Presbyterian.	2	29	4,000
Theological School,	Canonsburg, do.	Associate Ch.	1		
Theological Seminary,	Pittsburg, do.	do Reformed.	1	19	
Epis. Theol. School of Va.	Fairfax county, Va.	Prot. Episcopal.	2	39	2,000
Union Theological Seminary,	Prince Edw. co. do.	Presbyterian.	3	35	3,200
Virginia Baptist Seminary,	Richmond, do	Baptist.	3	58	
Southern Theol. Seminary,	Columbia, S C.	Presbyterian.	3	22	1,800
Theological Seminary,	Lexington, do.	Lutheran.	2	1	1,200
Furman Theol. Seminary,	High Hills, do.	Baptist.	2		1,000
South West. Theol. Seminary,	Maryville, Tenn.	Presbyterian.	2	22	5,000
Lane Seminary,	Cincinnati, Ohio.	do.	3	42	
Theol. Dep. Ken. College,	Gambier, do.	Prot. Episcopal.		11	
Theol. Dep. West. Res. Col.	Hudson, do.	Presbyterian.		3	
Theological School,	Columbus, do.	Lutheran.			
Granville Theol. Department,	Granville, do.	Baptist.	1	30	500
Indiana Theological Seminary,	South Hanover, Ind.	Presbyterian.	2	10	
			75	1045	63,430

There are Roman Catholic Theological Seminaries at Baltimore, and near Emmitsburg, Md. at Charleston, S. C., near Bardstown, and in Washington county, Ky., and in Perry county, Mo.

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I. Colleges.

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Dartmouth,	Hanover, N. H.		11	171	4,500	8,500
University of Vermont,	Burlington, Vermont.		7	81	1,000	1,000
Middlebury,	Middlebury, do.		5	150	2,330	3,100
Norwich University,	Norwich, do.	Universalist.	5			
Harvard do.	Cambridge, Mass.		30	208	40,000	4,500
Williams,	Williamstown, do.		7	120	3,000	3,200
Amherst,	Amherst, do.		9	243	4,300	6,250
Brown University,	Providence, R. I.	Baptist.	8	167	6,000	5,600
Yale,	New Haven, Conn.		27	354	8,500	10,500
Washington,	Hartford, do.	Episcopal.	8	43	2,000	2,500
Wesleyan University,	Middletown, do.	Methodist.	6	95	3,000	
Columbia,	New York, N. Y.	Episcopal.	11	100	8,000	6,000
Union,	Schenectady, do.		10	232	5,350	8,920
Hamilton,	Clinton, do.		6	115	2,500	3,700
Hamilton Lit. & Theol.	Hamilton, do.	Baptist.	9	68	1,600	
Geneva,	Geneva, do.	Episcopal.	7	44	820	1,150
University of N. York,	New York, do.		16	226		
College of New Jersey,	Princeton, N.J.		13	215	7,000	4,000
Rutgers,	New Brunswick, do.		8	93	3,000	3,500
Univ. of Pennsylvania,	Philadelphia, Penn.		20	93	2,000	
Dickinson,	Carlisle, do.	Methodist.	4	20	2,000	
Jefferson,	Canonsburg, do.		7	175	1,000	2,400
Washington,	Washington, do.		7	47	1,500	
Alleghany,	Meadville, do.	Methodist.	4	120	8,000	
Western University,	Pittsburg, do.		4	50		
Pennsylvania,	Gettysburg, do.		6	90		
Lafayette,	Easton, do.		4	23		
Bristol College Instl.,	Near Bristol, do.	Episcopal.	8	80		
Newark,	Newark, Delaware.		5	75	1,000	
St. John's,	Annapolis, Maryland.		6	58	2,700	400
St. Mary's,	Baltimore, do.	Catholic.	24	193	10,500	
Mount St. Mary's,	Emmitsburg, do.	Catholic.	25	90	7,000	
Mount Hope,	Near Baltimore, do.		7	45		
Georgetown,	Georgetown, D. C.	Catholic.	17	134	12,000	
Columbian,	Washington, do.	Baptist.	9	50	4,000	
William and Mary,	Williamsburg, Va.	Episcopal.	6	15	3,500	600
Hampden Sydney,	Prince Ed. Co., do.		6	90	5,000	3,200
Washington,	Lexington, do.		4	46	1,500	
University of Virginia,	Charlottesville, do.		9	211	10,500	
Randolph Macon,	Boydton, do.	Methodist.	4	120		
Univ. of N. Carolina,	Chapel Hill, N. C.		7	100	1,800	3,000
Charleston,	Charleston, S. C.	Episcopal.	5	100	3,000	50
College of S. Carolina,	Columbia, do.		6		10,000	
University of Georgia,	Athens, Georgia.		9	126	4,000	2,500
do. of Alabama,	Tuscaloosa, Alabama.		6	104	3,000	600
Lagrange,	New Tuscaloosa, do.	Methodist.		120		

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Louisiana,	Jackson, do.		4	15	350	
Greeneville,	Greeneville, Tenn.		2	30	3,000	
Washington,	Washington Co., do.		1	20	500	
University of Nashville,	Nashville, do.		6	105	2,100	3,200
East Tennessee,	Knoxville, do.		2	45	3,000	200
Jackson,	Near Columbia, do.		6	100	1,250	
Transylvania,	Lexington, Kentucky.		11	20	2,400	1,500
St. Joseph's,	Bardstown, do.	Catholic.	14	130	5,000	
Centre,	Danville, do.		8	66	1,600	
Augusta,	Augusta, do.	Methodist.	6	75	2,000	500
Cumberland,	Princeton, do.		3	72	500	
Georgetown,	Georgetown, do.	Baptist.	4	36	1,200	
University of Ohio,	Athens, Ohio.		5	45	1,000	1,000
Miami University,	Oxford, do.		8	126	1,200	2,500
Franklin,	New Athens, do.		4	40	1,200	
Western Reserve,	Hudson, do.		7	54	1,600	300
Kenyon,	Gambier, do.	Episcopal.	14	67	2,300	
Granville,	Granville, do.	Baptist.	6	153	3,000	
Marietta,	Marietta, do.		4	93		
Oberlin Institute,	New Elyria, do.		4			
Willoughby University,	Chagrin, do.		8			
Indiana,	Bloomington, Indiana.		5	90	600	400
South Hanover,	South Hanover, do.		9	230		
Wabash,	Crawfordshire, do.		3	40		
Illinois,	Jacksonville, Illinois.		5	25	1,500	
University of St. Louis,	St. Louis, Missouri.	Catholic.	15	200	7,500	
St. Mary's,	Barrens, do.	Catholic.	15	124	6,000	
Marion,	New Palmyra, do.		7	50		
			636	7674	255,700	101,770

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Divinity School,	Cambridge, do.	do. Unit.	3	36	
Theological Institution,	Newton, do.	Baptist.	3	53	1,800
Theological Dep. Yale College,	New Haven, Conn.	Congregational.	3	53	2,000
Theological Institute of Conn.	East Windsor, do.	do.	3	17	2,000
Theol. Ins. Episcopal Church,	New York, N. Y.	Prot. Episcopal.	6	80	3,880
Theol. Seminary of Auburn,	Auburn, do.	Presbyterian.	4	56	4,500
Hamilton Lit. & Theol. Ins.	Hamilton, do.	Baptist.	4	38	2,250
Hartwick Seminary.	Hartwick, do.	Lutheran.	2	3	1,000
Theol. Sem. Dutch Ref. Ch.	New Brunswick, N. J.	Dutch Reformed.	3	24	
Theol. Sem. Pres. Ch U. S.	Princeton, do.	Presbyterian.	5	140	7,000
Seminary Lutheran Ch. U. S.	Gettysburg, Penn.	Evang. Lutheran.	2	25	7,000
German Reformed,	York, do.	German Ref. Ch.	2	20	
West. Theological Seminary,	Alleghany, T. do.	Presbyterian.	2	29	4,000
Theological School,	Canonsburg, do.	Associate Ch.	1		
Theological Seminary,	Pittsburg, do.	do Reformed.	1	19	
Epis. Theol. School of Va.	Fairfax county, Va.	Prot. Episcopal.	2	39	2,000
Union Theological Seminary,	Prince Edw. co. do.	Presbyterian.	3	35	3,200
Virginia Baptist Seminary,	Richmond, do	Baptist.	3	58	
Southern Theol. Seminary,	Columbia, S C.	Presbyterian.	3	22	1,800
Theological Seminary,	Lexington, do.	Lutheran.	2	1	1,200
Furman Theol. Seminary,	High Hills, do.	Baptist.	2		1,000
South West. Theol. Seminary,	Maryville, Tenn.	Presbyterian.	2	23	5,000
Lane Seminary,	Cincinnati, Ohio.	do.	3	42	
Theol. Dep. Ken. College,	Gambier, do.	Prot. Episcopal.		11	
Theol. Dep. West. Res. Col.	Hudson, do.	Presbyterian.		3	
Theological School,	Columbus, do.	Lutheran.			
Granville Theol. Department,	Granville, do.	Baptist.	1	30	500
Indiana Theological Seminary,	South Hanover, Ind.	Presbyterian.	2	10	
			75	1045	63,430

There are Roman Catholic Theological Seminaries at Baltimore, and near Emmitsburg, Md. at Charleston, S. C., near Bardstown, and in Washington county, Ky., and in Perry county, Mo.

III. Medical Schools.

Name.	Place.	Professors.	Students.
Maine Medical School,	Brunswick.	5	86
New Hampshire Medical School,	Hanover.	3	106
Vermont Medical School, University of Vt.	Burlington.	3	14
do. Academy of Medicine,	Castleton.	6	69
Massachusetts Medical School, Harvard Univ.	Boston.	6	89
Berkshire Medical Institute, Williams College.	Pittsfield.	5	85
Medical School, Yale College,	New Haven.	5	64
College of Physicians and Surgeons, N. Y.	New York.	7	158
do. do. do. West District,	Fairfield.	5	199
Medical Department, Jefferson College,	Philadelphia.	6	121
do. do. Univ. of Pennsylvania,	do.	9	399
do. do. do Maryland,	Baltimore.	6	143
Washington Medical College,	do.	6	
Medical Department, Columbian College,	Washington.	6	30
do. do. University of Virginia,	Charlottesville.	3	37
Medical College of the State of South Carolina,	Charleston.	7	127
do do. of South Carolina,	do.	8	18
South School of Practical Medicine,	do.	6	
Medical College of Georgia,	Augusta.	7	
do. do. of Transylvania University,	Lexington.	6	211
Louisville Medical College,	Louisville.	6	
Medical College of Ohio.	Cincinnati.	6	110
Ref. Medical College, Ohio,	Worthington.		
		127	2036

IV. Law Schools.

Location.	Name.	Professors.	Students.
Cambridge, Mass.	Harvard University,	2	38
New Haven, Conn.	Yale College,	2	43
Philadelphia, Pa.			
Williamsburg, Va.	William and Mary College,	1	6
Charlottesville, do.	University of Virginia,	1	33
Fredericksburg, do.		1	20
Lexington, Ky.	Transylvania University,	1	30
Cincinnati, Ohio.		3	
		11	173

Grand Total. Instructors, 849; Students, 10,938; Volumes in Libraries, 490,900.

PLINY ON DOMESTIC EDUCATION.

The following extract of a letter from Pliny to Tacitus, as translated by Melmoth, will show what his views were of the comparative advantages of a public and private education.

'I send this letter to request a favor of you which I hope shortly to ask in person. But before I inform you what my request is, I must let you into the occasion of it.

'Being lately at Comum, the place of my nativity, a young lad, son to one of my neighbors, made me a visit. I asked him whether he studied rhetoric, and where? He told me he studied it, and at Mediolanum, (Milan.) "And why not here?" I inquired. "Because," said his father, who came with him, "we have no professors." "No!" said I; "surely, it nearly concerns you, who are fathers,"—

and very opportunely several of the company were—"that your sons should receive their education here, rather than anywhere else. For where can they be placed more agreeably than in their own country, or instructed with more safety and less expense than at home, and under the eye of their parents?

"Upon what easy terms might you, by a general contribution, procure proper masters, if you would only apply towards raising a proper salary for them, the extraordinary expense you sustain for your sons' journeys, lodgings, and whatever else you pay in consequence of their being educated from home;—as pay you must for every article of every kind.

"Though I have no children myself, yet I shall willingly contribute to a design so beneficial to my native country, which I consider as my child or my parent; and therefore I will advance a third part of any sum you should think proper to raise for this purpose.

"I would take upon myself the whole expense, were I not apprehensive that my benefaction might, hereafter, be abused and perverted to private ends; which I have observed to be the case in several places where public foundations of this nature have been established.

"The single mean to prevent this mischief, is to leave the choice of professors entirely in the breast of the parents; who will be so much the more careful whom they elect, as they will be obliged to share the expense of their stipend. For though they may be negligent in disposing of another's bounty, they will certainly be cautious how they apply their own, and will see that none but those who deserve it shall receive my money, when they must, at the same time, receive theirs too.

"Let my example, then, encourage you to unite heartily in this useful design; and be assured, that the greater the sum my proportion shall amount to, the more agreeable it will be to me. You can undertake nothing that will be more advantageous to your children, or acceptable to your country. Your sons will, by these means, receive their education where they received their birth, and be accustomed, from their infancy, to inhabit and affect their native soil. May you be able to procure professors of such distinguished abilities, that the neighboring towns shall be glad to draw their learning from hence; and as you now send your children to foreigners for education, may foreigners, in their turn, flock hither for their instruction."

'I thought proper thus to lay open to you the principles upon which this scheme turns, that you might be the more sensible how agreeable it will be to me, if you undertake the office I request. I entreat you, therefore, with all the earnestness a matter of so much importance deserves, to look out amongst the great numbers of men of letters, whom the reputation of your genius brings to you, proper persons to whom we may apply for this purpose; but without entering into any agreement with them on my part. For I would leave it entirely free to the parents to judge and choose as they shall see proper. All the share I pretend to claim is, that of contributing my assistance and money. If, therefore, any one shall be found, who thinks himself qualified for the office, he may repair thither: but without relying upon anything but his merit.'

MARION COLLEGE, MISSOURI.

This College, incorporated in 1831, like most American institutions of learning, commenced its operations without funds. By the interference and exertion, however, of three enterprising and patriotic men, belonging to the Board of Trustees, Messrs. Nelson, Muldrow, and Clark, $20,000 were borrowed in New York, for the payment of which they mortgaged, jointly and severally, their whole estate, as well as the land which they afterwards purchased. These three individuals afterwards succeeded in obtaining subscriptions or donations, in behalf of the college, to the amount of $19,000; but as the person who loaned the $20,000 was not in immediate want of the money, it was concluded to apply it, in addition to the rest.

With these two sums, then, amounting to $39,000, and a considerable amount of the private funds of three gentlemen, already mentioned, lands have been purchased for the institution, and a beginning has been made to erect good buildings, and bring the land under proper cultivation. The buildings have hitherto been sufficient to accommodate no more than one hundred students, in all the departments. The lands now in actual cultivation would be sufficient to support the one hundred pupils present and three professors, were the dwelling houses of the latter prepared;—and when once fenced and ploughed, they will support a president and nine or ten professors. These lands, purchased at $1.25 an acre, are now worth from $4 to $10.

In addition to the brief account given of this college at page 336 of our last volume, we add the following particulars from a recent number of the 'Philadelphian.' The course of study does not differ materially from that of other colleges.

'The expense incurred by fencing the college farm is $130 for a mile of fence. The ploughing of an acre of prairie ground cost $2, the harrowing and sowing of the same with timothy grass seed, $1.50. When this is accomplished, each acre will bear on an average two tons of hay; and the lands will require neither change of crop nor manure for a long course of years to come. If fifty students secure, and press, and sell the hay on 500 acres, and realize $12 a ton, their 1000 tons of hay will bring them $12,000: of which they will be required to pay one-third, after all expenses on it have been defrayed, to the professor, whose farm, for the time being, they have cultivated. This will leave for the students $8000, which will divide to each $160 for his support. Of this sum each pupil will pay $50 for his boarding and lodging one year, and $30 for his tuition, which will leave him $80 for clothing, books and travelling expenses.

'Should any deem this calculation too high, let him cut it down one-third, and still an ample support will be afforded to professors and pupils. The tuition fees are to be appropriated by the trustees to the support of assistant teachers, and the general objects of the college. Should there not be sufficient students able and willing to secure the crops of each professorship, the incumbent may rent his lands for the year to active and faithful farmers in the neighborhood, for one-half of the produce. Many farms are now rented for such a profit; and the writer has himself entered into a contract with a substantial yeoman, that he shall cut, cure, and deliver on the river Mississippi, the hay of 320 acres at the halves.

'Should any one prefer to raise cattle, Indian corn, hemp, or wheat, rather than hay, the soil is well adapted to his purpose. We have heard disinterested witnesses testify, that they last summer raised upwards of three tons of hay on a measured acre of land, without any effort to increase the native strength of the ground.

'In the county of Marion, *onions* come to maturity from the seed in one season; and Marion college students might easily supply with onions, New Orleans and the West Indies, if not Philadelphia and New York, at as cheap a rate to the consumer, and as great a profit to the tiller of the ground, as the citizens of Wethersfield, in Connecticut, now do. A student may, therefore, easily earn for himself at this college, in any department, if he is over sixteen years of age, at least $150 a year. If any other manual labor school affords equal facilities, we rejoice in it.

'The college lands are situated chiefly in two lots; one portion being about twelve miles north-west, and the other nearly the same distance south-west from Palmyra, the seat of justice for Marion county. On the northern portion the department of the arts and sciences is located; on the southern beautiful prairie are the preparatory school and the theological department. It will be the effort of the trustees to establish, as soon as their funds will allow, professorships of Law and Medicine, for the purpose of affording to the students of the Literary and Theological Departments, jointly, the benefits which may result from the same; for no education should be deemed *liberal*, in which the students have not been introduced to an acquaintance with the general principles of jurisprudence, anatomy, and physiology.'

We learn, also, that Mr. and Mrs. Hyde, for many years the conductors of a Female Academy in this state, are about to remove to the West, and establish an academy for young ladies near the Preparatory School of Marion College, where, without being in any way connected with the latter, they will enjoy its patronage.

MISCELLANY.

Oneida County Common School Convention.

A Convention of Teachers and other friends of education in Oneida County, N. Y., was held at Utica on the 24th of September last, at which a number of spirited resolutions were passed, in which, besides expressing their entire confidence in the common school system of this country as an indispensable means of diffusing intelligence, they commend to public notice the wisdom of the New York Legislature in making provision for Common School Libraries, the efforts of Mr. J. Orville Taylor in behalf of common education in that State, the work called the 'District School,' of which that gentleman is the author, and the Prussian system of common education. They also express great regret at the late suspension of the common school system in Pennsylvania. We should be glad to publish most of their resolves, but as our limits will not permit us to do so, we select the following:

Resolved, That we perceive great wisdom and patriotism in the act of the Legislature of this State, passed at its last session, by which each school district of the State is authorised to appropriate twenty dollars for creating a school library in such district, with such further sum as may be necessary for a book case, and also to raise ten dollars annually for the increase of such library.

Resolved, That this Convention consider the appointment of agents to visit and examine into the actual condition of our Common Schools, as of vital importance, and absolutely necessary, in order to derive the greatest possible benefit from our common school fund.

Resolved, That the members of this Convention use their influence, and invite the co-operation of their fellow citizens, to procure the appointment of such agents, under the direction of the Legislature.

Resolved, That the teachers of the several school districts in the county of Oneida, be requested to act as a committee in their several districts, for the purpose of awakening the attention of the inhabitants to the provisions of the law relating to the district libraries, and forming libraries in pursuance of that law.

Resolved, That this Convention deem it absolutely necessary as a first step to be taken for the improvement of our Common Schools, that the intelligent, prominent men of every school district give their *influence, respect, and patronage* to the *district school.*

Resolved, That this Convention believe that the character of our Common Schools is in a great measure in the hands of parents; and that it is the high duty of parents to their country, to the peace of society, and the individual happiness of their children, to *adequately reward*, respect and co-operate with their common school teachers.

Resolved, That this Convention, to insure the natural and necessary working of our excellent school system, most sincerely and earnestly request every commissioner, inspector and trustee, parent and teacher, to co-operate with the school act, which is wisely intended, with such a co-operation on the part of the people, to give every child and youth in our State, that *kind* and *degree* of knowledge which our institutions demand.

American Association for the Supply of Teachers.

An Association has recently been formed in Philadelphia under the name of the 'American Association for the supply of Teachers,' of which S. S. Fitch, M. D., is secretary. The name of this society indicates its leading object. They have adopted a constitution and issued a circular explanatory of the means by which they hope to promote the great purpose of their association, which we should be glad to insert entire, did our limits permit. We have, at present, room only for the following 'preamble' to the constitution; by which it will be seen that like the 'American School Society' of Boston, which however embraces a much wider sphere of action, this new society has in view, as a primary object, the elevation of our *common* or *district* schools.

'Impressed with the conviction that under Providence, the most effectual means of improving the moral and intellectual condition of man is the extensive diffusion of sound and practical instruction, and that the common schools of our country, in which the greater portion of the people receive their knowledge both of the rudiments and of the higher branches of learning, are often inadequately supplied with Teachers, and unable to obtain such as are competent to their important task,—therefore the subscribers have associated themselves for the purpose of facilitating the aggregate of teachers of either sex, qualified to take charge of schools and seminaries, in their several grades, and also of children in private families.'

Boston Primary Schools.

From the report of the standing committee, who have just completed their semi-annual examination of these schools, we learn that their whole number, including one recently established at East Boston, is 71;—pupils belonging to them 4512; number present at the examination 3284; absent 1229. We are sorry to see such a disparity between the whole number of pupils and those present at the examination. Efficient measures are said to be in operation, however, to improve the condition of this important grade of schools; and we learn with great pleasure that several new and improved school houses have been erected for their accommodation during the past year; and that others are soon to be erected. These schools have received during the last six months 282 examinations by their several committees; and 303 visits.

Convention of Teachers at Cincinnati.

The Fourth Session of the 'Western Literary Institute and College of Professional Teachers,' was held at Cincinnati during the first week of October, and continued six days. We have seen no report of their proceedings, but we learn from the Cincinnati Mirror that both the report and the lectures, of which there were many, will be published in a volume shortly. The editor states that the debate of one evening turned on the subject of Common Schools; and expresses much regret that so 'narrow' a debate should have taken up the time, while he asserts that, 'Whether a nation is not bound to educate every child in it, well and thoroughly; whether children ought not, as in Prussia, to be by law obliged to attend school; what system of tax-gathering, and school regulation, is best suited to our country; and what is a good and thorough education;—all these are questions worthy of much thought, and much cool debate.' We know not how such a subject can be regarded, by Americans, as narrow.

The following excellent thoughts are said to have been elicited during the debate. They are from the profound and disciplined mind of that experienced instructor, Mr. Alexander Kinmont.

'It is the purpose and business of life to educate each human being; all that is, and is done by us, should conduce to this point. It is also the duty and the privilege of each to educate others as well as himself; and of course, even were it not politic and economical to make each human being all he can be, it would still be the law of Christ that it should be done. It is not enough that we as men and christians do no sin; that is but negative virtue: we must do positive good, we must yield our wealth to aid others, we must give our time to aid others. Under the strict rule of right, those that sit in luxury while so many are without the means of knowledge, virtue, and self-improvement, are sinners:—there is no neutrality—no common ground between doing right or wrong. No one can do all, it is true, that is to be done; but each can do all that he is required to do;—and the plea of inability is the most cowardly and narrow of all pleas. And on the other hand, though we cannot oblige all to be educated by law because it is a christian duty, we can upon the all-powerful ground of public policy. The same reason which allows us to take from men their wealth for the public good, would allow us to take from children a portion of their liberty for the same reason. You may thus, then, on one side, address men as christians bound to raise their fellows, and on the other hand, as citizens bound to suffer all to be raised.'

Education in the Mississippi Valley.

There are now in the Valley of the Mississippi, says the 'Pioneer,' of Illinois, nearly ONE MILLION of children destitute of elementary instruc-

tion. From public documents the following facts have been ascertained, though absolute correctness is not pretended.

In Tennessee are about 100,000 children who have no means of education. In Kentucky are 147,000 children, and 30,000 are reported to have been in school in 1830, leaving over 100,000 destitute of instruction. A report of the Legislature of Missouri, makes the number of children out of school in that state, 66,000. Sixteen hundred teachers, say the committee, are wanting to give that state a system of common schools. Ohio has upwards of 100,000 children destitute of instruction. Indiana is estimated to contain 80,000 adults who can neither read nor write. Illinois has, perhaps, 50,000. Added to this mass of mind in the rising generation, there is a considerable part of the adult population wholly uneducated.

College of New Jersey.

Since the first article in this number went to press, we hear that efforts have recently been made in behalf of this institution. It is stated in the Presbyterian, of Philadelphia, that $1500 have been raised in Morristown alone, for its benefit. The institution, it is said, is to undergo great alterations, and to have a new and splendid Library.

Edgehill School for Boys.

We have received from Mr. E. C. Wines, Principal of the Edgehill School at Princeton, New Jersey, a pamphlet containing an exposition of the course of study and principles of instruction in that school; of which we should be glad to give a more extended account than our present limits permit.

The contents of the pamphlet are arranged under the following heads: —1. Preliminary Statements. 2. Proceedings of a Day. 3. Teachers—Classes—Examinations. 4. General Description of the Course of Study and Instruction. 5. Tabular view of the Course, &c. 6. General Principles of Instruction in the Classes. 7. Explanation of 'Marks' and form of Monthly Report. 8. General Remarks.

Under the third head, we find the following remarks in regard to the permanency of teachers. We wish they could be read and appreciated by every parent in our country.

'The grand difficulty with which this School has hitherto had to contend, and the fundamental defect of nearly all our lower institutions, is the frequent change of teachers. Teaching is not a profession, but a stepping-stone to something else. A proportion equal, at least, to four-fifths, and, probably, greatly beyond that, of all the classical instruction in the country, is given by young gentlemen just out of college, who engage, for the most part, reluctantly, in the business, and only for a period barely sufficient to procure the means either of defraying expenses

already incurred in their own education, or of prosecuting professional studies.

'That there *may* be good schools under such a system, we are not prepared altogether to deny; but the evils of the system must be incalculable. Inexperience, disgust, a morbid anxiety and feverish anticipation of release from what is regarded as a loathsome and onerous thraldom, want of interest in the pupil's progress, and an entire absence of professional pride—these are its legitimate and necessary fruits, so far as instructors are concerned. Its effects upon the moral character and intellectual development of our youth, and upon the general scholarship of the country, cannot but be disastrous and deplorable in the extreme.

'Whether an adequate remedy can be provided, that is, whether permanency can be secured in the instruction of our preparatory schools, and teaching thus elevated to the rank of a profession, is a question which we cannot pretend to decide. Our political institutions, our social state, and still more, the lust of wealth, the phrenzy of enterprize, and the leaven of excitement, which has diffused itself throughout the entire mass of the community, seem to be against it. Still we do not entirely despond. The hope yet lingers that the evil is not quite incurable. At all events, it is the duty of every good citizen to throw his influence into the right scale.

'To this end, the present Principal of the Edgehill School has aimed, ever since he became connected with it, to employ a corps of able, experienced, and *permanent* assistants; and he now has the happiness to announce, that he has every reason to believe, that he has at length succeeded in his object. The gentlemen, at present associated with him, are devoted to teaching for life.'

Schools among the Hottentots.

We presented a few facts on this subject, in our last volume. Information highly interesting and of a very recent date, enables us to add the following items respecting the Hottentot schools in South Africa.

At Gnadenthal, 130 miles eastward of Cape Town, there are three schools; one for boys, one for girls, and another for infants; including in the whole 339 pupils. The infant school contains 130, and is represented as prosperous. In the locations on the Kat river are eleven schools, embracing 550 children, conducted by Hottentot teachers. The children can read and write, and some of them are learning the English language. At Enon is a girls' school of 60 scholars, doing very well; and an infant school in preparation. There is also an infant school at Elim, near Cape Aiguilla. There are two English free schools in Cape Town.—In short, there are in Cape Town, and various other places within the distance of 600 or 700 miles around, no less than 24 schools, embracing 1400 children; and they have all been established since 1822.

The progress of the Hottentot children, especially in the infant schools, is said to be respectable. The following remarks respecting the school at Elim, from the letter of a missionary, are more or less applicable to all.

'Some of the best scholars read in the New Testament: some spell well: a year ago, not one of them knew a single letter. They are particularly pleased when I relate to them parts of sacred history by questions and answers, which the older children readily learn. They have lost that timid, sulky disposition, natural to the Hottentot, and exchanged it for open-heartedness and friendliness. When we meet them in the streets, they like to speak of what they have learned; and everywhere you hear them singing hymns. Many of the farmers are surprised at the answers given by the children.'

Children in Liberia.

We learn that 213 children in this colony are now receiving instruction by the bounty and charity of their friends in America. Of these children, 141 are supported by associations of ladies in Philadelphia and Richmond, and 72 by the funds of the Methodist Episcopal Church.

A Latin Lesson.

I think I can claim the right of having *invented* the following method of showing the construction of the Latin, (and it may in the same way be applied to any other language,) which, I should think, would be a useful one. It consists, as will be seen by the specimen given, in distinguishing by a different type the *variable portions* of each word, and also, in the same way rendering apparent those distinctions in the English translation which correspond to, and are represented by the exhibited variations of declension and conjugation in the Latin. The unvaried words themselves are also given by the side of the exercises, and should be committed to memory. It is intended by this method to dispense with the learning of tables of declension and conjugation, and to begin with the study of words immediately, both isolated and in connection.

The following is a specimen of the method referred to. C.

Umbra, a shadow. *Cadere*, to fall. } Umbræ cad*unt*. The shadow*s* fall.
Venire, to come. Ven*it* Rex. The King come*s*.
Regere, to rule. Tu reg*is*. Thou rul*est*.
Fulgere, to shine. Fulg*ebat* luna. The moon *was* shining.
Agitare, to agitate. Agita*tur* pinus. The pine *is* agitate*d*.
Dare, to give. *Vita*, life. Deus d*at* vitam. God give*s* life.
Domus Dei. The house *of* God.
Homo, man. *Qui*, whom. *Videre*, to see. } Hom*ines* quos video. The men whom *I* see.
Penna, feather. *Pavo*, peacock. } Pennæ pavo*nis*. The peacock*'s* feather*s*.

Ambulatory Instruction.

Besides the stationary or fixed country schools in Sweden, there are also, in some districts, AMBULATORY school-masters, who proceed from one district to another, remaining a certain time in each station, in order to instruct the children of that particular neighborhood. They must be appointed to this vocation, as well as approved of by the curate of the parish.

This method of teaching is not confined, however, to the younger children—such as are found in the parish and elementary schools—but is employed, also, in some of the gymnasia, or higher schools; that is in a particular manner; one teacher going through all the classes of a single establishment, and teaching, in them all, on his own favorite subjects. The ambulatory method is said to have been found more efficient than the instruction given by teachers within their own classes. Such is the general confidence in it, that books have already been prepared for instruction on this system in all the higher schools.

Ambulatory or circulating schools are unquestionably well adapted to the wants of our southern and a part of our western United States' population, as was insisted a year or two since; and we are surprised that it has not oftener been applied, where there is nearly an impossibility of obtaining schools of a more permanent character.

We may be permitted to mention, in this place, that the system of mutual instruction is very popular in Sweden. Last year nearly 20,000 children were instructed on this system. There is a seminary at Stockholm for the instruction of teachers for monitorial schools, containing at the last accounts, 240 students. This seminary has furnished, in a single year, from 20 to 30 teachers. Education is evidently looking up in Sweden; and it is estimated that even now there is not one in a thousand who does not know how to read. We wish this could be said, with truth, of the United States.

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